

Visuddhimaggo (Vism.)

《清淨道論》

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Visuddhimaggo 《清淨道論》

(Pathamo bhago 第一分)

(CS:pg.1.1~370)

Nidanadikatha 序論

1. **Sile** (CS:pg.1.1) **patitthaya naro sapabbo, cittam pabbabca bhavayam;**

Atapi nipako bhikkhu, so imam vijataye jatanti.¹ (sam.ni.1.23).

Iti hidam vuttam, kasma panetam vuttam, Bhagavantam kira savatthiyam viharantam rattibhage abbataro devaputto upasavkamtva attano **samsayasamugghatattam**²—

Antojata bahijata, jataya jatita paja;

Tam tam gotama pucchami, ko imam vijataye jatanti. (sam.ni.1.23)—

Imam pabham pucchi. Tassayam savkhepattho—**jata**ti tanhaya jaliniya etam adhivacanam. Sa hi rupadisu arammanesu hetthupariyavasena punappunam uppajjanato samsibbanatthena velugumbadinam sakhajalasavkhata jata viyati jata, sa panesa sakaparikkharaparaparikkharesu saka-attabhavapara-attabhavesu ajjhattikayatanabahirayatanesu ca uppajjanato **antojata bahijata**ti vuccati. Taya evam uppajjamanaya **jataya jatita paja**. Yatha nama velugumbajatadihi velu-adayo, evam taya tanhajataya sabbapi ayam **sattanikayasavkhata**³ paja jatita vinaddha, samsibbitati attho. (Vism.2.) Yasma ca evam jatita. **Tam tam gotama pucchamiti**⁴ tasma tam pucchami. **Gotamati** Bhagavantam gottena alapati. **Ko imam vijataye jatanti** imam evam tedhatukam jatetva thitam jatam ko vijateyya, vijatetum ko samatthoti pucchati.

evam (CS:pg.1.2) puttho panassa sabbadhammesu appatthatabanacaro devadevo sakkanam atisakko brahmanam atibrahma catuvesarajjavisarado dasabaladharo anavaranabano samantacakkhu Bhagava tamattham vissajjento—

Sile patitthaya naro sapabbo, cittam pabbabca bhavayam;

Atapi nipako bhikkhu, so imam vijataye jatanti.—

Imam gathamaha.

2. Imissa dani gathaya, kathitaya mahesina;

Vannayanto yathabhutam, attham siladibhedanam.

Sudullabham labhitvana, pabbajjam jinasasane;

Siladisavgham khemam, ujum maggam visuddhiya.

Yathabhutam ajananta, suddhikamapi ye idha;

Visuddhim nadhigacchanti, vayamantapi yogino.

Tesam pamojjakaranam, suvisuddhavinicchayam;

Mahaviharavasina, desananayanissitam.

Visuddhimaggam bhasissam, tam me sakkacca bhasato;

Visuddhikama sabbepi, nisamayatha sadhavoti.

3. Tattha **visuddhiti** sabbamalavirahitam accantaparissuddham nibbanam veditabbam. Tassa visuddhiya maggoti Visuddhimaggo. **Maggoti** adhigamupayo vuccati. Tam Visuddhimaggam bhasissamiti attho.

So panayam **Visuddhimaggo** katthaci **vipassanamattavaseneva** desito. Yathaha—

¹ S.1.23./I,13; S.7.6./I,165.

² Sbh. samsayasamugghatattam

³ Sb. omits nikaya; Sh. sattakayasavkhata

⁴ Sb. omits ti.

“Sabbe savkhara aniccati, yada pabbaya passati;
 Atha nibbindati dukkhe, esa maggo visuddhiya”ti.¹ (dha.pa.277).
 (Vism.3.) Katthaci **jhanapabbavasena**. Yathaha–
 “Yamhi jhanabca pabba ca, sa ve nibbanasantike”ti.² (dha.pa.372).
 Katthaci **kammadivasena**. Yathaha–
 “Kammam (CS:pg.1.3) vijja ca dhammo ca, silam jivitamuttamam;
 Etena macca sujjhanti, na gottena dhanena va”ti.³ (ma.ni.3.387 sam.ni.1.48).
 Katthaci **siladivasena**. Yathaha–
 “Sabbada silasampanno, pabbava susamahito;
 Araddhaviiriyo pahitatto, ogham tarati duttaran”ti.⁴ (sam.ni.1.96).
 Katthaci **satipatthanadivasena**. Yathaha–
 “Ekayano ayam, bhikkhave, maggo sattanam visuddhiya ...pe... nibbanassa sacchikiriya,
 yadidam cattaro satipatthana”ti⁵ (di.ni.2.373).
 Sammappadhanadisupi ese va nayo. Imasmim pana pabhabyakarane **siladivasena** desito.
 4. Tatrayam savkhepavannana–**sile patitthayati** sile thatva, silam paripurayamanoyeva cettha
 sile **thitoti**⁶ vuccati. Tasma silapari puranena sile patitthahitvati ayamettha attho. **Naroti** satto.
Sapabboti kammajatihetukapatisandhipabbaya pabbava. **Cittam pabbabca bhavayanti**
 samadhibceva vipassanabca bhavayamano, cittasisena hettha samadhi niddittho. Pabbanamena ca
 vipassanati. **Atapi** viriyava. Viriyabhi kilesanam atapanaparitapanatthena atapotu vuccati.
 Tadassa atthiti atapi. **Nipakoti** nepakkam vuccati pabba, taya samannagatoti attho. Imina
 padena **pariharikapabbam**⁷ dasseti. Imasmibhi pabhabyakarane tikkhattum pabba agata. Tattha
 pathama jatipabba, dutiya vipassanapabba, tatiya sabbakiccaparinayika pariharikapabba.
 Samsare bhayam ikkhatiti **bhikkhu**. **So imam vijataye jatanti** so imina ca silena imina ca
 cittasisena nidditthasamadhina imaya ca tividhaya pabbaya imina ca atapenati chahi dhammehi
 samannagato bhikkhu. (Vism.4.) Seyyathapi nama puriso pathaviyam patitthaya (CS:pg.1.4)
 sunisitam sattham ukkhipitva mahantam velugumbam vijateyya, evameva silapathaviyam
 patitthaya samadhisilayam sunisitam vipassanapabbasattham viriyabalapaggahitena
 pariharikapabbahatthena ukkhipitva sabbampi tam attano santane patitam tanhajata vijateyya
 sabchindeyya sampadaleyya. Maggakkhane panesa tam jatam vijateti nama. Phalakkhane
 vijatitajato sadevakassa lokassa aggadakkhineyyo hoti. Tenaha Bhagava–
 “Sile patitthaya nara sapabbo, cittam pabbabca bhavayam;
 Atapi nipako bhikkhu, so imam vijataye jatan”ti. (sam.ni.1.23).
 5. Tatrayam yaya pabbaya **sapabboti** vutto, tatrassa karaniyam natthi.
 Purimakammanubhaveneva hissa sa siddha. **Atapi nipakoti** ettha vuttaviriya vasena pana tena
 sataccakarina pabbavasena ca sampajanakarina hutva sile patitthaya cittapabbavasena vutta
 samathavipassana bhavetabbati imamatra Bhagava silasamadhipabbamukhena Visuddhimaggam
 dasseti.
 Ettavata hi tisso sikkha, tividhakalyanam sasanam, tevijjatadinam upanissayo,
 antadvayavajjanamajjhima patipattisevanani, apayadisamatikkamanupayo, tihakarehi
 kilesappahanam, vitikkamadinam patipakkho, samkilesattayavisodhanam, sotapannadibhavassa ca
 karanam pakasitam hoti.
 Katham? Ettha hi silena adhisilasikkha pakasita hoti, samadhina adhicittasikkha, pabbaya
 adhipabbasikkha.⁸

¹ Thag.676; Dhp.277-9. ; 《法句經》道行品(大正4.569a)。

² Dhp.372. ; 《法句經》沙門品 (大正4.572a)

³ M.143./III,262 ; S.1.48./I,34. ; S.2.20./I,55. ; 《雜阿含》593經 (大正2.158c)

⁴ S.2.15./I,53. ; 《雜阿含》1316經 (大正2.361c)

⁵ D.22./II,290. ; 《中阿含98經》 (大正1.582b) ; 《增壹阿含12.1經》 (大正2.568a) ; 《雜阿含》607經 (大正2.171a)

⁶ P.T.S. patitthito ti

⁷ P.T.S. pariharika

⁸ A.3.88-89./I,235f.

Silena ca sasanassa adikalyanata pakasita hoti. “Ko cadi kusalanam dhammanam, silabca suvisuddhan”¹ (sam.ni.5.369) hi vacanato, “sabbapapassa akaranan”² (di.ni.2.90) adivacanato ca silam sasanassa adi, tabca kalyanam, avippatisaradigunavahatta. Samadhina majjhekalyanata pakasita hoti. “Kusalassa (Vism.5.) upasampada”³ (di.ni.2.90) adivacanato hi samadhi sasanassa majjhe, so ca kalyano, iddhividhadigunavahatta. Pabbaya sasanassa⁴ pariyosanakalyanata pakasita hoti. “Sacittapariyodapanam, etam Buddhana sasanan”⁵ (di.ni.2.90) hi vacanato, pabbuttarato (CS:pg.1.5) ca pabba sasanassa pariyosanam, sa ca kalyanam, ithhanitthesu tadibhavavahanato.

“Selo yatha ekaghano⁶, vatena na samirati;

Evam nindapasamsasu, na samibjanti pandita”⁷ (dha.pa.81).–

Hi vuttam.

Tatha silena tevijjataya upanissayo pakasito hoti. Silasampattibhi nissaya tisso vijja papunati, na tato param. Samadhina chalabhibbataya upanissayo pakasito hoti. Samadhisampadabhi nissaya cha abhibba papunati, na tato param. Pabbaya patisambhidapabhedassa upanissayo pakasito hoti. Pabbasampattibhi nissaya catasso patisambhida papunati, na abbena karanena.

Silena ca kamasukhallikanuyogasavkhatassa antassa vajjanam pakasitam hoti, samadhina attakilamathanuyogasavkhatassa. Pabbaya majjhimaya patipattiya sevanam pakasitam hoti.

Tatha silena apayasamatikkamanupayo pakasito hoti, samadhina kamadhatusamatikkamanupayo, pabbaya sabbabhavasamatikkamanupayo.

Silena ca tadavgaappahanavasena kilesappahanam pakasitam hoti, samadhina vikkhambhanappahanavasena, pabbaya samucchedappahanavasena.

Tatha silena kilesanam vitikkamapatipakkho pakasito hoti, samadhina pariyutthanapatipakkho, pabbaya anusayapatipakkho.

(Vism.6.) Silena ca duccharitasamkilesavisodhanam pakasitam hoti, samadhina tanhasamkilesavisodhanam, pabbaya ditthisamkilesavisodhanam.

Tatha silena sotapannasakadagamibhavassa karanam pakasitam hoti, samadhina anagamibhavassa, pabbaya arahattassa. Sotapanno hi “silesu paripurakari”⁸ (a.ni.3.87) vutto, tatha sakadagami. Anagami (CS:pg.1.6) pana “samadhimim paripurakari”⁹ (a.ni.3.87). Araha pana “pabbaya paripurakari”¹⁰ (a.ni.3.87).

Evam ettavata tisso sikkha, tividhakalyanam sasanam, tevijjatadinam upanissayo, antadvayavajjanamajjhimapatipattisevanani, apayadisamatikkamanupayo, tihakarehi kilesappahanam, vitikkamadinam patipakkho, samkilesattayavisodhanam, sotapannadibhavassa ca karananti ime nava, abbe ca evarupa gunattika pakasita hontiti.

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1. Silaniddeso 說戒品

(Vism.7.)

1.Silasrupadikatha 戒同類等論

6. Evam (CS:pg.1.7) anekagunasavghahakena silasamadhipabbamukhena desitopi panesa **Visuddhimaggo** atisavkhepadesitoyeva hoti. Tasma nalam sabbesam upakarayati vittharamassa dassetum silam tava arabbha idam pabhakammam hoti.

¹ S.47.3./V,143 ; S.47.15./V,165 ; 《雜阿含624經》（大正2.175a）。

² D.14./II,49 ; Dhp.183, 《法句經》佛品（大正4.567b）

³ D.14./II,49 ; Dhp.183, 《法句經》佛品（大正4.567b）

⁴ P.T.S. Pabbaya

⁵ D.14./II,49 ; Dhp.183, 《法句經》佛品（大正4.567b）

⁶ Bhm. ekagghano

⁷ Dhp.81; first line also in Vin. I, 185; Thag.643; quote 1 Mil.386. Dhp.81 ; 《法句經》明哲品（大正4.564a）

Kim silam, kenatthena silam, kanassa lakkhanarasapaccupatthanapadatthanani, kimanisamsam silam, katividham cetam silam, ko cassa samkilesa, kim vodananti.

Tatridam vissajjanam. **Kim silanti** panatipatadihi va viramantassa vattapatipattim va purentassa cetanadayo dhamma. Vuttabhetam patisambhidayam “**kim silanti cetana silam, cetasikam silam, samvaro silam, avitikkamo silan**”ti (pati.ma.1.39=Pts.I,44.). Tattha **cetana silam** nama panatipatadihi va viramantassa vattapatipattim va purentassa cetana. **Cetasikam silam** nama panatipatadihi viramantassa virati. Apica cetana silam nama panatipatadini pajahantassa satta kammaphacetana. Cetasikam silam nama “**abhijjham pahaya vigatabhijjhena cetasa viharati**”ti (di.ni.1.217=D.2./I,71.) adina nayena vutta anabhijjhabyapadasammaditthidhamma. **Samvaro silanti** ettha pabcavidhena samvaro veditabbo patimokkhasamvaro, satisamvaro, banasamvaro, khantissamvaro, viriyasamvaroti. Tattha **imina patimokkhasamvarena upeto hoti samupetoti** (vibha.511=Vibh.246.) ayam **patimokkhasamvaro**. Rakkhati cakkhundriyam, cakkhundriye samvaram apajjatiti (di.ni.1.213=D.2./I,70.) ayam **satisamvaro**.

Yani sotani lokasmim, (ajitati Bhagava;)

Sati tesam nivaranam.

Sotanam samvaram brumi, pabbayete pidhiyyareti. (su.ni.1041=Sn.v.1035.).

Ayam (CS:pg.1.8) **banasamvaro**. Paccayapatissevanampi ettheva samodhanam gacchati. Yo panayam **khamo hoti sitassa unhassati-adina** (ma.ni.1.24, a.ni.6.58=M.2./I,10. , A.6.58./III,387.) nayena agato, ayam **khantissamvaro** nama. Yo cayam **uppannam kamavitakkam nadhivasetiti-adina** (ma.ni.1.26, a.ni.6.58=M.2./I,11. , A.6.58./III,387.) nayena agato, ayam **viriyasamvaro** nama. Ajivaparisuddhipi ettheva samodhanam gacchati. Iti ayam pabcavidhopi samvaro, ya ca papabhirukanam kulaputtanam sampattavatthuto virati, sabbampetam samvarasilanti veditabbam. **Avitikkamo silanti** samadinnasilassa kayikavacasiko anatikkamo. Idam tava kim silanti pabhassa vissajjanam.

2.Kenatthena silanti 什麼是戒的語義

(Vism.8.)

7. Avasesesu **kenatthena silanti** silanatthena silam. Kimidam silanam nama. Samadhanam va, kayakammadinam susilyavasena avippakinnatati attho. Upadharanam va, kusalanam dhammanam patitthanavasena adharabhavoti attho. Etadeva hettha atthadvayam saddalakkhanavidu anujananti. Abbe pana sirattho silattho, sitalattho silatthoti evamadinapi nayenetha attham vannayanti.

3.Kanassa lakkhanarasapaccupatthanapadatthananti 什麼是戒的相（特相）、味（作用）、現起（現狀）、足處（近因）

8. Idani **kanassa lakkhanarasapaccupatthanapadatthananti** ettha—

Silanam **lakkhanam** tassa, bhinnassapi anekadha;

Sanidassanattam rupassa, yatha bhinnassanekadha.

Yatha hi nilapitadibhedena anekadha bhinnassapi rupayatanassa sanidassanattam lakkhanam, niladibhedena bhinnassapi sanidassana bhavanatikkamanato. Tatha silassa cetanadibhedena anekadha bhinnassapi yadetam kayakammadinam samadhanavasena kusalanabca dhammanam patitthanavasena vuttam silanam, tadeva lakkhanam, cetanadibhedena bhinnassapi samadhanapatitthanabhavanatikkamanato. Evam lakkhanassa panassa—

Dussilyaviddhamsanata anavajjaguno tatha;

Kiccasampatti-atthena, **raso** nama pavuccati.

Tasma (CS:pg.1.9) idam silam nama kiccathena rasena dussilyaviddhamsanarasam, sampatti-atthena rasena anavajjarasanti veditabbam. Lakkhanadisu hi kiccameva sampatti va rasoti vuccati.

Soceyyapaccupatthanam, tayidam tassa vibbuhi;

Ottappabca hiri ceva, **padatthananti** vannitam.

(Vism.9.) Tayidam silam kayasoceyyam vacisoceyyam manosoceyyanti
(a.ni.3.121=A.3.118./I,271 ; D.33./III,219.) evam vuttasoceyyapaccupatthanam, soceyyabhavena
paccupatthati gahanabhavam gacchati. Hirottappabca panassa vibbuhi padatthananti vannitam,
asannakarananti attho. Hirottappe hi sati silam uppajjati ceva titthati ca. Asati neva uppajjati, na
titthatiti. Evam silassa lakkhanarasapaccupatthanapadatthanani veditabbani.

Silanisamsakatha 論戒的功德

4.Kimanisamsam silanti 什麼是戒的功德

9. **Kimanisamsam silanti** avippatisaradi-anekagunapatilabhanisamsam.
Vuttabhetam—“avippatisaratthani kho, Ananda, kusalani silani avippatisaranisamsani”ti
(a.ni.11.1=A.10.1./V,I. , A.11.1./V,311.).

Aparampi vuttam “pabcime gahapatayo anisamsa silavato silasampadaya. Katame pabca?
Idha gahapatayo silava silasampanno appamadadhikaranam mahantam bhogakkhandham
adhigacchati, ayam pathamo anisamso silavato silasampadaya. Puna caparam gahapatayo silavato
silasampannassa kalyano kittisaddo abbhuggacchati, ayam dutiyo anisamso silavato silasampadaya.
Puna caparam gahapatayo silava silasampanno yabbadeva parisam upasavkamati yadi
khattiyaparisam yadi brahmanaparisam yadi gahapatiparisam yadi samanaparisam, visarado
upasavkamati amavkubhuto, ayam tatiyo anisamso silavato silasampadaya. Puna caparam
gahapatayo silava silasampanno asammulho kalam karoti, ayam catuttho anisamso silavato
silasampadaya. Puna caparam gahapatayo silava silasampanno kayassa bheda param marana
(CS:pg.1.10) sugatim saggam lokam upapajjati, ayam pabcamo anisamso silavato silasampadaya”ti
(di.ni.2.150=D.16./II,86.) a.ni.5.213=A.5.213./III,252.) mahava.285).

(Vism.10.) Aparepi “akavkheyya ce, bhikkhave, bhikkhu sabrahmacarinam piyo ca assam manapo
ca garu ca bhavaniyo cati, silesvevassa paripurakari”ti-adina (ma.ni.1.65=M.6./I,33.) nayena
piyamanapatadayo asavakkhayapariyosana aneka silanisamsa vutta. Evam
avippatisaradi-anekagunanisamsam silam. Apica—

Sasane kulaputtanam, patittha natthi yam vina;

Anisamsaparicchedam, tassa silassa ko vade.

Na gavga yamuna capi, sarabhu va sarasvati;

Ninnaga vaciravati, mahi vapi mahanadi.

Sakkunanti visodhetum, tam malam idha paninam;

Visodhayati sattanam, yam ve silajalam malam.

Na tam sajalada vata, na capi haricandanam;

Neva hara na manayo, na candakiranavkura.

Samayantidha sattanam, parilaham surakkhitam;

Yam sameti idam ariyam, silam accantasitalam.

Silagandhasamo gandho, kuto nama bhavissati;

Yo samam anuvate ca, pativate ca vayati.

Saggarohanasopanam abbam silasamam kuto;

Dvaram va pana nibbana, nagarassa pavesane.

Sobhantevam na rajano, muttamanivibhusita;

Yatha sobhanti yatino, silabhusanabhusita.

Attanuvadadibhayam, viddhamsayati sabbaso;

Janeti kittihasabca, silam silavatam sada.

Gunanam (CS:pg.1.11) mulabhutassa, dosanam balaghatino;

Iti silassa vibbeyyam, anisamsakathamukhanti.

Silappabhedakatha

5.Katividham cetam silanti 戒有幾種

10. Idani yam vuttam **katividham cetam silanti**, tatridam vissajjanam. (i.)Sabbameva tava idam silam attano silanalakkhanena **ekavidham**.

(ii.)Carittavarittavasena **duvidham**. Tatha abhisamacarika-adibrahmacariyakavasena, virati-avirativasena, nissitanissitavasena, kalapariyanta-apanakotikavasena, sapariyantapariyantavasena, lokiyalokuttaravasena ca.

(Vism.11.) (iii.) **Tividham** hinamajjhimanitavasena. Tatha attadhipateyyalokadhipateyyadhammadhipateyyavasena, paramatthaparamatthapatippassaddhivasena, visuddhavisuddhavematikavasena, sekkhasekkhanevasekkhanasekkhavasena ca.

(iv.) **Catubbidham** hanabhagiyathitibhagiyavisesabhagiyaniibbedhabhagiyavasena. Tatha bhikkhubhikkhuni-anupasampannagahatthasilavasena, pakati-acaradhammatapubbahetukasilavasena, patimokkhasamvara-indriyasamvara-ajivaparisuddhipaccayasannissitasilavasena ca.

(v.) **Pabcevidham** pariyantaparisuddhisiladivasena. Vuttampi cetam patisambhidayam “pabca silani-pariyantaparisuddhisilam, apaniyantaparisuddhisilam, paripunnaparisuddhisilam, aparamatthaparisuddhisilam, patippassaddhiparisuddhisilam”ti (pati.ma.1.37=Pts.I,46.(42)). Tatha pahanaveramanicetasamvaravitikkamavasena.

11. Tattha (i.)ekavidhakotthase attho vuttanayeneva veditabbo. (ii.)Duvidhakotthase yam Bhagavata “idam kattabban”ti pabbattasikkhapadapuranam, tam **carittam**. Yam “idam na kattabban”ti patikkhattassa akaranam, tam **varittam**. Tatravayam vacanatto. Caranti tasmim silesu paripurakaritaya pavattantiti carittam. Varitam tayanti rakkhanti tenati varittam. Tattha saddhaviiriyasadhanam carittam, saddhasadhanam varittam. Evam carittavarittavasena duvidham.

Dutiyaduke (CS:pg.1.12) **abhisamacaroti** uttamasamacaro. Abhisamacaro eva **abhisamacarikam**. Abhisamacaram va arabbha pabbattam abhisamacarikam, ajivatthamakato avasesasilassetam adhivacanam. Maggabrahmacariyassa adibhavabhutanti **adibrahmacariyakam**, ajivatthamakasilassetam adhivacanam. Tabhi maggassa adibhavabhutam, pubbhageyeva parisodhetabbato. Tenaha—“pubbeva kho panassa **kayakammam vacikammam ajivo suparisuddho hoti**”ti (ma.ni.3.431(M.149./III,289.)=cf.A.5.100./III,124f.). Yani va sikkhapadani khuddanukhuddakaniti (Vism.12.)vuttani, idam abhisamacarikasilam. Sesam adibrahmacariyakam. Ubhatovibhavgapariyapannam va adibrahmacariyakam. Khandhakavattapariyapannam abhisamacarikam. Tassa sampattiya adibrahmacariyakam sampajjati. Tenevaha—“so vata, bhikkhave, bhikkhu abhisamacarikam dhammam aparipuretva adibrahmacariyakam dhammam paripuressatiti netam thanam vijjati”ti (a.ni.5.21=A.5.21./III,14.-15.). Evam abhisamacarika-adibrahmacariyakavasena duvidham.

Tatiyaduke panatipatadihi veramanimattam **viratisilam**. Sesam cetanadi **aviratisilanti** evam virati-avirativasena duvidham.

Catutthaduke nissayoti dve nissaya tanhanissayo ca ditthinissayo ca. Tattha yam “**iminaham silena devo va bhavissami devabbataro va**”ti (di.ni.3.320=D.33./III,239. ; ma.ni.1.186=M.16./I,102. ; a.ni.5.206=A.5.206./III,250. ; a.ni.7.50=A.7.47./IV,55. ; A.9.72./IV,461. ; A.10.14./V,18.) evam bhavasampattim akavkhamanena pavattitam, idam **tanhanissitam**. Yam “silena suddhi”ti evam suddhiditthiya pavattitam, idam **ditthinissitam**. Yam pana lokuttaram lokiyabca tasseva sambharabhutam, idam **anissitanti** evam nissitanissitavasena duvidham.

Pabcamaduke kalaparicchadam katva samadinnam silam **kalapariyantam**. Yavajivam samadiyitva tatheva pavattitam **apanakotikanti** evam kalapariyanta-apanakotikavasena duvidham.

Chatthaduke labhayasabati-avgajivitavasena ditthapariyantam **sapariyantam** nama. Viparitam **apariyantam**. Vuttampi cetam patisambhidayam “**katamam tam silam sapariyantam?**”

Atthi silam labhapariyantam, atthi silam yasapariyantam, atthi (CS:pg.1.13) silam batipariyantam, atthi silam avgapariyantam, atthi silam jivitapariyantam. Katamam tam silam labhapariyantam? Idhekacco labhahetu labhapaccaya labhakarana yathasamadinnam sikkhapadam vitikkamati, idam (Vism.13.) tam silam labhapariyantam”ti (pati.ma.1.38=Pts.I,43.). Eteneva upayena itaranipi vittharetabbani. Apariyantavissajjanepi vuttam “katamam tam silam na labhapariyantam? Idhekacco labhahetu labhapaccaya labhakarana yathasamadinnam sikkhapadam vitikkamaya cittampi na uppadeti, kim so vitikkamissati, idam tam silam na labhapariyantam”ti (pati.ma.1.38=Pts.I,44.). Etenevupayena itaranipi vittharetabbani. Evam sapariyantapariyantavasena duvidham.

Sattamaduke sabbampi sasavam silam **lokiyam**. Anasavam **lokuttaram**. Tattha lokiyam bhavavisesavaham hoti bhavanissaranassa ca sambharo. Yathaha—“vinayo samvaratthaya, samvaro avippatisarathaya, avippatisaro pamojjatthaya, pamojjam pitatthaya, piti passaddhatthaya, passaddhi sukhatthaya, sukham samadhatthaya, samadhi yathabhutabanadassanathaya, yathabhutabanadassanam nibbidatthaya, nibbida viragatthaya, virago vimuttatthaya, vimutti vimuttibanadassanathaya, vimuttibanadassanam anupadaparinibbanatthaya, etadattha katha, etadattha mantana, etadattha upanisa, etadattham sotavadhanam, yadidam anupadacittassa vimokkho”ti (vin.pari.366=Pari.164.). Lokuttaram bhavanissaranavaham hoti paccavekkhanabanassa ca bhumiti evam lokiyalokuttaravasena duvidham.

12. Tikesu pathamattike hinena chandena cittena viriyena vimamsaya va pavattitam **hinam**. Majjhimehi chandadihi pavattitam **majjhimam**. Panitehi **panitam**. Yasakamataya va samadinnam hinam. Pubbaphalakamataya majjhimam. Kattabbamevidanti ariyabhavam nissaya samadinnam panitam. “Ahamasmi silasampanno, ime panabbe bhikkhu dussila papadhamma”ti evam attukkamsanaparavambhanadihi upakkilitham va hinam. Anupakkilitham lokiyam silam majjhimam. Lokuttaram panitam. Tanhavasena va bhavabhogathaya pavattitam hinam. Attano vimokkhatthaya pavattitam majjhimam. Sabbasattanam vimokkhatthaya pavattitam paramitasilam panitanti evam hinamajjhimapanitavasena tividham.

Dutiyattike (CS:pg.1.14) attano ananurupam pajahitukamena attagaruna (Vism.14.) attanigaravena pavattitam **attadhipateyyam**. Lokapavadam pariharitukamena lokagaruna loke garavena pavattitam **lokadhipateyyam**. Dhammamahattam pujetukamena dhammagaruna dhammagaravena pavattitam **dhammadhipateyyanti** evam attadhipateyyadivasena tividham.

Tatiyattike yam dukesu nissitanti vuttam, tam tanhaditthi paramatthatta **paramattham**. Puthujjanakalyanakassa maggasambharabhutam sekkhanabca maggasampayuttam **aparamattham**. Sekkhasekkhanam phalasampayuttam **patippassaddhanti** evam paramatthadivasena tividham.

Catutthattike yam apattim anapajjantena puritam, apajjitva va puna katapatikammam, tam **visuddham**. Apattim apannassa akatapatikammam **avisuddham**. Vatthumhi va apattiya va ajjhacare va vematikassa silam **vematikasilam** nama. Tattha yogina avisuddhasilam visodhetabbam, vematike vatthujjhacaram akatva vimati pativinetabba “iccassa phasu bhavissati”ti evam visuddhadivasena tividham.

Pabcamattike catuhi ariyamaggehi tihi ca samabbaphalehi sampayuttam silam **sekkham**. Arahattaphalasampayuttam **asekkham**. Sesam **nevasekkhanasekkhanti** evam sekkhadivasena tividham.

Patisambhidayam pana yasma loke tesam tesam sattanam pakatipi silanti vuccati, yam sandhaya “ayam sukhasilo, ayam dukkhasilo, ayam kalahasilo, ayam mandanasilo”ti bhananti, tasma tena pariyayena “tini silani, kusalasilam akusalasilam abyakatasilanti (pati.ma.1.39=Pts.I,44.). Evam kusaladivasenapi tividhanti vuttam. Tattha akusalam imasmim atthe adhippetassa silassa lakkhanadisū ekenapi na sametiti idha na upanitam, tasma vuttanayenevassa tividhata veditabba.

13. Catukkesu pathamacatukke—

Yodha sevati dussile, silavante na sevati;

Vatthuvitikkame dosam, na passati aviddasu.

(Vism.15.)Micchasavkappabahulo (CS:pg.1.15) indriyani na rakkhati;

Evarupassa ve silam, jayate **hanabhagiyam**.

Yo panattamano hoti, silasampattiya idha;
Kammattathananuyogamhi, na uppadeti manasam.
Tutthassa silamattena, aghatantassa uttari;
Tassa tam **thitibhagiyam**, silam bhavati bhikkhuno.
Sampannasilo ghatati, samadhatthaya yo pana;
Visesabhagiyam silam, hoti etassa bhikkhuno.
Atuttho silamattena, nibbidam yonuyubjati;
Hoti **nibbedhabhagiyam**, silametassa bhikkhunoti.

Evam hanabhagiyadivasena catubbidham.

Dutiyacatukke bhikkhu arabbha pabbattasikkhapadani, yani ca nesam bhikkhuninam pabbattito rakkhitabbani, idam **bhikkhusilam**. Bhikkhuniyo arabbha pabbattasikkhapadani, yani ca tasam bhikkhunam pabbattito rakkhitabbani, idam **bhikkhunisilam**. Samanerasamanerinam dasasilani **anupasampannasilam**. Upasaka-upasikanam niccasilavasena pabcasikkhapadani, sati va ussahe dasa, uposathavgasena atthati idam **gahatthasilanti** evam bhikkhusiladivasena catubbidham.

Tatiyacatukke uttarakurukanam manussanam avitikkamo **pakatisilam**. Kuladesapasandanam attano attano mariyadacarittam **acarasilam**. “Dhammata esa, Ananda, yada bodhisatto matukucchim okkanto hoti na bodhisattamatu purisesu manasam uppajji kamagunupasamhitan”¹ ti evam vuttam bodhisattamatusilam **dhammatasilam**. Mahakassapadinam pana suddhasattanam, bodhisattassa ca tasu tasu jatisu silam **pubbahetukasilanti** evam pakatisiladivasena catubbidham.

Catutthacatukke (a.)yam Bhagavata “idha bhikkhu patimokkhasamvarasamvuto viharati acaragocarasampanno anumattesu vajjesu bhayadassavi samadaya (CS:pg.1.16) sikkhati sikkhapadesu”² ti (vibha.508 di.ni.1.193²) vam vuttam silam, idam **patimokkhasamvarasilam** nama. (b.) Yam pana “so cakkhuna rupam disva na (Vism.16.) nimittaggahi hoti nanubyabjanaggahi, yatvadhikaranamenam cakkhundriyam asamvutam viharantam abhijjhadomanassa papaka akusala dhamma anvassaveyyum, tassa samvaraya patipajjati, rakkhati cakkhundriyam, cakkhundriye samvaram apajjati. Sotena saddam sutva ...pe... ghanena gandham ghayitva ...pe... jivhaya rasam sayitva ...pe... kayena phothhabbam phusitva ...pe... manasa dhammam vibbaya na nimittaggahi ...pe... manindriye samvaram apajjati”³ ti (ma.ni.1.22 411 di.ni.1.213 a.ni.4.198³) vuttam, idam **indriyasamvarasilam**. (c.) Ya pana ajivahetupabbattanam channam sikkhapadanam vitikkamassa, “kuhana lapana nemittikata nippesikata labhena labham nijigisanata”³ ti evamadinabca papadhammanam vasena pavatta micchajiva virati, idam **ajivaparisuddhisilam**. (d.) “Patisavkha yoniso civaram patisevati, yavadeva sitassa patighataya”³ ti (ma.ni.1.23 a.ni.6.58) adina nayena vutto patisavkhanaparisuddho catupaccayaparibhogo **paccayasannissitasilam** nama.

Patimokkhasamvarasilam 1) 別解脱律儀戒

(a.) 14. Tatrayam adito patthaya anupubbapadavannanaya saddhim vinicchayakatha. **Idhati** imasmim sasane. **Bhikkhuti** samsare bhayam ikkhanataya va bhinnapatadharaditaya va evam laddhavoharo saddhapabbajito kulaputto. **Patimokkhasamvarasamvuto**ti ettha patimokkhanti sikkhapadasilam. Tabhi yo nam pati rakkhati, tam mokkheti mocayati apayikadihi dukkhehi, tasma **patimokkhanti** vuccati. Samvaranam samvaro, kayikavacasikassa avitikkamassetam namam. Patimokkhameva samvaro patimokkhasamvaro. Tena patimokkhasamvarena samvuto patimokkhasamvarasamvuto, upagato samannagatoti attho. **Viharatiti** iriyati. **Acaragocarasampannoti**-adinamattho paliyam agatanayeneva veditabbo. Vuttabhetam— (Vism.17.) “Acaragocarasampanno”³ti(vibha.511=Vibh.246.f.) atthi acaro, atthi anacaro.

¹ M.123./III,121,D.14./II,13 ; 《長阿含1經》大本經 (大正1.4a) 。

² A.4.22./II,22. ; A.4.37./II,39. ; cf. D.2./I,63 ; Vibh.244 ; M.6./I,33. , 《中阿含21經》 (大正1.449a) , 《雜阿含》925經 (大正2.235c) 。

³ D.2./I,70. ; M.27./I,180. ; M.38./I,269. ; M.107./III,2 ; S.35.120./IV,104 ; A.3.16./I,113,etc. 《中阿含21經》 (大正1.449.1) 、《中阿含70經》 (大正1.524c) 、《中阿含80經》 (大正1.552中) 、《中阿含146經》 (大正1.657c) 、《中阿含187經》 (大正1.733a) , 《增壹阿含21.6經》 (大正2.603c) 。

Tattha (CS:pg.1.17) katamo **anacaro**? Kayiko vitikkamo vacasiko vitikkamo kayikavacasiko vitikkamo, ayam vuccati anacaro. Sabbampi dussilyam anacaro. Idhekacco veludanena va pattadanena va pupphaphalasinanadantakatthadanena va catukamyataya va muggasupyataya va paribhatyataya va javghapesanikena va abbatarabbatarena va Buddhapatikutthena miccha-ajivena jivikam kappeti, ayam vuccati anacaro.

Tattha katamo **acaro**? Kayiko avitikkamo vacasiko avitikkamo kayikavacasiko avitikkamo, ayam vuccati acaro. Sabbopi silasamvaro acaro. Idhekacco na veludanena va na pattana pupphana phalana sinanana dantakatthadanena va na catukamyataya va na muggasupyataya va na paribhatyataya va na javghapesanikena va na abbatarabbatarena va Buddhapatikutthena miccha-ajivena jivikam kappeti, ayam vuccati acaro.

Gocaroti atthi gocaro atthi agocar.

Tattha katamo **agocar**? Idhekacco vesiyagocar va hoti vidhava, thullakumarika, pandaka, bhikkhuni, panagaragocar va hoti, samsattho viharati rajuhi rajamahamattehi titthiyehi titthiyasavakehi ananulomikena samsaggena, yani va pana tani kulani assaddhani appasannani anopanabhutani akkosakaparibhasakani anattakamani ahitakamani aphasukakamani ayogakkhemakamani bhikkhunam bhikkhuninam upasakanam upasikanam, (Vism.18.) tatharupani kulani sevati bhajati payirupasati, ayam vuccati agocar.

Tattha katamo **gocar**? Idhekacco na vesiyagocar va hoti ...pe... na panagaragocar va hoti, asamsattho viharati rajuhi ...pe... titthiyasavakehi ananulomikena samsaggena, yani va pana tani kulani saddhani pasannani opapanabhutani kasavapajjotani isivatapativatani atthakamani ...pe... yogakkhemakamani bhikkhunam ...pe... upasikanam, tatharupani kulani sevati bhajati payirupasati, ayam vuccati gocaro. Iti imina ca acarena imina ca gocarena upeto (CS:pg.1.18) hoti samupeto upagato samupagato upapanno sampanno samannagato, tena vuccati “acaragocarasampanno”ti(vibha.511=Vibh.246.f.).

Api cettha iminapi nayena acaragocara veditabba. Duvidho hi anacaro kayiko vacasiko ca. Tattha katamo **kayiko anacaro**? Idhekacco savghagatopi acittikarakato there bhikkhu ghattayantopi titthati, ghattayantopi nisidati, puratopi titthati, puratopi nisidati, uccepi asane nisidati, sasisampi parupitva nisidati, thitakopi bhanati, bahavikkhepakopi bhanati, theranam bhikkhunam anupahananam cavkamantanam sa-upahano cavkamati, nice cavkame cavkamantanam ucce cavkame cavkamati, chamaya cavkamantanam cavkame cavkamati, there bhikkhu anupakhajjapi titthati, anupakhajjapi nisidati, navepi bhikkhu asanena patibahati, jantagharepi there bhikkhu anapuccha kattham pakkhipati, dvaram pidahati, udakatitthehi there bhikkhu ghattayantopi otarati, puratopi otarati, ghattayantopi nhayati, puratopi nhayati, ghattayantopi uttarati, puratopi uttarati, antaragharam pavisantopi there bhikkhu ghattayantopi gacchati, puratopi gacchati, vokkamma ca theranam bhikkhunam purato purato gacchati, yanipi tani honti kulanam ovarakani gulhani ca paticchannani ca yattha kulitthiyo kulakumariyo nisidanti, tatthapi sahasa pavisati, kumarakassapi sisam paramasati, ayam vuccati kayiko anacaro.

Tattha katamo **vacasiko anacaro**? Idhekacco savghagatopi acittikarakato there bhikkhu anapuccha dhammam bhanati. Pabham vissajjeti, patimokkham uddisati, thitakopi (Vism.19.) bhanati, bahavikkhepakopi bhanati, antaragharam pavitthopi itthim va kumarim va evamaha—“itthanname itthamgotte kim atthi, yagu atthi, bhattam atthi, khadaniyam atthi, kim pivissama, kim khadissama, kim bhubjissama. Kim va me dassatha”ti vippalapati, ayam vuccati **vacasiko anacaro** (mahani.87=Nd¹.230). Patipakkhavasena panassa acaro veditabbo.

Apica (CS:pg.1.19) bhikkhu sagaravo sappatisso hirottappasampanno sunivattho suparuto pasadikena abhikkantena patikkantena alokitena vilokitena samibjitena pasaritena okkhittacakkhu iriyapathasampanno indriyesu guttadvaro bhojane mattabbu jagariyamanuyutto satisampajabbena samannagato appiccho santuttho araddhaviriyo abhisamacarikesu sakkaccakari garucittikarabahulo viharati, ayam vuccati acaro. Evam tava acaro veditabbo.

Gocar pana tividho upanissayagocar arakkhagocar upanibandhagocaroti. Tattha katamo **upanissayagocar**? Dasakathavatthugunasamannagato kalyanamitto, yam nissaya assutam sunati, sutam pariyodapeti, kavkham vitarati, ditthim ujum karoti, cittam pasadeti. Yassa va pana anusikkhamano saddhaya vaddhati, silena, sutena, cagena, pabbaya vaddhati, ayam vuccati

upanissayagocarō.

Katamo **arakkhagocarō**? Idha bhikkhu antaragharam pavittho vithim patipanno okkhittacakkhu yugamattadassavi susamvuto gacchati, na hatthim olokento, na assam, na ratham, na pattim, na itthim, na purisam olokento, na uddham ullokento, na adho olokento, na disavidisam pekkhamano gacchati, ayam vuccati arakkhagocarō.

Katamo **upanibandhagocarō**? Cattaro satipatthana yattha cittam upanibandhati. Vuttābhetam Bhagavata “ko ca, bhikkhave, bhikkhuno gocarō sako pettiko visayo? **Yadidam cattaro satipatthana**”¹ti (sam.ni.5.372¹), ayam vuccati upanibandhagocarō. Iti imina ca acarena imina ca gocarēna upeto ...pe... samannagato. Tenapi vuccati acaragocarasampannoti.

(Vism.20.) **Anumattesu vajjesu bhayadassavīti** anuppamanesu asābiccā apannasekhiya-akusalacittuppadadibhedeṣu vajjesu bhayadassanasilo. **Samadaya sikkhati sikkhapadesu**ti yamkibci sikkhapadesu sikkhitābbam, tam sabbam samma adaya sikkhati. Ettha ca “patimokkhasamvarasamvuto”ti ettavata (CS:pg.1.20) ca puggaladhīttanaya desanaya patimokkhasamvarasilam dassitam. “Acaragocarasampanno”ti-adi pana sabbam yathapattipannassa tam silam sampajjati, tam patipattim dassetum vuttanti veditābbam.

iv (b) Indriyasamvarasilam 2) 根律儀戒

15. Yam panetam tadanantaram “so cakkhuna rupam disva”ti-adina nayena dassitam indriyasamvarasilam, tattha **soti** patimokkhasamvarasile thito bhikkhu. **Cakkhuna rupam disvati** karanavasena cakkhuti laddhavoharena rupadassanasamatthena cakkhuvibbanena rupam disva. Porana panahu “cakkhu rupam na passati, acittakatta, cittam na passati, acakkhukatta, dvararammanasavghatte pana cakkhupasādavatthukena cittaena passati. Idisi panesa ‘dhanuna vijjhati’ti-adisu viya sasambharakatha nama hoti, tasma cakkhuvibbanena rupam disvati ayamevettha attho”ti. **Na nimittaggahīti** itthipurisanimittam va subhanimittadikam va kilesavattubhutam nimittam na ganhati, ditthamatteyeva santhati. **Nanubyabjanaggahīti** kilesanam anu-anubyabjanato pakatabhavakaranato anubyabjananti laddhavoharam hatthapadasitahāsītakathitavilokitadibhedam akaram na ganhati, yam tattha bhutam, tadeva ganhati, cetiyapabbatavasi **mahatissatthero viya**.

Theram kira cetiyapabbata anuradhapuram pindacarattaya agacchantam abbātara kulasunha samikena saddhim bhanditva sumanditapasadhita devakabba viya kalasseva anuradhapurato nikkhamitva batigharam gacchanti antaramagge disva vipallatthacitta (Vism.21.) mahahasitam hasi. Thero kimetanti olokento tassa dantatthike asubhasābbam patilābhīva arahattam papuni. Tena vuttam—

“Tassa dantatthikam disva, pubbasābbam anussari;

Tattheva so thito therō, arahattam apapuni”ti.

Samikopi (CS:pg.1.21) kho panassa anumaggam gacchanto theram disva “kibci, bhante, itthim passatha”ti pucchi. Tam therō aha—

“Nabhijanami itthi va, puriso va ito gato;

Apica atthisavghato, gacchatesa mahapathe”ti.

Yatvadhikaranamenanti-adimhi yamkarana yassa cakkhundriyasamvarassa hetu etam puggalam satikavatena cakkhundriyam asamvutam apihitacakkhudvaram hutva viharantam ete abhijjhādayo dhamma anvassaveyyum anubandheyyum. **Tassa samvaraya patipajjati**ti tassa cakkhundriyassa satikavatena pidahanattaya patipajjati. Evam patipajjantoyeva ca rakkhati cakkhundriyam, cakkhundriye samvaram apajjati vuccati. Tattha kibcapi cakkhundriye samvaro va asamvaro va natthi. Na hi cakkhupasadam nissaya sati va mutthasāccam va uppajjati. Apica yada ruparammanam cakkhussa aparam agacchati, tada bhavavge dvikkhattum uppajjitva niruddhe kiriyamanodhatu avajjanakiccā sadhayamana uppajjitva nirujjhati. Tato cakkhuvibbanam dassanakiccā. Tato vipakamanodhatu sampaticchanakiccā. Tato vipakahetukamanovibbanadhatu santiranakiccā. Tato kiriyahetukamanovibbanadhatu

¹ S.47.6./V,148f ; cf.M.33./I,221 ; 《雜阿含》617經（大正2.173a）

votthabbanakiccam sadhayamana uppajjitva nirujjhati, tadanantaram javanam javati.

Tatrapi neva bhavavgasamaye, na avajjanadinam abbatarasamaye samvaro va asamvaro va atthi. Javanakkhane pana sace dussilyam va mutthasaccam va abbanam va akkhanti va kosajjam va uppajjati, asamvaro hoti. Evam honto pana so cakkhundriye asamvaroti vuccati. (Vism.22.) Kasma? Yasma tasmim sati dvarampi aguttam hoti, bhavavgampi avajjanadinipi vithicittani Yatha kim? Yatha nagare catusu dvaresu asamvutesu kibcapi antogharadvarakotthakagabbhodayo susamvuta honti, tathapi antonagare sabbam bhandam arakkhitam agopitameva hoti. Nagaradvarena hi pavisitva cora yadicchanti, tam kareyyum, evameva javane dussilyadisū uppannesu tasmim asamvare sati dvarampi aguttam hoti, bhavavgampi avajjanadinipi vithicittani.

Tasmim (CS:pg.1.22) pana siladisū uppannesu dvarampi guttam hoti, bhavavgampi avajjanadinipi vithicittani. Yatha kim? Yatha nagaradvaresu samvutesu kibcapi antogharadayo asamvuta honti, tathapi antonagare sabbam bhandam surakkhitam sugopitameva hoti. Nagaradvaresu hi pihitesu coranam paveso natthi, evameva javane siladisū uppannesu dvarampi guttam hoti, bhavavgampi avajjanadinipi vithicittani. Tasma javanakkhane uppajjamanopi cakkhundriye samvaroti vutto.

Sotena saddam sutvati-adisūpi eseṇa nayo. Evamidam savkhepato rupadisū kilesanubandhanimittadiggahaparivajjanalakkhanam indriyasamvarasilanti veditabbam.

Ajivaparisuddhisilam 3)活命遍淨戒

16. Idani indriyasamvarasilanantaram vutte ajivaparisuddhisile ajivahetu pabbattanam channam sikkhapadananti yaṇi taṇi “ajivahetu ajivakarana papiccho icchapakatato asantam abhutam uttarimanussadhammam ullapati, apatti parajikassa. Ajivahetu ajivakarana sabcarittam samapajjati, apatti savghadisēsassa. Ajivahetu ajivakarana ‘yo te vihare vasati so bhikkhu araha’ti bhanati, pativijānantassa apatti thullaccayassa. Ajivahetu ajivakarana bhikkhu panitabhojanani agilano attano atthaya vibbapetva bhujati, apatti pacittiyassa. Ajivahetu ajivakarana bhikkhuni panitabhojanani agilana attano atthaya vibbapetva bhujati, apatti patidesaniyassa. Ajivahetu ajivakarana supam va odanam va agilano attano (Vism.23.) atthaya vibbapetva bhujati apatti dukkatassa”ti (vin.pari.287=Parī.146.) evam pabbattani cha sikkhapadani, imesam channam sikkhapadanam.

Kuhanati-adisū ayam paṇi, “tattha katama **kuhana**? Labhasakkarasilokasānissitassa papicchassa icchapakatassa ya paccayapatisēvanasavkhatena va samantajappitena va iriyapathassa va atthapana thapana santhapana bhakutika bhakutiyam kuhana kuhayana kuhitattam, ayam vuccati kuhana.

“Tattha (CS:pg.1.23) katama **lapana**? Labhasakkarasilokasānissitassa papicchassa icchapakatassa ya paresam alapana lapana sallapana ullapana samullapana unnahana samunnahana ukkacana samukkacana anuppiyabhanita catukamyata muggasūpyata paribhatyata, ayam vuccati lapana.

“Tattha katama **nemittikata**? Labhasakkarasilokasānissitassa papicchassa icchapakatassa ya paresam nimittam nimittakammam obhaso obhasakammam samantajappa parikatha, ayam vuccati nemittikata.

“Tattha katama **nippesikata**? Labhasakkarasilokasānissitassa papicchassa icchapakatassa ya paresam akkosana vambhana garahana ukkhepana samukkhepana khipana samkhipana papana sampapana avānnaharika parapiṭṭhimamsikata, ayam vuccati nippesikata.

“Tattha katama **labhena labham nijigisanata**? Labhasakkarasilokasānissito papiccho icchapakatato ito laddham amisam amutra harati, amutra va laddham amisam idha aharati. Ya evarupa amisena amisassa etthi gavetthi pariyetthi esana gavesana pariyesana, ayam vuccati labhena labham nijigisanata”ti (vibha.862-865=Vibh.352f.).

17. Imissa pana paṇiya evamattho veditabbo. Kuhananiddese tava **labhasakkarasilokasānissitassati** labhabca sakkarabca kittisaddabca sānissitassa, patthayantassati attho. (Vism.24.) **Papicchassati** asantaḡunadīpanakamassa. **Ichchapakatassati**

icchaya apakatassa, upaddutassati attho.

Ito param yasma paccayapatisevanasamantajappana-iriyapathasannissitavasena mahaniddese tividham kuhanavatthu agatam. Tasma tividhampetam dassetum paccayapatisevanasavkhatena vati evamadi araddham. Tattha civaradihi nimantitassa tadatthikasseva sato papicchatam nissaya patikkhipanena, te ca gahapatike attani suppatitthitasaddhe batva puna tesam “aho ayyo appiccho na kibci patigghanhitum icchati, suladdham vata no assa sace appamattakampi kibci patigghanheyya”ti nanavidhehi upayehi panitani civaradini (CS:pg.1.24) upanentanam tadanuggahakamatamyeva avikatva patiggahanena ca tato pabhuti api sakatabharehi upanamanahetubhutam vimhapanam paccayapatisevanasavkhatam kuhanavatthuti veditabbam. Vuttabhetam mahaniddese—

“Katamam paccayapatisevanasavkhatam kuhanavatthu? Idha gahapatika bhikkhum nimantenti civarapindapatasenasanagilanapaccayabhesajjaparikkharehi. So papiccho icchapakato atthiko civara ...pe... parikkharanam bhiyyokamyatam upadaya civaram paccakkhati. Pindapatam ...pe... senasanam. Gilanapaccayabhesajjaparikkharam paccakkhati. So evamaha—‘kim samanassa mahagghena civarena, etam saruppam yam samano susana va savkarakuta va papanika va nantakani uccinitva savghatim katva dhareyya. Kim samanassa mahagghena pindapatena etam saruppam yam samano ubchacariyaya pindiyalopena jivikam kappeyya. Kim samanassa mahagghena senasanena, etam saruppam yam samano rukkhmuliko va assa abbhokasiko va. Kim samanassa mahagghena gilanapaccayabhesajjaparikkharena, etam saruppam yam samano putimuttana va haritakikhandena va osadham kareyya’ti. Tadupadaya lukham civaram dhareti, lukham pindapatam paribhubjati, (Vism.25.) lukham senasanam patisevati, lukham gilanapaccayabhesajjaparikkharam patisevati, tamenam gahapatika evam jananti ‘ayam samano appiccho santuttho pavivitto asamsattho araddhaviriyo dhutavado’ti. Bhiyyo bhiyyo nimantenti civara ...pe... parikkharehi. So evamaha—‘tinnam sammukhibhava saddho kulaputto bahum pubbam pasavati. Saddhaya sammukhibhava saddho kulaputto bahum pubbam pasavati. Deyyadhammassa ...pe... dakkhineyyanam sammukhibhavasaddhokulaputto bahum pubbam pasavati. Tumhakabcevayam saddha atthi, deyyadhammo ca samvijjati, ahabca patiggahako, saceham na patiggahessami, evam tumhe pubbena paribahira bhavissanti, na mayham imina attho. Apica tumhakamyeva anukampaya patigghanhami’ti. Tadupadaya bahumpi civaram patigghanati. Bahumpi pindapatam ...pe... bhesajjaparikkharam patigghanati (CS:pg.1.25) Ya evarupa bhakutika bhakutiyam kuhana kuhayana kuhitattam, idam paccayapatisevanasavkhatam kuhanavatthu”ti (mahani.87=Mahaniddesa 224f.).

Papicchasseva pana sato uttarimanussadhammadhigamaparidipana vacaya tatha tatha vimhapanam samantajappanasavkhatam kuhanavatthuti veditabbam. Yathaha—

“Katamam samantajappanasavkhatam kuhanavatthu? Idhekacco papiccho icchapakato sambhavanadhippayo ‘evam mam jano sambhavessati’ti ariyadhammasannissitam vacam bhasati ‘yo evarupam civaram dhareti, so samano mahesakkho’ti bhanati. ‘Yo evarupam pattam lohathalakam. Dhammakaranam parissavanam kubcika, kayabandhanam upahanam dhareti, so samano mahesakkho’ti bhanati. Yassa evarupo upajjhayo acariyo samanupajjhayako, samanacariyako mitto sandittho sambhatto sahayo. Yo evarupe vihare vasati addhayoge pasade hammiye guhayam lene kutiya kutagare atte male uddande upatthanasalayam (Vism.26.) mandape rukkhmulu vasati, so samano mahesakkho’ti bhanati. Atha va ‘korajikakorajiko bhakutikabhakutiko kuhakakuhako lapakalapako mukhasambhaviko, ayam samano imasam evarupanam santanam viharasamapattinam labhi’ti tadisam gambhiram gulham nipunam paticchannam lokuttaram subbatapatisamyuttam katham kathesi. Ya evarupa bhakutika bhakutiyam kuhana kuhayana kuhitattam, idam samantajappanasavkhatam kuhanavatthu”ti (mahani.87=Mahaniddesa 224f.).

Papicchasseva pana sato sambhavanadhippayakatena iriyapathena vimhapanam iriyapathasannissitam kuhanavatthuti veditabbam. Yathaha—“katamam iriyapathasavkhatam kuhanavatthu. Idhekacco papiccho icchapakato sambhavanadhippayo ‘evam mam jano sambhavessati’ti gamanam santhapeti thanam (CS:pg.1.26) santhapeti, nisajjam santhapeti, sayanam santhapeti, panidhaya gacchati, panidhaya titthati, panidhaya nisidati, panidhaya seyyam kappeti, samahito viya gacchati, samahito viya titthati, nisidati, seyyam kappeti, apathakajjhayi ca

hoti, ya evarupa iriyapathassa atthapana thapana santhapana bhakutika bhakutiyam kuhana kuhayana kuhitattam, idam vuccati iriyapathasavkhatam kuhanavattu”ti (mahani.87=Mahaniddeśa 226f.).

Tattha **paccayapatisevanasavkhatenati** paccayapatisevananti evam savkhatena paccayapatisevanena va savkhatena. **Samantajappitenati** samipabhanitena. **Iriyapathassa vati** catu-iriyapathassa. **Atthapanati**-adi thapana, adarena va thapana. **Thapanati** thapanakaro. **Santhapanati** abhisavkharana, pasadikabhavakarananti vuttam hoti. **Bhakutikati** padhanapurimatthitabhavadassanena bhakutikaranam, mukhasavkocoti vuttam hoti. Bhakutikaranam silamassati bhakutiko. Bhakutikassa bhavo bhakutiyam. **Kuhanati** vimhapana. Kuhassa ayana kuhayana. Kuhitassa bhavo kuhitattanti.

Lapananiddeśe **alapanati** viharam agate manusse disva “kimatthaya bhonto agata, kim bhikkhu nimantitum, (Vism.27.) yadi evam gacchatha re, aham pacchato pattam gahetva agacchami”ti evam aditova lapana. Atha va attanam upanetva “aham tisso, mayi raja pasanño, mayi asuko ca asuko ca rajamahamatto pasanño”ti evam attupanayika lapana alapana. **Lapanati** puttassa sato vuttappakameva lapanam. **Sallapanati** gahapatikanam ukkanthane bhitassa okasam datva datva sutthu lapana. **Ullapanati** mahakutumbiko mahanaviko mahadanapatiti evam uddham katva lapana. **Samullapanati** sabbatobhagena uddham katva lapana.

Unnahanti “upasaka pubbe idise kale navadanam detha, idani kim na detha”ti evam yava “dassama, bhante, okasam na labhama”ti-adini vadanti, tava uddham uddham nahana, vethanati vuttam hoti. Atha va ucchuhattham (CS:pg.1.27) disva “kuto abhatam upasaka”ti pucchati. Uccukhattato, bhanteti. Kim tattha ucchu madhuranti. Khaditva, bhante, janitabbanti. “Na, upasaka, bhikkhusa ucchum detha”ti vattum vattatiti. Ya evarupa nibbethentassapi vethanakatha, sa unnahana. Sabbatobhagena punappunam unnahana **samunnahana**.

Ukkacanti “etam kulam mamyeva janati. Sace ettha deyyadhammo uppajjati, mayhameva deti”ti evam ukkhipitva kacana ukkacana, uddipanti vuttam hoti. Telakandarikavattu cettha vattabbam. Sabbatobhagena pana punappunam ukkacana **samukkacana**.

Anuppiyabhanitanti saccanurupam dhammanurupam va anapaloketva punappunam piyabhananameva. **Catukamyatanti** nicavuttita attanam hetthato hetthato thapetva vattanam. **Muggasupyatanti** muggasupasadisata. Yatha hi muggesu paccamanesu kocideva na paccati, avasesa paccanti, evam yassa puggalassa vacane kibcideva saccam hoti, sesam alikam, ayam puggalo muggasupyoti vuccati. Tassa bhavo muggasupyata. **Paribhatyati** (Vism.28.) paribhatyabhavo. Yo hi kuladarake dhati viya avkena va khandhena va paribhatati, dharetiti attho. Tassa paribhatassa kammam paribhatyum. Paribhatyassa bhavo paribhatyatati.

Nemittikataniddeśe **nimittanti** yamkibci paresam paccayadanasabbajanakam kayavacikammam. **Nimittakammanti** khadaniyam gahetva gacchante disva “kim khadaniyam labhittha”ti-adina nayena nimittakaranam. **Obhasoti** paccayapatissamyuttakatha. **Obhasakammanti** vacchapalake disva “kim ime vaccha khiragovaccha udahu takkagovaccha”ti pucchitva “khiragovaccha, bhante”ti vutte “na khiragovaccha, yadi khiragovaccha siyum, bhikkhupi khiram labheyyun”ti evamadina nayena tesam darakanam matapitunam nivedetva khiradapanadikam obhasakaranam. **Samantajappati** samipam katva jappanam. Kulupakabhikkhu vatthu cettha vattabbam.

Kulupako (CS:pg.1.28) kira bhikkhu bhujitukamo geham pavisitva nisidi. Tam disva adatukama gharani “tandula natthi”ti bhananti tandule aharitukama viya pativissakagharam gata. Bhikkhupi antogabbham pavisitva olovento kavatakone ucchum, bhajane gulam, pitake lonamacchaphale, kumbhiyam tandule, ghate ghatam disva nikkhamitva nisidi. Gharani “tandule nalatthan”ti agata. Bhikkhu “upasike ‘ajja bhikkha na sampajjissati’ti patikacceva nimittam addasan”ti aha. Kim, bhanteti. Kavatakone nikkhattam ucchum viya sappam addasam, ‘tam paharissami’ti olovento bhajane thapitam gulapindam viya pasanam, leddukena pahatena sappena katam pitake nikkhattalonamacchaphalasadisam phanam, tassa tam leddum damsitukamassa kumbhiya tandulasadise dante, athassa kupitassa ghate pakkhattaghatasadisam mukhato nikkhamantam visamissakam khelanti. Sa “na sakka mundakam vabacetun”ti (Vism.29.) ucchum datva odanam pacitva ghatagulamacchehi saddhim sabbam adasiti. Evam samipam katva jappanam samantajappati veditabbam. **Parikathati** yatha tam labhati tassa parivattetva

kathananti.

Nippesikataniddese **akkosanati** dasahi akkosavatthuhi akkosanam. **Vambhanati** paribhavitva kathanam. **Garahanati** assaddho appasannoti-adina nayena dosaropana. **Ukkhepanati** ma etam ettha kathethati vacaya ukkhipanam. Sabbatobhagena savatthukam sahetukam katva ukkhepana **samukkhepana**. Atha va adentam disva “aho danapati”ti evam ukkhipanam **ukkhepana**. Mahadanapatiti evam sutthu ukkhepana **samukkhepana**. **Khipanati** kim imassa jivitam bijabhoinoti evam uppandana. **Samkhipanati** kim imam adayakoti bhanatha, yo niccakalam sabbesampi natthiti vacanam detiti sutthutaram uppandana. **Papanati** adayakattassa avannassa va papanam. Sabbatobhagena papana **sampapana**. **Avannaharikati** evam me avannabhayapi dassatiti gehato geham gamato gamam janapadato janapadam avannaharanam. **Parapitthimamsikatati** purato madhura bhanitva parammukhe avannabhasita. Esa hi abhimukham oloketum (CS:pg.1.29) asakkontassa parammukhanam pitthimamsam khadanamiva hoti, tasma parapitthimamsikatati vutta. **Ayam vuccati nippesikatati** ayam yasma velupesikaya viya abbhavgam parassa gunam nippeseti nipubchati, yasma va gandhajatham nipisitva gandhamaggana viya paragune nipisitva vicunnetva esa labhamaggana hoti, tasma nippesikatati vuccatiti.

Labhena labham nijigisanataniddese **nijigisanatati** maggana. **Ito laddhanti** imamha geha laddham. **Amutrati** amukamhi gehe. **Etthiti** icchana. **Gavetthiti** maggana. **Pariyetthiti** punappunam maggana. Adito patthaya laddham(Vism.30.) laddham bhikkham tatra tatra kuladarakanam datva ante khirayagum labhitva gatabhikkhuvatthu cettha kathetabbam. Esanati-adini etthi-adinameva vevacanani, tasma etthiti esana. Gavetthiti gavesana, pariyetthiti pariyesana. Icevemettha yojana veditabba. Ayam kuhanadinam attho.

Idani **evamadinabca papadhammananti** ettha adisaddena “yatha va paneke bhonto samanabrahmana saddhadeyyani bhojanani bhujitva te evarupaya tiracchanavijaya micchajivena jivikam kappenti. Seyyathidam, avgam, nimittam, uppatam, supinam, lakkhanam, musikacchinnam, agghiomam, dabbihoman”ti (di.ni.1.21=D.1./I,9.) adina nayena brahmajale vuttanam anekesam papadhammanam gahanam veditabbam. Iti yvayam imesam ajivahetu pabbattanam channam sikkhapadanam vitikkamavasena, imesabca “kuhana lapana nemittikata nippesikata labhena labham nijigisanata”ti evamadinam papadhammanam vasena pavatto micchajivo, ya tasma sabbappakarapi micchajiva virati, idam ajivaparisuddhisilam. Tatrāyam vacanatho. Etam agamma jivantiti ajivo. Ko so, paccayapariyesanavayamo. Parisuddhiti parisuddhata. Ajivassa parisuddhi ajivaparisuddhi.

iv (d) Paccayasannissitasilam 4)資具依止戒

18. Yam panetam tadanantaram paccayasannissitasilam vuttam, tattha **patisavkha yonisoti** upayena pathena patisavkhaya batva, paccavekkhivati attho (CS:pg.1.30) Ettha ca sitassa patighatayati-adina nayena vuttapaccavekkhanameva “yoniso patisavkha”ti veditabbam. Tattha **civaranti** antaravasakadisū yamkibci. **Patisevatiti** paribhujati, nivaseti va parupati va. **Yavadevati** (Vism.31.) payo janavadhiparicchedaniyamavacanam, ettakameva hi yogino civarapatisevane payo janam yadidam sitassa patighatayati-adi, na ito bhiyyo. **Sitassati** ajjhata dhatukkhobhavasena va bahiddha-utuparinamanavasena va uppannassa yassa kassaci sitassa. **Patighatayati** patihanattham. Yatha sarire abadham na uppadeti, evam tassa vinodanattam. Sitabbhahate hi sarire vikkhittacitto yoniso padahitum na sakkoti, tasma sitassa patighataya civaram patisevitabbanti Bhagava anubasi. Esa nayo sabbattha. Kevalabhettha **unhassati** aggisantapassa. Tassa vanadahadisū sambhavo veditabbo. Damsamakasavatatapasarisapasamphassananti ettha pana **damsati** damsanamakkhika, andhamakkhikatipi vuccanti. **Makasa** makasa eva. **Vatati** saraja-arajadibheda. **Atapoti** suriyatapo. **Sarisapati** ye keci saranta gacchanti dighajatika sappadayo, tesam datthasamphasso ca phutthasamphasso cati duvidho samphasso, sopi civaram parupitva nisinnam na badhati, tasma tadisesu thanesu tesam patighatathaya patisevati. **Yavadevati** puna etassa vacanam niyatapayojanavadhiparicchedadassanattam hirikopinapaticchadanabhi niyatapayojanam, itarani

kadaci kadaci honti. Tattha **hirikopinanti** tam tam sambadhatthanam. Yasmim yasmibhi avge vivariyamane hiri kuppati vinassati, tam tam hirim kopanato hirikopinanti vuccati. Tassa ca hirikopinassa paticchadanatthanti hirikopinapaticchadanattham. Hirikopinam paticchadanatthantipi patho. (M.2./I,10.)

Pindapatanti yamkibci aharam. Yo hi koci aharo bhikkhuno pindolyena patte patitatta pindapatoti vuccati. Pindanam va pato pindapato, tattha tattha laddhanam bhikkhanam sannipato samuhoti vuttam hoti. **Neva davayati** na gamadarakadayo viya davattham, kilanimittanti (Vism.32.) vuttam hoti. **Na madayati** na mutthikamalladayo viya madattham, balamadanimitam porisamadanimitabcati vuttam hoti. **Na mandanayati** na antepurikavesiyadayo (CS:pg.1.31) viya mandanattham, avgapaccavganam pinabhavanimitanti vuttam hoti. **Na vibhusanayati** na natanaccakadayo viya vibhusanattham, pasannacchavivannatanimitanti vuttam hoti. Ettha ca neva davayati etam mohupanissayappahanattham vuttam. Na madayati etam dosupanissayappahanattham. Na mandanaya na vibhusanayati etam ragupanissayappahanattham. Neva davaya na madayati cetam attano samyojanuppattipatisedhanattham. Na mandanaya na vibhusanayati etam parassapi samyojanuppattipatisedhanattham. Catuhipi cetehi ayoniso patipattiya kamasukhallikanuyogassa ca pahanam vuttanti veditabbam.

Yavadevati vuttatthameva. **Imassa kayassati** etassa catumahabhutikassa rupakayassa. **Thitiyati** pabandhatthitattam. **Yapanayati** pavattiya avicchedattham, cirakalatthitattam va. Gharupatthambhamiva hi jinnagharasamiko, akkhabbhabjanamiva ca sakatiko kayassa thitattam yapanatthabcesa pindapatam patisevati, na davamadamandanavibhusanattham. Apica thititi jivitindriyassetam adhivacanam, tasma imassa kayassa thitiya yapanayati ettavata etassa kayassa jivitindriyapavattapanatthantipi vuttam hotiti veditabbam. **Vihimsuparatiyati** vihimsa nama jighaccha abadhatthana. Tassa uparamatthampesa pindapatam patisevati, vanalepanamiva unhasitadisu tappatikaram viya ca. **Brahmacariyanuggahayati** sakalasasanabrahmacariyassa ca maggabrahmacariyassa ca anuggahattham. Ayabhi pindapatapatisevanapaccaya kayabalam nissaya sikkhattayanuyogavasena bhavakantarantittharanattham patipajjanto brahmacariyanuggahaya patisevati, kantarantittharanatthika **puttamamsam** (sam.ni.2.63) viya, **nadinittaranatthika kullam** (ma.ni.1.240=M.22./I,134.) viya, samuddanittaranatthika navamiva ca.

Itipuranabca vedanam patihavkhami navabca vedanam na uppadesamiti etam imina pindapatapatisevanena (Vism.33.) puranabca jighacchavedanam patihavkhami, navabca vedanam aparimitabhojanapaccayam aharahatthaka-alamsatakatatravattakakamasakabhuttavamitakabrahmananam abbataro viya na uppadesamitipi patisevati, bhesajjamiva gilano. Atha va ya adhuna asappayaparimitabhojanam nissaya puranakammappaccayavasena uppajjanato puranavedanati (CS:pg.1.32) vuccati. Sappayaparimitabhojanena tassa paccayam vinasento tam puranabca vedanam patihavkhami. Ya cayam adhuna katam ayuttaparibhogakammupacayam nissaya ayatim uppajjanato navavedanati vuccati. Yuttaparibhogavasena tassa mulam anibbattento tam navabca vedanam na uppadesamiti evampettha attho datthabbo. Ettavata yuttaparibhogasavgho attakilamathanuyogappahanam dhammikasukhpariccago ca dipito hotiti veditabbo.

Yatra ca me bhavissati parimitaparibhogena jivitindriyupacchedakassa iriyapathabhabjakassa va parissayassa abhavato cirakalagamanasavkhata yatra ca me bhavissati imassa paccayayattavuttino kayassatipi patisevati, yapyarogi viya tappaccayam. **Anavajjata ca phasuviharo cati** ayuttapariyesanapatiggahanaparibhogaparivajjanena anavajjata, parimitaparibhogena phasuviharo. Asappayaparimitaparibhogapaccaya aratitandivijambhita. Vibbugarahadidosabhavena va anavajjata, sappayaparimitabhojanapaccaya kayabalasambhavana phasuviharo. Yavadattha-udaravadehakabhojanaparivajjanena va seyyasukhapassasukhamiddhasukhanam pahanato anavajjata, catupabcalopamatta-unabhojanena catu-iriyapathayogyabhavapatipadanato phasuviharo ca me bhavissatitipi patisevati. Vuttampi hetam—

“Cattaro pabca alope, abhutva udakam pive;
Alam phasuviharaya, pahitattassa bhikkhuno”ti. (theraga.983).

(Vism.34.) Ettavata ca payo janapariggaho majjhima ca patipada dipita hotiti veditabba.

Senasananti senabba asanabba. Yattha yattha hi seti vihare va addhayogadimhi va, tam senam. Yattha yattha asati nisidati, tam asanam. Tam ekato katva senasananti vuccati. **Utoparissayavinodanapatisallanaramatthanti** parisahanatthena utuyeva utoparissayo. Utoparissayassa (CS:pg.1.33) vinodanatthabba patisallanaramatthabba. Yo sarirabadhacittavikkhepakaro asappayo utu senasanapatisevanena vinodetabbo hoti, tassa vinodanattham ekibhavasukhatthabcati vuttam hoti. Kamabba sitapatighatadinava utoparissayavinodanam vuttameva. Yatha pana civarapatisevane hirikopinapaticchadanam niyatapayojanam, itarani kadaci kadaci bhavantiti vuttam, evamidhapi niyatam utoparissayavinodanam sandhaya idam vuttanti veditabbam. Atha va ayam vuttappakaro utu utuyeva. “Parissayo pana duvidho pakataparissayo ca, paticchannaparissayo ca” (mahani.5). Tattha pakataparissayo sihyagghadayo. Paticchannaparissayo ragadosadayo. Ye yattha apariguttiya ca asappayarupadassanadina ca abaddham na karonti, tam senasanam evam janitva paccavekkhitva patisevanto bhikkhu patisavkha yoniso senasanam utoparissayavinodanattham patisevatiti veditabbo.

Gilanapaccayabhesajjaparikkharanti ettha rogassa pati-ayanatthena paccayo, paccanikagamanatthenati attho. Yassa kassaci sappayassetam adhivacanam. Bhisakkassa kammam tena anubbatattati bhesajjam. Gilanapaccayova bhesajjam gilanapaccayabhesajjam, yamkibci gilanassa sappayam bhisakkakammam telamadhuphanitaditi vuttam hoti. Parikkharoti pana “sattahi nagaraparikkharehi suparikkhatam hoti”ti (a.ni.7.67=A.7.67/IV,106) adisu parivaro vuccati. “Ratho silaparikkharo, jhanakkho cakkaviriyo”ti (Vism.35.) (sam.ni.5.4=S.45.4/V,6.¹) adisu alavkaro. “Ye ca kho ime pabbajitena jivitaparikkhara samudanetabba”ti (ma.ni.1.191-192=M.17/I,108.) adisu sambharo. Idha pana sambharopi parivaropi vattati. Tabhi gilanapaccayabhesajjam jivitassa parivaropi hoti, jivitanasakabadhuppattiya antaram adatva rakkhanato sambharopi. Yatha ciram pavattati, evamassa karanabhavato, tasma parikkharoti vuccati. Evam gilanapaccayabhesajjabba tam parikkharo cati gilanapaccayabhesajjaparikkharo. Tam gilanapaccayabhesajjaparikkharo. Gilanassa yamkibci sappayam bhisakkanubbatam telamadhuphanitadi jivitaparikkharanti vuttam hoti. **Uppannananti** (CS:pg.1.34) jatanam bhutanam nibbattanam. **Veyyabadhikananti** ettha byabadhoti dhatukkhobho, tamsamutthana ca kutthagandapilakadayo. Byabadhato uppannatta veyyabadhika. **Vedanananti** dukkhavedana akusalavipakavedana. Tasam veyyabadhikanam vedananam. **Abyabajjharamatayati** niddukkhaparamataya. Yava tam dukkham sabbam pahinam hoti tavati attho.

Evamidam savkhepato patisavkha yoniso paccayaparibhogalakkhanam paccayasannissitasilam veditabbam. Vacanattho panettha—civaradayo hi yasma te paticca nissaya paribhujamana panino ayanti pavattanti, tasma paccayati vuccanti. Te paccaye sannissitanti paccayasannissitam.

Catuparisuddhisampadanavidhi 雜論四遍淨戒

19. Evametasmim catubbidhe sile saddhaya **patimokkhasamvaro** sampadetabbo. **Saddhasadhano** hi so, savakavisayatitatta sikkhapadapabbattiya. Sikkhapadapabbattiyacanapatikkhepo cettha nidassanam. Tasma yatha pabbattam sikkhapadam anavasesam saddhaya samadiyitva jivitepi apekkham akarontena sadhukam sampadetabbam. Vuttampi hetam—

(Vism.36.)“Kikiva andam camariva valadhim,

Piyamva puttam nayanamva ekakam.

Tatheva silam anurakkhamanaka,

Supesala hotha sada sagarava”ti. (Sv:D.1/I,56.)

Aparampi vuttam—“evameva kho paharada yam maya savakanam sikkhapadam pabbattam, tam mama savaka jivitahetupi natikkamanti”ti (a.ni.8.19=A.8.19/IV,201). Imasmim ca panatthe ataviyam corehi baddhatheranam vatthuni veditabbani.

¹ 《雜阿含769經》(大正2.200c)

Mahavattani-ataviyam kira theram cora kalavallihi bandhitva nipajjapesum. Thero yathanipannova sattadivasani vipassanam vaddhetva anagamiphalam papunitva tattheva kalam katva brahmaloke nibbatti.

Aparampi (CS:pg.1.35) theram tambapannidipe putilataya bandhitva nipajjapesum. So vanadahe agacchante vallim acchinditvava vipassanam patthapetva samasisi hutva parinibbaya. Dighabhanaka-abhayatthero pabcahi bhikkhusatehi saddhim agacchanto disva therassa sariram jhapetva cetiyam karapesi. Tasma abbopi saddho kulaputto—

Patimokkham visodhento, appeva jivitaṃ jahe;

Pabbattam lokanathena, na bhinde silasamvaram.

Yatha ca patimokkhasamvaro saddhaya, evaṃ satiya **indriyasamvaro** sampadetabbo. **Satisadhano** hi so, satiya adhitthitanam indriyanam abhijjhadhihi ananvassavaniyato. Tasma “varam, bhikkhave, tattaya ayosalakaya adittaya sampajjalitaya sajotibhutaya cakkhundriyam sampalimattham, na tveva cakkhuvibbeyyesu rupesu anubyabjanaso nimittaggaho”ti (sam.ni.4.235=S.35.194./IV,168.¹) adina nayena adittapariyayam samanussaritva rupadisu visayesu cakkhudvaradipavattassa vibbanassa abhijjhadhihi anvassavaniyam nimittadiggaham asammutthaya (Vism.37.) satiya nisedhentena esa sadhukam sampadetabbo. Evaṃ asampadite hi etasmim patimokkhasamvarasilampi anaddhaniyam hoti acirattthitikam, asamvihitasakhaparivaramiva sassam. Habbate cayam kilesacorehi, vivatadvaro viya gamo parassa harihi. Cittab cassa rago samativijjhati, ducchannamagaram vutthi viya. Vuttampi hetam—

“Rupesu saddesu atho rasesu,

Gandhesu phassesu ca rakkha indriyam.

Ete hi dvara vivata arakkhita,

Hananti gamamva parassa harino”.

“Yatha agaram ducchannam, vutthi samativijjhati;

Evaṃ abhavitam cittam, rago samativijjhati”ti. (dha.pa.13=Thag.v.133).

Sampadite pana tasmim patimokkhasamvarasilampi addhaniyam hoti cirattthitikam, samvihitasakhaparivaramiva sassam. Na habbate cayam kilesacorehi (CS:pg.1.36) samvutadvaro viya gamo parassa harihi. Na cassa cittam rago samativijjhati, succhannamagaram vutthi viya. Vuttampi cetam—

“Rupesu saddesu atho rasesu,

Gandhesu phassesu ca rakkha indriyam.

Ete hi dvara pihita samvuta,

Na hanti gamamva parassa harino”.

“Yatha agaram succhannam, vutthi na samativijjhati;

Evaṃ subhavitam cittam, rago na samativijjhati”ti. (dha.pa.14=Thag.v.134).

Ayam pana ati-ukkattthadesana.

Cittam nametam lahuparivattam, tasma uppannam ragam asubhamanasikarena vinodetva indriyasamvaro sampadetabbo, adhunapabbajitena (Vism.38.) Vavgisattherena viya.

Therassa kira adhunapabbajitassa pindaya carato ekam itthim disva rago uppajjati. Tato Anandattheram aha—

“Kamaragena dayhami, cittam me paridayhati;

Sadhu nibbapanam bruhi, anukampaya gotama”ti. (sam.ni.1.212(S.8.4./I,188.) theraga.1232²).

Thero aha—

“Sabbaya vipariyesa, cittam te paridayhati;

Nimittam parivajjehi, subham ragupasabbhitam.

Asubhaya cittam bhavahi, ekaggam susamahitam. (sam.ni.1.212(S.8.4./I,188.) theraga.1233-1234).

¹ 《雜阿含241經》(大正2.58a)

² 《雜阿含1214經》大正2.331c)；《長老偈》Thag.vv.1223-1224^{1/2}

“Savkhare parato passa, dukkhato no ca attato;

Nibbapehi maharagam, ma dayhittho punappunan”ti. (sam.ni.1.212(S.8.4/I,188.)).

Thero ragam vinodetva pindaya cari. Apica indriyasamvarapurakena bhikkhuna kurandakamahalenavasina cittaguttattherena viya corakamahaviharavasina Mahamittattherena viya ca bhavitabbam. Kurandakamahalene kira sattannam Buddhanam abhinikkhamanacittakammam manoramam ahosi, sambahula bhikkhu senasanacarikam ahindanta cittakammam disva “manoramam, bhante (CS:pg.1.37) cittakamman”ti ahamso. Thero aha “atirekasatthi me, avuso, vassani lene vasantassa cittakammam atthitipi na janami, ajja dani cakkhumante nissaya batan”ti. Therena kira ettakam addhanam vasantena cakkhum ummiletva lenam na ullokitapubbam. Lenadvare cassa mahanagarukkhopi ahosi. Sopi therena uddham na ullokitapubbo. Anusamvaccharam bhumiya kesaraniapatam disvavassa pupphitabhavam janati.

Raja therassa gunasampattim sutva vanditukamo tikkhattum pesetva anagacchante there tasmim game tarunaputtanam itthinam thane bandhapetva labjapesi “tava daraka thabbam ma labhimsu, yava thero na agacchati”ti. (Vism.39.) Thero darakanam anukampaya mahagamam agamasi. Raja sutva “gacchatha bhane, theram pavesetha silani ganhissami”ti antepuram abhiharapetva vanditva bhojetva “ajja, bhante, okaso natthi, sve silani ganhissamiti therassa pattam gahetva thokam anugantva deviya saddhim vanditva nivatti. Thero raja va vandatu devi va, “sukhi hotu, maharaja”ti vadati. Evam sattadivasa gata. Bhikkhu ahamso “kim, bhante, tumhe rabbepi vandamane deviyapi vandamanaya “sukhi hotu, maharaja”icceva vadathati. Thero “naham, avuso, rajati va deviti va vavatthanam karomi”ti vatva sattahatikkamena “therassa idha vaso dukkho”ti rabba vissajjito kurandakamahalenam gantva rattibhage cavkamam aruhi. Nagarukkhe adhivattha devata dandadipikam gahetva atthasi. Athassa kammattathanam atiparisuddham pakatam ahosi. Thero “kim nu me ajja kammattathanam ativiya pakasati”ti attamano majjhimayamasamanantaram sakalam pabbatam unnadayanto arahattam papuni. Tasma abbopi attatthakamo kulaputto—

Makkatova arabbamhi, vane bhantamigo viya;

Balo viya ca utrasto, na bhava lolalocano.

Adho khipeyya cakkhuni, yugamattadaso siya;

Vanamakkatalolassa, na cittassa vasam vaje.

Mahamittattherassapi (CS:pg.1.38) matu visagandakarogo uppajji, dhitapissa bhikkhunisu pabbajita hoti. Sa tam aha—“Gaccha ayye, bhatu santikam gantva mama aphasukabhavam arocetva bhesajjamahara”ti. Sa gantva arocesi. Thero aha—“Naham mulabhesajjadini samharitva bhesajjam pacitum janami, apica te bhesajjam acikkhissam—“Aham yato pabbajito, tato patthaya na maya lobhasahagatena cittena indriyani bhinditva visabhagarupam olokitapubbam, imina (Vism.40.) saccavacanena matuya me phasu hotu, gaccha idam vatva upasikaya sariram parimajja”ti. Sa gantva imamattam arocetva tatha akasi. Upasikaya tamkhanamyeva gando phenapindo viya viliyitva antaradhayi, sa utthahitva “sace sammāsambuddho dhareyya, kasma mama puttasadisassa bhikkhuno jalavitrena hatthena sisam na paramaseyya”ti attamanavacam niccharesi. Tasma—

Kulaputtamani abbopi, pabbajitvana sasane;

Mittattherova titttheyya, vare indriyasamvare.

Yatha pana indriyasamvaro satiya, tatha viriyena **ajivaparisuddhi** sampadetabba. **Viriyaadhana** hi sa, sammaraddhaviyassa micchajivappahanasambhavato. Tasma anesanam appatirupam pahaya viriyena pindapatacariyadihi samma esanahi esa sampadetabba parisuddhuppadeyyeva paccaye patisevamanena aparisuddhuppade asivise viya parivajjayata. Tattha apariggahitadhutavagassa savghato, ganato, dhammadesanadihi cassa gunehi pasannanam gihinam santika uppanna paccaya parisuddhuppada nama. Pindapatacariyadihi pana atiparisuddhuppadeyyeva. Pariggahitadhutavagassa pindapatacariyadihi dhutagune cassa pasannanam santika dhutavganiyanulomena uppanna parisuddhuppada nama. Ekabyadhivupasamatthabacassa putiharitakicatumadhuresu uppannesu “catumadhuram abbepi sabrahmacarino paribhujjissanti”ti cintetva haritakikhandameva paribhujjamaanassa dhutavgasamadanam patirupam hoti. Esa hi “Uttama-ariyavamsiko bhikkhu”ti vuccati. Ye

panete civaradayo paccaya, tesu yassa kassaci bhikkhuno ajivam parisodhentassa (CS:pg.1.39) civare ca pindapate ca nimittobhasaparikathavibbattiyo na vattanti. Senasane pana apariggahitadhutavgassa nimittobhasaparikatha vattanti. Tattha **nimittam** (Vism.41.) nama senasanattham bhumiparikammadini karontassa “kim, bhante, kariyati, ko karapeti”ti gihihi vutte “na koci”ti pativacanam, yam va panabbampi evarupam nimittakammam. **Obhaso** nama “upasaka tumhe kuhim vasatha”ti. Pasade, bhanteti. “Bhikkhunam pana upasaka pasado na vattati”ti vacanam, yam va panabbampi evarupam obhasakammam. **Parikatha** nama “bhikkhusavghassa senasanam sambadhan”ti vacanam, ya va panabbapi evarupa pariyayakatha. Bhesajje sabbampi vattati. Tatha uppannam pana bhesajjam roge vupasante paribhujitum vattati, na vattatiti.

Tattha vinayadhara “Bhagavata dvaram dinnam, tasma vattati”ti vadanti. Suttantika pana “kibcapi apatti na hoti, ajivam pana kopeti, tasma na vattati”cceva vadanti.

Yo pana Bhagavata anubbatapi nimittobhasaparikathavibbattiyo akaronto appicchatadiguneyeva nissaya jivitakkhayepi paccupatthite abbatreva obhasadihi uppannapaccaye patisevati, esa “paramasallekhavutti”ti vuccati, seyyathapi thero **Sariputto**.

So kirayasma ekasmim samaye pavivekam bruhayamano Mahamoggallanattherena saddhim abbatarasmim arabbe viharati, athassa ekasmim divase udaravatabadho uppajjitva atidukkham janesi. Mahamoggallanatthero sayanhasamaye tassayasmato upatthanam gato theram nipannam disva tam pavattim pucchitva “pubbe te, avuso, kena phasu hoti”ti pucchi. Thero aha, “gihikale me, avuso, mata sappimadhusakkaradihi yojetva asambhinnakhirapayasam adasi, tena me phasu ahosi”ti. Sopi ayasma “hotu, avuso, sace mayham va tuyham va pubbam atthi, appeva nama sve labhissama”ti aha.

Imam pana nesam kathasallapam cavkamanakotiyam rukkhe adhivattha devata sutva “sve ayyassa payasam uppadessami”ti tavadeva therassa upatthakakulam (CS:pg.1.40) (Vism.42.) gantva jetthaputtassa sariram avisitva pilam janesi. Athassa tikicchanimittam sannipatite batake aha–“sace sve therassa evarupam nama payasam patiyadetha, tam mubcissami”ti. Te “taya avuttepi mayam theranam nibaddham bhikkham dema”ti vatva dutiyadivase tatharupam payasam patiyadiyimsu.

Mahamoggallanatthero patova agantva “avuso, yava aham pindaya caritva agacchami, tava idheva hohi”ti vatva gamam pavisi. Te manussa paccuggantva therassa pattam gahetva vuttappakarassa payasassa puretva adamsu. Thero gamanakaram dassesu. Te “bhubjatha–bhante, tumhe, aparampi dassama”ti theram bhojetva puna pattapuram adamsu. Thero gantva “handavuso Sariputta, paribhujja”ti upanamesi. Theropi tam disva “atimanapo payaso, katham nu kho uppanno”ti cintento tassa uppattimulam disva aha–“avuso moggallana, aparibhogaraho pindapato”ti. Sopayasma “madisena nama abhatam pindapatam na paribhujjati”ti cittampi anuppadetva ekavacaneneva pattam mukhavattiyam gahetva ekamante nikujjesi. Payasassa saha bhumiyam patitthana therassa abadho antaradhaya, tato patthaya pabacattalisa vassani na puna uppajji. Tato Mahamoggallanam aha–“avuso, vacivibbattim nissaya uppanno payaso antesu nikkhamitva bhumiyam carantesupi paribhujitum ayuttarupo”ti. Imabca udanam udanesi–

“Vacivibbattivipphara, uppannam madhupayasam;

Sace bhutto bhaveyyaham, sajivo garahito mama.

“Yadipi me antagunam, nikkhamitva bahi care;

Neva bhindeyyam ajivam, cajamanopi jivitam.

“Aradhami sakam cittam, vivajjemi anesanam;

Naham Buddhapatikuttam, kahami ca anesanan”ti.

(Vism.43.) Ciragumbavasika-ambakhadakamahatissattheravatthupi cettha kathetabbam. Evam sabbathapi.

“Anesanaya (CS:pg.1.41) cittampi, ajanetva vicakkhano;

Ajivam parisodheyya, saddhapabbajito yati”ti.

Yatha ca viriyena ajivaparisuddhi, tatha **paccayasannissitasilam** pabbaya sampadetabbam. **Pabbasadhanam** hi tam, pabbavato paccayesu adinavanisamsadassanasamatthabhavato. Tasma pahaya paccayagedham dhammena samena uppanne paccaye yathavuttana vidhina pabbaya

paccavekkhitva paribhujantena sampadetabbam.

Tattha duvidham paccavekkhanam paccayanam patilabhakale, paribhogakale ca. Patilabhakalepi hi dhatuvasena va patikulavasena va paccavekkhitva thapitani civaradini tato uttari paribhujantassa anavajjova paribhogo, paribhogakalepi. Tatrāyam sannitthanakaro vinicchayo—

Cattaro hi paribhoga theyyaparibhogo, inaparibhogo, dayajjaparibhogo, samiparibhogoti. Tatra savghamajjhepi nisiditva paribhujantassa dussilassa paribhogo **theyyaparibhogo** nama. Silavato apaccavekkhitva paribhogo **inaparibhogo** nama. Tasma civaram paribhoge paribhoge paccavekkhitabbam, pindapato alope alope, tatha asakkontena purebhattapacchabhattapurimayamamajjhimayamapacchimayamesu. Sacassa apaccavekkhatova arunam uggacchati, inaparibhogatthane titthati. Senasanampi paribhoge paribhoge paccavekkhitabbam. Bhesajjassa patiggahanepi paribhogepi satipaccayatava vattati. Evam santepi patiggahane satim katva paribhoge akarontasseva apatti, patiggahane pana satim akatva paribhoge karontassa anapatti.

Catubbidha hi suddhi desanasuddhi, samvarasuddhi, pariyetthisuddhi, paccavekkhanasuddhi. Tattha **desanasuddhi** (Vism.44.) nama patimokkhasamvarasilam. Tabhi desanaya sujjanato desanasuddhi vuccati. **Samvarasuddhi** nama indriyasamvarasilam. Tabhi “na puna evam karissami”ti cittadhitthanasamvareneva sujjanato samvarasuddhi vuccati. **Pariyetthisuddhi** nama ajivaparisuddhisilam. Tabhi anesanam pahaya dhammena samena paccaye uppacentassa pariyesanaya suddhatta pariyetthisuddhi (CS:pg.1.42) vuccati. **Paccavekkhanasuddhi** nama paccayasannissitasilam. Tabhi vuttappakarena paccavekkhanena sujjanato paccavekkhanasuddhi vuccati. Tena vuttam “patiggahane pana satim akatva paribhoge karontassa anapatti”ti.

Sattannam sekkhanam paccayaparibhogo **dayajjaparibhogo** nama. Te hi Bhagavato putta, tasma pitusantakanam paccayanam dayada hutva te paccaye paribhujanti. Kimpanete Bhagavato paccaye paribhujanti, udahu gihinam paccaye paribhujantiti. Gihihi dinnapi Bhagavata anubbatatta Bhagavato santaka honti, tasma Bhagavato paccaye paribhujantiti veditabba. Dhammadayadasuttacetha sadhakam.

Khinasavanam paribhogo **samiparibhogo** nama. Te hi tanhaya dasabyam atitatta samino hutva paribhujanti.

Imesu paribhogesu samiparibhogo ca dayajjaparibhogo ca sabbesam vattati. Inaparibhogo na vattati. Theyyaparibhoge kathayeva natthi. Yo panayam silavato paccavekkhitaparibhogo, so inaparibhogassa paccanikatta ananyaparibhogo va hoti, dayajjaparibhogeveva va savgaham gacchati. Silavapi hi imaya sikkhaya samannagatatta sekkhotveva savkhyam gacchati. Imesu pana paribhogesu yasma samiparibhogo aggo, tasma tam patthayamanena bhikkhuna vuttappakaraya paccavekkhanaya paccavekkhitva paribhujantena paccayasannissitasilam sampadetabbam. Evam karonto hi kiccakari hoti. Vuttampi cetam—

(Vism.45.)“Pindam viharam sayanasanabca,

Apabca savghatirajupavahanam.

Sutvana dhammam sugatena desitam,

Savkhaya seve varapabbasavako.

“Tasma (CS:pg.1.43) hi pinde sayanasane ca,

Ape ca savghatirajupavahane.

Etesu dhammesu anupalitto,

Bhikkhu yatha pokkhare varibindu. (su.ni.393-394).

“Kalena laddha parato anuggaha,

Khajjesu bhojjesu ca sayanesu ca.

Mattam sa jabba satatam upatthito,

Vanassa alepanaruhane yatha.

“Kantare puttamsamva, akkhassabbhajanam yatha;

Evam ahare aharam, yapanatthamamucchito”ti. (cf.S.12.63./II,98=Jat.I,348.¹)

¹ 《雜阿含373經》(大正2.102b)

Imassa ca paccayasannissitasilassa paripurakaritaya bhagineyyasavgharakkhitasamanerassa vatthu kathetabbam. So hi samma paccavekkhitva paribhujji. Yathaha–

“Upajjhayo mam bhujjamaanam, salikuram sunibbutam;

Ma heva tvam samanera, jivham jhapesi asabbato.

“Upajjhayassa vaco sutva, samvegama labhim tada;

Ekasane nisiditva, arahattam apapunim.

“Soham paripunnasavkappo, cando pannaraso yatha;

Sabbasavaparikkhino, natthi dani punabbhavo”ti.

(Vism.46.) “Tasma abbopi dukkhassa, patthayanto parikkhayam;

Yoniso paccavekkhitva, patisevetha paccaye”ti.

Evam patimokkhasamvarasiladivasena catubbidham.

v, Pathamasilapabcakam (Katividham silam) (第一種 五法)

20. Pabca vidhakotthasassa pathamapabcake anupasampannasiladivasena attho veditabbo. Vuttabhetam patisambhidayam–

“Katamam (CS:pg.1.44) pariyantaparisuddhisilam? Anupasampannam pariyantasikkhapadanam, idam pariyantaparisuddhisilam. Katamam apariyantaparisuddhisilam? Upasampannam apariyantaparisuddhisilam, idam apariyantaparisuddhisilam. Katamam paripunnaparisuddhisilam? Puthujjanakalyanakanam kusaladhamme yuttanam sekkhapariyante paripurakaritam kaye ca jivite ca anapekkhanam pariccattajivitanam, idam paripunnaparisuddhisilam. Katamam aparamatthaparisuddhisilam? Sattannam sekkhanam, idam aparamatthaparisuddhisilam. Katamam patippassaddhiparisuddhisilam? Tathagatasavakanam khinasavanam paccekabuddhanam Tathagatanam arahantanam sammāsambuddhanam, idam patippassaddhiparisuddhisilam”ti (pati.ma.1.37=Pts.I,42f.).

Tattha anupasampannam silam ganānavasena sapariyantatta **pariyantaparisuddhisilanti** veditabbam. Upasampannam–

“Nava kotisahassani, asītisatakotiyo;

Pabbasatasahassani, chātimsa ca punapare.

“Ete samvaravinaya, sambuddhena pakasita;

Peyyalamukhena niddittha, sikkha vinayasamvare”ti.–

Evam ganānavasena sapariyantampi anavasesavasena (Vism.47.) samādanabhavabca labhaya sabati-avgajivitavasena aditthapariyantabhavabca sandhaya **apariyantaparisuddhisilanti** vuttam, ciragumbavasika-ambakhadakamahatissattherassa silamiva. Tatha hi so ayasma–

“Dhanam caje avgavarassa hetu, avgam caje jivitam rakkhamano;

Avgam dhanam jivitabcapī sabbam, caje nara dhammamanussaranto”ti.–

Imam sappurisanussatim avijahanto jivitasamsayepi sikkhapadam avitikkamma tadeva apariyantaparisuddhisilam nissaya upasakassa pitthigatova arahattam papuni. Yathaha–

“Na pita nāpi te mata, na bati nāpi bandhavo;

Karotetadisam kiccā, silavantassa karaṇa.

Samvegā (CS:pg.1.45) janayitvā, sammāsītivā yoniso;

Tassa pitthigato santo, arahattam apapuni”ti.

Puthujjanakalyanakanam silam upasampadato patthaya sudhotajātīmāni viya supārikammakatasuvannam viya ca atiparisuddhatta cittuppadamattakenāpi malena virahitam arahattasseva padatthanam hoti, tasma **paripunnaparisuddhi** vuccati, mahāsavgharakkhitabhagineyyasavgharakkhitattheranam viya.

Mahāsavgharakkhitattheram kira atikkantasatthivassam maraṇamabbe nipannam bhikkhusavgho lokuttaradhigamā pucchi. Thero “natthi me lokuttaradhammo”ti aha. Athassa upatthako daharabhikkhu aha–“bhante, tumhe parinibbutati samanta dvadasayojana manussa sannipātita, tumhakam puthujjanakalakiriyaya mahajānassa vippatīsaro bhavissati”ti. Avuso, aham “Metteyyam Bhagavantam passissāmī”ti na vipassanā patthapesim. (Vism.48.) Tena hi mā nīsidapetvā okasā karohīti. So theram nīsidapetvā bahi nikkhanto. Thero tassa sāha

nikkhamanava arahattam patva accharikaya sabbam adasi. Savgho sannipatitva aha–“bhante, evarupe maranakale lokuttaradhammam nibbattenta dukkaram karittha”ti. Navuso etam dukkaram, apica vo dukkaram acikkhissami–“aham, avuso, pabbajitakalato patthaya asatiya abbanapakatam kammam nama na passami”ti. Bhagineyyopissa pabbasavassakale evameva arahattam papuniti.

“Appassutopi ce hoti, silesu asamahito;
Ubhayena nam garahanti, silato ca sutena ca.
“Appassutopi ce hoti, silesu susamahito;
Silato nam pasamsanti, tassa sampajjate sutam.
“Bahussutopi ce hoti, silesu asamahito;
Silato nam garahanti, nassa sampajjate sutam.
“Bahussutopi ce hoti, silesu susamahito;
Ubhayena nam pasamsanti, silato ca sutena ca.

“Bahussutam (CS:pg.1.46) dhammadharam, sappabbam Buddhasavakam;
Nekkham jambonadasseva, ko tam ninditumarahati.

Devapi nam pasamsanti, brahmunapi pasamsito”ti. (a.ni.4.6.=A.4.6./II,7f.).

Sekkhanam pana silam ditthivasena aparamatthatta, puthujjananam va pana ragavasena aparamatthasilam **aparamatthaparisuddhi**ti veditabbam, kutumbiyaputtatissattherassa silam viya. So hi ayasma tatharupam silam nissaya arahatte patitthatukamo verike aha–

“Ubho padani bhinditva, sabbapessami vo aham;
Attiyami harayami, saragamaranam ahan”ti.

(Vism.49.) “Evaham cintayitvana, sammastitvana yoniso;

Sampatte arunuggamhi, arahattam apapunin”ti. (di.ni.attha.2.373=Sv:D.22./III,747.).

Abbataropi mahathero balhagilano sahattha aharampi paribhujjatum asakkonto sake muttakarise palipanno samparivattati, tam disva abbataro daharo “aho dukkha jivitasavkhara”ti aha. Tamenam mahathero aha–“aham, avuso, idani miyyamano saggasampattim labhissami, natthi me ettha samsayo, imam pana silam bhinditva laddhasampatti nama sikkham paccakkhaya patiladdhagihibhavasadi”ti vatva “sileneva saddhim marissami”ti tattheva nipanno tameva rogam sammasanto arahattam patva bhikkhusavghassa imahi gathahi byakasi–

“Phutthassa me abbatarena byadhina,
Rogena balham dukhitassa ruppato.
Parisussati khippamidam kalevaram,
Puppham yatha pamsuni atape katam.
“Ajabbam jabbasavkhatam, asucim sucisammatam;

Nanakunapapariapuram, jabbarupam apassato.(Jat.II,437=cf. Jat.III,244.)

“Dhiratthu (CS:pg.1.47) mam aturam putikayam, duggandhiyam asuci byadhidhammam;
Yatthappamatta adhimucchita paja, hapenti maggam sugatupapattiya”ti.

Arahantadinam pana silam sabbadarathappatippassaddhiya parisuddhatta **patippassaddhiparisuddhi**ti veditabbam. Evam pariyañtaparisuddhi-adivasena pabcaavidham.

Dutiyasilapabcakam (第二種 五法)

Dutiyapabcake panatipatadinam pahanadivasena attho veditabbo. Vuttabhetam patisambhidayam–

“Pabca silani (1.) panatipatassa pahanam silam, (2.)veramani silam, (3.)cetana silam, (4.) samvaro silam, (5.) avitikkamo silam. Adinnadanassa, kamesumicchacarassa, musavadassa, pisunaya vacaya, pharusaya vacaya, samphappalapassa, (Vism.50.) abhijjhaya, byapadassa, micchaditthiya, nekkhammena kamacchandassa, abyapadena byapadassa, alokasabbaya thinamiddhassa, avikkhepena uddhaccassa, dhammavavathanena vicikicchaya, banena avijjaya, pamojjena aratiya, pathamena jhanena nivarananam, dutiyena jhanena vitakkavicaranam, tatiyena jhanena pitiya, catutthena jhanena sukhadukkhanam, akasanabcayatanasamapattiya rupasabbaya patighasabbaya nanattasabbaya, vibbanabcayatanasamapattiya akasanabcayatanasabbaya,

akibcabbayatanasamapattiya vibbanabccayatanasabbaya, nevasabbanasabbayatanasamapattiya akibcabbayatanasabbaya, aniccanupassanaya niccasabbaya, dukkhanupassanaya sukkhasabbaya, anattanupassanaya attasabbaya, nibbidanupassanaya nandiya, viraganupassanaya ragassa, nirodhanupassanaya samudayassa, patinissagganupassanaya adanassa, khayannupassanaya ghanasabbaya, vayanupassanaya ayuhanassa, viparinamanupassanaya dhuvasabbaya, animittanupassanaya nimittassa, appanihanupassanaya panidhiya, subbatanupassanaya abhinivesassa, adhipabbadhammavipassanaya saradanabhinivesassa, yathabhutabhanadassanena sammohabhinivesassa, adinavanupassanaya alayabhinivesassa, patisavkhanupassanaya appatisavkhaya, vivattanupassanaya sabbogabhinivesassa, sotapattimaggena dittheakatthanam (CS:pg.1.48) kilesanam, sakadagamimaggena olarikanam kilesanam, anagamimaggena anusahagatanam kilesanam, arahattamaggena sabbakilesanam pahanam silam, veramani, cetana, samvaro, avitikkamo silam. Evarupani silani cittassa avippatisaraya samvattanti, pamojjaya samvattanti, pitiya samvattanti, passaddhiya samvattanti, somanassaya samvattanti, asevanaya samvattanti, bhavanaya samvattanti, bahulikammaya samvattanti, alavkaraya samvattanti, parikkharaya samvattanti, parivaraya samvattanti, paripuriya samvattanti, ekantanibbidaya viragaya nirodhaya upasamaya abhibbaya sambodhaya nibbanaya samvattanti”ti (pati.ma.1.41=Pts,I,46f.).

Ettha ca pahananti koci dhammo nama natthi abbatra vuttappakaranam panatipatadinam anuppadamattato. Yasma pana tam tam pahanam tassa tassa kusalahammassa (Vism.51.) patitthanattthena upadharanam hoti, vikampabhavakaranena ca samadanam. Tasma pubbe vutteneva upadharanasamadhanasavkhatena silanattthena silanti vuttam. Itare cattaro dhamma tato tato veramanivasena, tassa tassa samvaravasena, tadubhayasampayuttacetanavasena, tam tam avitikkamantassa avitikkamanavasena ca cetaso pavattisabbhavam sandhaya vutta. Silattho pana tesam pubbe pakasitoyevati. Evam pahanasiladivasena pabcaavidham.

Ettavata ca kim silam? Kenattthena silam? Kanassa lakkhanarasapaccupatthanapadatthanani? Kimanisamsam silam? Katividham cetam silanti?

Imesam pabhanam vissajjanam nitthitam.

Silasamkilesavodanam 戒的雜染與淨化

6. Ko cassa samkilesa? 什麼是戒的雜染

7. Kim vodanam? 什麼是戒的淨化

21. Yam pana vuttam “ko cassa samkilesa, kim vodanan”ti. Tatra vadama–khandadibhavo silassa samkilesa, akhandadibhavo vodanam. So pana khandadibhavo labhayasadihetukena bhedenā ca sattavidhamethunasamyogena ca savgahito.

Tatha hi yassa sattasu apattikkhandhesu adimhi va ante va sikkhapadam bhinnam hoti, tassa silam pariante chinnaśatako viya **khandam** nama (CS:pg.1.49) hoti. Yassa pana vemajjhe bhinnam, tassa majjhe chiddasatako viya **chiddam** nama hoti. Yassa patipattiya dve tini bhinnani, tassa pitthiya va kucchiya va utthitena visabhaḡavannena kalarattadinam abbatarasariravanna gavi viya **sabalam** nama hoti. Yassa antarantara bhinnani, tassa antarantara visabhaḡavannabindu vicitra gavi viya **kammasam** nama hoti. Evam tava labha dihetukena bhedenā khandadibhavo hoti.

Evam sattavidhamethunasamyogavasena. Vuttabhi Bhagavata–

“Idha, brahmana, ekacco samāno va brahmano va samma brahmacari patijānamāno na heva kho matuḡamena saddhim dvayam dvayasamapattim samapajjati, apica kho matuḡamassa ucchadanam parimaddanam napaṇam sambahanam sadiyati, so tadassade ti, tam nikameti, tena ca vittim apajjati, idampi kho, brahmana, brahmacariyassa khandampi chiddampi sabalampi kammasampi. Ayam vuccati, brahmana, aparissuddham brahmacariyam carati samyutto methunena samyogena, na parimuccati jatiya. Jaraya maranena ...pe... na parimuccati dukkhasmāti vadāmi.

“Puna caparam, brahmana, idhekacco samano va ...pe... patijanamano na heva kho matugamena (Vism.52.) saddhim dvayam dvayasamapattim samapajjati. Napi matugamassa ucchadanam ...pe... sadiyati. Apica kho matugamena saddhim sabjagghati samkilati samkelayati, so tadassadeti ...pe... na parimuccati dukkhasmati vadami.

“Puna caparam, brahmana, idhekacco samano va ...pe... na heva kho matugamena saddhim dvayam dvayasamapattim samapajjati. Napi matugamassa ucchadanam ...pe... sadiyati. Napi matugamena saddhim sabjagghati samkilati samkelayati. Apica kho matugamassa cakkhuna cakkhum upanijhayati pekkhati, so tadassadeti ...pe... na parimuccati dukkhasmati vadami.

“Puna (CS:pg.1.50) caparam, brahmana, idhekacco samano va ...pe... na heva kho matugamena... napi matugamassa... napi matugamena... napi matugamassa ...pe... pekkhati. Apica kho matugamassa saddam sunati tirokutta va tiropakara va hasantiya va bhanantiya va gayantiya va rodantiya va, so tadassadeti ...pe... dukkhasmati vadami.

“Puna caparam, brahmana, idhekacco samano va ...pe... na heva kho matugamena... napi matugamassa... napi matugamena... napi matugamassa ...pe... rodantiya va. Apica kho yanissa tani pubbe matugamena saddhim hasitalapitakilitani, tani anussarati, so tadassadeti ...pe... dukkhasmati vadami.

“Puna caparam, brahmana, idhekacco samano va ...pe... na heva kho matugamena ...pe... napi matugamassa ...pe... napi yanissa tani pubbe matugamena saddhim hasitalapitakilitani, tani (Vism.53.) anussarati. Apica kho passati gahapatim va gahapatiputtam va pabcahi kamagunehi samappitam samavgibbutam paricarayamanam, so tadassadeti ...pe... dukkhasmati vadami.

“Puna caparam, brahmana, idhekacco samano va ...pe... na heva kho matugamena ...pe... napi passati gahapatim va gahapatiputtam va ...pe... paricarayamanam. Apica kho abbataram devanikayam panidhaya brahmacariyam carati ‘iminaham silena va vatena va tapena va brahmacariyena va devo va bhavissami devabbataro va’ti. So tadassadeti, tam nikameti, tena ca vittim apajjati. Idampi kho, brahmana, brahmacariyassa khandampi chiddampi sabalampi kammasampi”ti (a.ni.7.50=A.7.47/IV,54f.¹).

Evam labhadihetukena bhedenā ca sattavidhamethunasamyogena ca khandadibhavo savgahitoti veditabbo.

Akhandadibhavo pana sabbaso sikkhapadanam abhedena, bhinnanabca sappatikammanam patikammakaranena, sattavidhamethunasamyogabhavena ca, aparaya (CS:pg.1.51) ca “kodho upanaho makkho palaso issa macchariyam maya satheyyam thambho sarambho mano atimano mado pamado”ti-adinam papadhammanam anuppattiya, appicchatasantutthitasallekhatadinabca gunanam uppattiya savgahito.

Yani hi silani labhadinampi atthaya abhinnani, pamadadosena va bhinnanipi patikammakatani methunasamyogehi va kodhupanahadihi va papadhammehi anupahatani, tani sabbaso **akhandani acchiddani asabalani akammasani**ti vuccanti. Taniyeva bhujissabhavakaranato ca **bhujissani**, vibbuhi pasatthatta **vibbupasatthani**, tanhaditthihi aparamatthatta **aparamatthani**, upacarasamadhim va appanasamadhim va samvattayantiti **samadhisamvattanikani** ca honti. Tasma nesam esa ‘akhandadibhavo vodanan’ti veditabbo.

Tam panetam vodanam dvihakarehi sampajjati silavipattiya ca adinavadassanena, silasampattiya ca anisamsadassanena. (Vism.54.) Tattha “**pabcime, bhikkhave, adinava dussilassa silavipattiya**”ti (di.ni.2.149=D.16/II,85. ; a.ni.5.213=A.5.211/III,252.) evamadisuttanayena silavipattiya adinavo datthabbo.

Apica dussilo puggalo dussilyahetu amanapo hoti devamanussanam, ananusasaniyo sabrahmacarinam, dukkhito dussilyagarahasu, vippatisari silavatam pasamsasu, taya ca pana dussilyataya sanasatako viya dubbanho hoti. Ye kho panassa ditthanugatim apajjanti, tesam digharattam apayadukkhavahanato dukkhasamphasso. Yesam deyyadhammam patigganhati, tesam namahapphalakaranato appaggho. Anekavassaganikaguthakupo viya dubbisodhano. Chavalatamiva ubhato paribahiro. Bhikkhubhavam patijanantopi abhikkhuyeva goganam anubandhagadrabho viya. Satatubbiggo sabbaverikapuriso viya. Asamvasaraho matakalevaram

¹ 《增一阿含37.9經》（大正2.714c）

viya. Sutadigunayuttopi sabrahmacarinam apujaraho susanaggi viya brahmananam. Abhabbo visesadhigame andho viya rupadassane. Niraso saddhamme candalakumarako viya rajje. Sukhitosmiti mabbamanopi dukkhitova aggikkhandhapariyaye vuttadukkkhabhagitaya.

Dussilanabhi

(CS:pg.1.52)

pabcakamagunaparibhogavandanamananadisukhassadagadhitacittanam tappaccayam anussaranamattenapi hadayasantapam janayitva unhalohituggarappavattanasamattham atikatukam dukkham dassento sabbakarena paccakkhakammavipako Bhagava aha—

“Passatha no tumhe, bhikkhave, amum mahantam aggikkhandham adittam sampajjalitam sajotibhutan’ti? Evam, bhanteti. Tam kim mabbatha, bhikkhave, katamam nu kho varam yam amum mahantam aggikkhandham adittam sampajjalitam sajotibhutam alivgetva upanisideyya va upanipajjeyya va, yam khattiyakabbam va brahmanakabbam va gahapatikabbam va mudutalunahatthapadam alivgetva upanisideyya va upanipajjeyya vati. Etadeva, bhante, varam yam khattiyakabbam va ...pe...(Vism.55.) upanipajjeyya va. Dukkham hetam, bhante, yam amum mahantam aggikkhandham ...pe... upanipajjeyya vati. Arocayami vo, bhikkhave, pativedayami vo, bhikkhave, yatha etadeva tassa varam dussilassa papadhammassa asucisavkassarasamacarassa paticchannakammantassa assamanassa samanapatibbassa abrahmacarissa brahmacaripatibbassa antoputikassa avassutassa kasambujatassa yam amum mahantam aggikkhandham ...pe... upanipajjeyya va. Tam kissa hetu? Tatonidanam hi so, bhikkhave, maranam va nigaccheyya maranamattam va dukkham, na tveva tappaccaya kayassa bheda param marana apayam duggatim vinipatam nirayam upapajjeyya”ti (a.ni.7.72=A.7.68./IV,128¹).

Evam aggikkhandhupamaya itthipatibaddhapabcakamagunaparibhogapaccayam dukkham dassetva eteneva upayena—

“Tam kim mabbatha, bhikkhave, katamam (Vism.56.) nu kho varam yam balava puriso dalhaya valarajjuya ubho javgha vethetva ghamseyya, sa chavim chindeyya, chavim chetva cammam chindeyya, cammam chetva mamsam chindeyya, mamsam chetva nharum chindeyya, nharum chetva atthim chindeyya, atthim chetva atthimibjam ahacca tittheyya, yam va khattiyamahasalanam (CS:pg.1.53) va brahmanamahasalanam va gahapatimahasalanam va abhivadanam sadiyeyya”ti ca.

“Tam kim mabbatha, bhikkhave, katamam nu kho varam yam balava puriso tinhaya sattiya teladhotaya paccorasmim pahareyya, yam va khattiyamahasalanam va brahmanamahasalanam va gahapatimahasalanam va abjalikammam sadiyeyya”ti ca.

“Tam kim mabbatha, bhikkhave, katamam nu kho varam yam balava puriso tattena ayopattena adittena sampajjalitena sajotibhutena kayam sampalivetheyya, yam va khattiyamahasalanam va brahmanamahasalanam va gahapatimahasalanam va saddhadeyyam civaram paribhubjeyya”ti ca.

“Tam kim mabbatha, bhikkhave, katamam nu kho varam yam balava puriso tattena ayosavkuna adittena sampajjalitena sajotibhutena mukham vivaritva tattam lohagulam adittam sampajjalitam sajotibhutam mukhe pakkhipeyya, tam tassa otthampi daheyya, mukhampi, jivhampi, kanthampi, udarampi daheyya, antampi antagunampi adaya adhobhagam nikkhameyya, yam va khattiya... brahmana... gahapatimahasalanam va saddhadeyyam pindapatam paribhubjeyya”ti ca.

“Tam kim mabbatha, bhikkhave, katamam nu kho varam yam balava puriso sise va gahetva khandhe va gahetva tattam ayomabcam va ayopitham va adittam sampajjalitam sajotibhutam abhinisidapeyya va abhinipajjapeyya va, yam va khattiya... brahmana... gahapatimahasalanam va saddhadeyyam mabcapitham paribhubjeyya”ti ca.

“Tam kim mabbatha, bhikkhave, katamam nu kho varam yam balava puriso uddhampadam adhosiram gahetva tattaya ayokumbhiya pakkhipeyya adittaya sampajjalitaya sajotibhutaya (CS:pg.1.54)-- so tattha phenuddehakam paccamano sakimpi uddham gaccheyya, sakimpi adho gaccheyya, sakimpi tiriya gaccheyya, yam va khattiya... brahmana... gahapatimahasalanam va saddhadeyyam viharam paribhubjeyya”ti cati (a.ni.7.72=A.7.68./IV,133-4.).

Imahi

valarajjutinhasatti-ayopatta-ayogula-ayomabca-ayopitha-ayokumbhi-upamahi

¹ 《增一阿含33.10經》卷二五（大正2.689a）：《中阿含5經》木積喻經（大正1.425a）

abhivadana-abjalikammacivarapindapatamabcapithaviharaparibhogapaccayam dukkham dassesi.
Tasma–

Aggikkhandhalivganadukkhadhikadukkhakatukaphalam;
Avijahato kamasukham, sukham kuto bhinnasilassa.

Abhivadanasadiyane kim nama sukham vipannasilassa;
Dalhavalarajjughamsanadukkhadhikadukkhahagissa.

(Vism.57.) Saddhanamabjalikammāsadiyane kim sukham asilassa;
Sattippaharadukkhadhimattadukkhassa yamhetu.

Civaraparibhogasukham, kim nama asamyatassa;
Yena ciram anubhavitabbo, niraye jalita-ayopattasamphasso.

Madhuropi pindapato, halahalavisupamo asilassa;
Aditta gilitabba, ayogula yena cirarattam.

Sukhasammatopi dukkho, asilino mabcapithaparibhogo;
Yam badhissanti ciram, jalita-ayomabcapithani.

Dussilassa vihare, saddhadeyyamhi ka nivasa rati;
Jalitesu nivasitabbam, yena ayokumbhimajjhesu.

Savkasarasamacaro, kasambujato avassuto papo;
Antoputiti ca yam, nindanto aha lokagaru.

Dhi jivitam asabbatassa, tassa samanajanavesadharissa;
Assamanassa upahatam, khatamattanam vahantassa.

Gutham (CS:pg.1.55) viya kunapam viya, mandanakama vivajjayantidha;
Yam nama silavanto, santo kim jivitam tassa.

Sabbabhayehi amutto, mutto sabbehi adhigamasukhehi;
Supihitasaggadvaro, apayamaggam samarulho.

Karunaya vatthubhuto, karunikajanassa nama ko abbo;
Dussilasamo dussi, lataya iti bahuvidha dosati.

Evamadina paccavekkhanena silavipattiyam adinavadassanam vuttappakaraviparitato
silasampattiya anisamsadassanabca veditabbam. Apica–

(Vism.58.) Tassa pasadikam hoti, pattacivaradharanam;
Pabbajja saphala tassa, yassa silam sunimmalam.

Attanuvadadibhayam, suddhasilassa bhikkhuno;
Andhakaram viya ravim, hadayam navagahati.

Silasampattiya bhikkhu, sobhamano tapovane;
Pabbhasampattiya cando, gagane viya sobhati.

Kayagandhopi pamojjam, silavantassa bhikkhuno;
Karoti api devanam, silagandhe kathava ka.

Sabbesam gandhajatanam, sampattim abhibhuyyati;
Avighati disa sabba, silagandho pavayati.

Appakapi kata kara, silavante mahapphala;
Hontiti silava hoti, pujasakkarabhajanam.

Silavantam na badhanti, asava ditthadhammika;
Samparayikadukkkhanam, mulam khanati silava.

Ya manussesu sampatti, ya ca devesu sampada;
Na sa sampannasilassa, icchato hoti dullabha.

Accantasanta pana ya, ayam nibbanasampada;
Mano sampannasilassa, tameva anudhavati.

Sabbasampattimulamhi (CS:pg.1.56) silamhi iti pandito;
Anekakaravokaram, anisamsam vibhavayeti.

Evabhi vibhavayato silavipattito ubbijjitva silasampattininnam manasam hoti. Tasma
yathavuttam imam silavipattiya adinavam imabca silasampattiya anisamsam disva sabbadarena
silam vodapetabbanti.

Ettavata ca “sile patitthaya naro sapabbo”ti imissa gathaya silasamadhipabbamukhena desite

Visuddhimagge **silam** tava paridipitam hoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Silaniddeso nama pathamo paricchedo.

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2. Dhutavganiddeso 說頭陀支品

(Vism.59.)

22. Idani (CS:pg.1.57) yehi appicchatasantutthitadihi gunehi vuttappakarassa silassa vodanam hoti, te gune sampadetum yasma samadinnasilena yogina dhutavgasamadanam katabbam. Evabhissa

appicchatasantutthitasallekha paviveka pacayaviriyarambhasubharatadigunasalilavikkhalitamalam silabceva suparisuddham bhavissati, vatani ca sampajjissanti. Iti anavajjasilabbatagunaparisuddhasabbasamacaro porane ariyavamsattaye patitthaya catutthassa bhavanaramatasavkhatassa ariyavamsassa adhigamaraho bhavissati. Tasma dhutavgakatham arabhissama.

Bhagavata hi pariccattalokamisanam kaye ca jivite ca anapekkhanam anulomapatipadamyeva aradhetukamanam kulaputtanam terasadhutavgaṇi anubbatani. Seyyathidam–pamsukulikavgam, tecivarikavgam, pindapatikavgam, sapadanacarikavgam, ekasanikavgam, pattapindikavgam, khalupacchabhattikavgam, arabbikavgam, rukkhmulikavgam, abbhokasikavgam, sosanikavgam, yathasanthatikavgam, nesajjikavganti. Tattha–

Atthato lakkhanadihi, samadanavidhanato;

Pabbhedato bhedato ca, tassa tassanisamsato.

Kusalattikato ceva, dhutadinam vibhagato;

Samasabyasato capi, vibbatabbo vinicchayo.

(Vism.60.) 23. Tattha **atthato**ti tava (1.) rathikasusanasavkarakutadinam yattha katthaci pamsunam upari thitatta abbhuggatathena tesu tesu pamsukulamivati pamsukulam, atha va pamsu viya kucchitabhavam ulatiti pamsukulam, kucchitabhavam gacchatiti vuttam hoti. Evam laddhanibbacaṇassa pamsukulassa dharanam pamsukulam tam silamassati **pamsukuliko**. Pamsukulikassa avgam **pamsukulikavgam**. Avganti karanam vuccati. Tasma yena samadanena so pamsukuliko hoti, tassetam adhivacananti veditabbam.

(2.) Eteneva nayena savghati-uttarasavga-antaravasakasavkhatam ticivaram silamassati **tecivariko**. Tecivarikassa avgam **tecivarikavgam**.

(3.) Bhikkhasavkhatanam (CS:pg.1.58) pana amisapindanam patoti pindapato, parehi dinnanam pindanam patte nipatananti vuttam hoti. Tam pindapatam ubchatī tam tam kulam upasavkamanto gavesatīti **pindapatiko**. Pindaya va patitum vatametassati pindapati, patitunti caritum, pindapati eva pindapatiko. Pindapatikassa avgam **pindapatikavgam**.

(4.) Danam vuccati avakhandanam, apetaṃ danatoti apadanam, anavakhandananti attho. Saha apadanena sapadanam, avakhandanarahitam anugharanti vuttam hoti. Sapadanam caritum idamassa silanti sapadanacari, sapadanacari eva **sapadanacariko**. Tassa avgam **sapadanacarikavgam**.

(5.) Ekasane bhojanam ekasanam, tam silamassati **ekasaniko**. Tassa avgam **ekasanikavgam**.

(6.) Dutiyabhajaṇassa patikkhittatta kevalam ekasmimyeva patte pindo pattapindo. Idani pattapindagahane pattapindasabbam katva pattapindo silamassati **pattapindiko**. Tassa avgam **pattapindikavgam**.

(7.) **Khaluti** patisedhanatthe nipato. Pavaritena sata (Vism.61.) paccha laddham bhattam pacchabhattam nama, tassa pacchabhattassa bhojanam pacchabhattabhojanam, tasmim pacchabhattabhojane pacchabhattasabbam katva pacchabhattam silamassati pacchabhattiko. Na pacchabhattiko **khalupacchabhattiko**. Samadanavasena patikkhittatirittabhojanassetam namam. Atthakathayam pana vuttam khaluti eko sakuno. So mukhena phalam gahetva tasmim patite puna abbam na khadati. Tadiso ayanti khalupacchabhattiko. Tassa avgam **khalupacchabhattikavgam**.

(8.) Arabbe nivaso silamassati **arabbiko**. Tassa avgam **arabbikavgam**.

(9.) Rukkhamule nivaso rukkhamulam, tam silamassati **rukkhamuliko**. Rukkhamulikassa

avgam **rukhamulikavgam**.

(10~11.) **Abbhokasikosanikavgesupi** ese va nayo.

(12.) Yadeva (CS:pg.1.59) santhatam yathasanthatam, idam tuyham papunatiti evam pathamam uddithasenasanassetam adhivacanam. Tasmim yathasanthatate viharitum silamassati **yathasanthatiko**. Tassa avgam **yathasanthatikavgam**.

(13.) Sayanam patikkhipitva nisajjaya viharitum silamassati **nesajjiko**. Tassa avgam **nesajjikavgam**.

Sabbaneva panetani tena tena samadanena dhutakilesatta dhutassa bhikkhuno avgani, kilesadhunanato va dhutanti laddhavoharam banam avgam etesanti **dhutavgani**. Atha va dhutani ca tani patipakkhaniddhunanato avgani ca patipattiyatipi **dhutavgani**. Evam tavettha **atthato** vibbatabbo vinicchayo.

Sabbaneva panetani samadanacetanalakkhanani. Vuttampi cetam “yo samadiyati, so puggalo. Yena samadiyati, cittacetika ete dhamma. Ya samadanacetana, tam dhutavgam. Yam patikkhipati, tam vatthu”ti. Sabbaneva ca loluppaiddhamsanarasani, nilloluppabhavapaccupatthanani appicchatadi-ariyadhammapadatthanani. (Vism.62.) Evamettha **lakkhanadihi** veditabbo vinicchayo.

Samadanavidhanatoti-adisu pana pabcasu sabbaneva dhutavgani dharamane Bhagavati Bhagavatova santike samadatabbani. Parinibbute mahasavakassa santike. Tasmim asati khinasavassa, anagamissa, sakadagamissa, sotapannassa, tipitakassa, dvipitakassa, ekapitakassa, ekasavgitakassa, atthakathacariyassa. Tasmim asati dhutavgadharassa, tasmimpi asati cetiyavganam sammajjitva ukkutikam nisiditva sammāsambuddhassa santike vadantena viya samadatabbani, apica sayampi samadatum vattati eva. Ettha ca cetiyapabbate dve bhatikatheranam jetthakabhatu dhutavgappicchataya vatthu kathetabbam. Ayam tava sadharanakatha.

頭陀支の相、味、現起、足處

頭陀支の受持、規定、區別、破壞、功德

1. Pamsukulikavgakatha 糞掃衣支

24. Idani ekekassa samadanavidhanappabhedabhedanīsamse vannayissama. **Pamsukulikavgam** tava “gahapatidanacivaram patikkhipami, pamsukulikavgam samadiyami”ti (CS:pg.1.60) imesu dvisu vacanesu abbatarena samadinnam hoti. Idam tavettha **samadanam**.

Evam samadinnadhutavgena pana tena sosanikam, papanikam, rathiyacalam, savkaracalam, sotthiyam, nhanacalam, titthacalam, gatapaccagatam, aggidaddham, gokhayitam, upacikakhayitam, undurakhayitam, antacchinnam, dasacchinnam, dhajahatam, thupacivaram, samanacivaram, abhisekikam, iddhiyam, panthikam, vatahatam, devadattiyam, samuddiyanti-etesu abbatarācivaram gahetva phaletva dubbalatthanam pahaya thiratthanani dhovitva civaram katva poranam gahapativaram apanetva paribhujitabbam.

Tattha **sosanikanti** susane patitakam. **Papanikanti** apanadvare patitakam. **Rathiyacolanti** pubbatthikehi vatapanantarena rathikaya chadditacolakam. **Savkaracolanti** (Vism.63.) savkaratthane chadditacolakam. **Sotthiyanti** gabbhamalam pubchitva chadditavattam. Tissamaccamata kira satagghanakena vatthena gabbhamalam pubchapetva pamsukulika ganhissanti talavelimasse chaddapesi. Bhikkhu jinnakatthanatthameva ganhanti. **Nhanacolanti** yam bhutavejjehi sasisam nhipita kalakannicolanti chaddetva gacchanti.

Titthacolanti nhanatitthe chadditapilotika. **Gatapaccagatanti** yam manussa susanam gantva paccagata nhatva chaddenti. **Aggidaddhanti** aggina daddhappadesam. Tabhi manussa chaddenti. **Gokhayitadāni** pakataneva. Tadanipi hi manussa chaddenti. **Dhajahatanti** navam arohanta dhajam bandhitva aruhanti. Tam tesam dassanatikkame gahetum vattati. Yampi yuddhabhumiyam dhajam bandhitva thapitam, tam dvinnampi senanam gatakale gahetum vattati.

Thupacivaranti vammikam parikkhipitva balikammam katam. **Samanacivaranti**

bhikkhusantakam. **Abhisekikanti** rabbo abhisekatthane chadditacivaram. **Iddhimayanti** ehibhikkhucivaram. **Panthikanti** antaramagge patitakam. Yam pana samikanam satisammosena patitam, tam thokam rakkhitva gahetabbam. **Vatahatanti** vatena paharitva dure patitam, tam pana samike apassantena (CS:pg.1.61) gahetum vattati. **Devadattiyanti** anuruddhattherassa viya devatahi dinnakam. **Samuddiyanti** samuddavicihi thale ussaritam.

Yam pana savghassa demati dinnam, colakabhikkhaya va caramanehi laddham, na tam pamsukulam. Bhikkhudattiyepi yam vassaggena gahetva va diyati, senasanacivaram va hoti, na tam pamsukulam. No gahetva dinnameva pamsukulam. Tatrapi yam dayakehi bhikkhussa padamule nikkhittam, tena pana bhikkhuna pamsukulikassa hatthe thapetva dinnam, tam ekatosuddhikam nama. Yam bhikkhuno hatthe thapetva dinnam, tena pana padamule thapitam, tampi ekatosuddhikam. Yam bhikkhunopi padamule thapitam, tenapi tatheva dinnam, tam (Vism.64.) ubhatosuddhikam. Yam hatthe thapetva laddham, hattheyeva thapitam, tam anukkatthacivaram nama. Iti imam pamsukulabhedam batva pamsukulikena civaram paribhujjibbanti idamettha **vidhanam**.

Ayam pana **pabhedo**, tayo pamsukulika ukkattho majjhimo muduti. Tattha sosanikamyeva ganhanto **ukkattho** hoti. Pabbajita ganhissantiti thapitakam ganhanto **majjhimo**. Padamule thapetva dinnakam ganhanto **muduti**.

Tesu yassa kassaci attano ruciya gihidinnakam saditakkhane dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam pananisamso, “pamsukulacivaram nissaya pabbajja”ti (mahava.128=Vinaya I,58.) vacanato nissayanurupapatipattisabbhavo, pathame ariyavamse patitthanam, arakkhadukkhabhavo, aparayattavuttita, corabhayena abhayata, paribhogatanhaya abhavo, samanasarupparikkharata, “appani ceva sulabhani ca tani ca anavajjani”ti (a.ni.4.27= A.4.27./II,26. ; itivu.100) Bhagavata samvannitapaccayata, pasadikata, appicchatadinam phalanipphatti, sammapatipattiya anubruhanam, pacchimaya janataya ditthanugati-apadananti.

Marasenavighataya pamsukuladharo yati;
Sannaddhakavaco yuddhe, khattiyo viya sobhati.
Pahaya (CS:pg.1.62) kasikadini, varavatthani dharitam;
Yam lokagaruna ko tam, pamsukulam na dharaye.
Tasma hi attano bhikkhu, patibbam samanussaram;
Yogacaranukulamhi, pamsukule rato siyati.

Ayam tava pamsukulikavge

samadanavidhanappabhedabhedanisamsavannana.

2. Tecivarikavgakatha 三衣支

25. Tadanantaram pana **tecivarikavgam** “catutthakacivaram patikkhipami, tecivarikavgam samadiyami”ti imesam abbataravacanena (Vism.65.) samadinnam hoti.

Tena pana tecivarikena civaradussam labhitva yava aphasukabhavena katum va na sakkoti, vicarakam va na labhati, suci-adisu vassa kibci na sampajjati, tava nikkhipitabbam. Nikkhittapaccaya doso natthi. Rajitakalato pana patthaya nikkhipitum na vattati, dhutavgacoro nama hoti. Idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkatthena** rajanakale pathamam antaravasakam va uttarasavgam va rajitva tam nivasetva itaram rajitabbam. Tam parupitva savghati rajitabba. Savghatim pana nivasetum na vattati. Idamassa gamantasenasane vattam. Arabbake pana dve ekato dhovitva rajitum vattati. Yatha pana kabci disva sakkoti kasavam akaddhitva uparikatum, evam asanne thane nisiditabbam. **Majjhimassa** rajanasalayam rajanakasavam nama hoti, tam nivasetva va parupitva va rajanakammam katum vattati. **Mudukassa** sabhagabhikkhunam civarani nivasetva va parupitva va rajanakammam katum vattati.

Tatratthakapaccattharanampi tassa vattati. Pariharitum pana na vattati. Sabhagabhikkhunam civarampi antaranantara paribhujitum vattati. Dhutavgatecivarikassa pana catuttham vattamanam amsakasavameva vattati. Tabca kho vittharato vidatthi, dighato tihatthameva vattati.

Imesam pana tinnampi catutthakacivaram saditakkhaneyeva dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam (CS:pg.1.63) pananisamso, tecivariko bhikkhu santuttho hoti kayapariharikena civarena. Tenassa pakkhino viya samadayeva gamanam, appasamarambhata, vatthasannidhiparivajjanam, sallahukavuttita, atirekacivaraloluppappahanam, kappiye mattakaritaya sallekhevuttita, appicchatadinam phalanipphattiti evamadayo guna sampajjantiti.

(Vism.66.)Atirekavatthatanham, pahaya sannidhivivajjito dhiro;

Santosasukharasabbu, ticivaradharo bhavati yogi.

Tasma sapattacarano, pakkhiva sacivarova yogivaro;

Sukhamanuvicaritukamo, civaraniyame ratim kayirati.

Ayam tecivarikavge samadanavidhanappabhedabhedanisamsavannana.

3. Pindapatikavgakatha 常乞食支

26. Pindapatikavgampi “atirekalabham patikkhipami, pindapatikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana pindapatikena “savghabhattam, uddesabhattam, nimantanabhattam, salakabhattam, pakkhikam, uposathikam, patipadikam, agantukabhattam, gamikabhattam, gilanabhattam, gilanupatthakabhattam, viharabhattam, dhurabhattam, varakabhattam”ti etani cuddasa bhattani na saditabbani. Sace pana “savghabhattam ganhatha”ti-adina nayena avatva “amhakam gehe savgho bhikkham ganhatu, tumhepi bhikkham ganhatha”ti vatva dinnani honti, tani saditum vattanti. Savghato niramisasalakapi vihare pakkabhattampi vattatiyevati idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkattho** puratopi pacchatopi ahatabhikkham ganhati, pattadvare thatva pattam ganhantanampi deti, patikkamanam aharitva dinnabhikkhampi ganhati, tam divasam pana nisiditva bhikkham na ganhati. **Majjhimo** tam divasam nisiditvapi ganhati, svatanaya pana nadhivaseti. **Mudukos**svatanayapi punadivasayapi bhikkham adhivaseti. Te ubhopi seriviharasukham na labhanti, ukkatthova labhati. Ekasmim kira (CS:pg.1.64) game ariyavamso hoti, ukkattho itare aha–“ayamavuso, dhammasavanaya”ti. Tesu eko ekenamhi, bhante, manussena nisidapitoti aha. Aparo maya, bhante, svatanaya ekassa bhikkha adhivasitati. Evam te ubho parihina. Itaro patova pindaya caritva gantva dhammarasam (Vism.67.) patisamvedesi.

Imesam pana tinnampi savghabhattadi-atirekalabham saditakkhaneva dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam pananisamso, “pindiyalopabhojanam nissaya pabbajja”ti (a.ni.4.27=A.4.27./II,26. : itivu.101) vacanato nissayanurupapatipattisabbhavo, dutiye ariyavamse patitthanam, aparayattavuttita, “appani ceva sulabhani ca tani ca anavajjani”ti Bhagavata samvannitapaccayata, kosajjanimmaddanata, parisuddhajivata, sekhiyapatipattipuranam, aparaposita, paranuggahakiriya, manappahanam, rasatanhanivaranam, ganabhojanaparamparabhojanacarittasikkhapadehi anapattita, appicchatadinam anulomavuttita, sammapatipattibruhanam, pacchimajanatanukampananti.

Pindiyalopasantuttho, aparayattajiviko;

Pahinaharaloluppo, hoti catuddiso yati.

Vinodayati kosajjam, ajivassa visujjhati;

Tasma hi natimabbeyya, bhikkhacariyaya sumedhaso.

Evarupassa hi–

“Pindapatikassa bhikkhuno,

Attabharassa anabbaposino.

Devapi pihayanti tadino,

No ce labhasilokanissito”ti.

Ayam pindapatikavge samadanavidhanappabhedabhedanisamsavannana.

4. Sapadanacarikavgakatha 次第乞食支

27. Sapadanacarikavgampi (CS:pg.1.65) “loluppacaram patikkhipami, sapadanacarikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana sapadanacarikena gamadvare thatva parissayabhavo sallakkhetabbo. Yassa racchaya va game va parissayo hoti, tam pahaya abbattha caritum vattati. Yasmim gharadvare va racchaya va game va kibci na labhati, agamasabbam katva gantabbam. Yattha kibci labhati, tam pahaya gantum na vattati. Imina ca bhikkhuna kalataram pavisitabbam, evabhi aphasukatthanam pahaya abbattha (Vism.68.) gantum sakkhissati. Sace panassa vihare danam denta antaramagge va agacchanta manussa pattam gahetva pindapatam denti vattati. Imina ca maggam gacchantenapi bhikkhacaravelayam sampattagamam anatikkamitva caritabbameva. Tattha alabhitva va thokam labhitva va gamapatipatiya caritabbanti idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkattho** purato ahatabhikkhampi pacchato ahatabhikkhampi patikkamanam aharitva diyyamanampi na ganhati, pattadvare pana pattam vissajjeti. Imasmibhi dhutavge Mahakassapatherena sadiso nama natthi. Tassapi pattavissatthathanameva pabbayati. **Majjhimo** purato va pacchato va ahatampi patikkamanam ahatampi ganhati, pattadvarepi pattam vissajjeti, na pana bhikkham agamayamano nisidati. Evam so ukkatthapindapatikassa anulometi. **Muduko** tam divasam nisiditva agameti.

Imesam pana tinnampi loluppacare uppannamatte dhutavgam bhijjati. Ayametta **bhedo**.

Ayam pananisamso, kulesu niccnavakata, candupamata, kulamaccherappahanam, samanukampita, kulupakadinavabhavo, avhananabhinandana, abhiharena anattikata, appicchataadinam anulomavuttitanti.

Candupamo (CS:pg.1.66) niccnavo kulesu,
Amacchari sabbasamanukampo.
Kulupakadinavavippamutto,
Hotidha bhikkhu sapadanacari.
Loluppacarabca pahaya tasma,
Okkhittacakkhu yugamattadassi.
Akavkhamano bhuvi sericaram,
Careyya dhiro sapadanacaranti.

Ayam sapadanacarikavge samadanavidhanappabhedabhedanisamsavannana.

(Vism.69.)

5. Ekasanikavgakatha 一座食支

28. Ekasanikavgampi “nanasanabhojanam patikkhipami, ekasanikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana ekasanikena asanasalayam nisidentena therasane anisiditva “idam mayham papunissati”ti patirupam asanam sallakkhetva nisiditabbam. Sacassa vippakate bhojane acariyo va upajjhayo va agacchati, utthaya vattam katum vattati. Tipitakaculabhayatthero panaha “asanam va rakkheyya bhojanam va, ayabca vippakatabhojano, tasma vattam karotu, bhojanam pana ma bhubjatu”ti. Idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkattho** appam va hotu bahu va, yamhi bhojane hattham otareti, tato abbam ganhitum na labhati. Sacepi manussa “therena na kibci bhuttan”ti sappi-adini aharanti, bhesajjatthameva vattanti, na aharattham. **Majjhimo** yava patte

bhattam na khiyati, tava abbam ganhitum labhati. Ayabhi bhojanapariyantiko nama hoti. **Muduko** yava asana na vutthati tava bhubjitum labhati. So hi udakapariyantiko va hoti yava pattadhovanam na ganhati tava bhubjanato, asanapariyantiko va yava na vutthati tava bhubjanato.

Imesam (CS:pg.1.67) pana tinnampi nanasanabhojanam bhuttakkhane dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam pananisamso, appabadhata, appatavkata, lahutthanam, balam, phasuviharo, anatirittapaccaya anapatti, rasatanhavinodanam appicchatadinam anulomavuttitanti.

Ekasanabhojane ratam,
Na yatim bhojanapaccaya ruja.
Visahanti rase alolupo,
Parihapeti na kammamattano.
Iti phasuviharakarane,
Sucisallekharatupasevite.
Janayetha visuddhamanaso,
Ratimekasanabhojane yatiti.

Ayam ekasanikavge samadanavidhanappabhedabhedanisamsavannana.

(Vism.70.)

6. Pattapindikavgakatha 一鉢食支

29. **Pattapindikavgampi** “dutiyaabhajanam patikkhipami, pattapindikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana pattapindikena yagupanakale bhajane thapetva byabjane laddhe byabjanam va pathamam khaditabbam, yagu va patabba. Sace pana yaguyam pakkhipati, putimacchakadimhi byabjane pakkhitte yagu patikula hoti, appatikulameva ca katva bhubjitum vattati. Tasma tatharupam byabjanam sandhaya idam vuttam. Yam pana madhusakkaradikam appatikulam hoti, tam pakkhipitabbam. Ganhantena ca pamanayuttameva ganhitabbam. Amakasakam hatthena gahetva khaditum vattati. Tatha pana akatva patteyeva pakkhipitabbam. Dutiyaabhajanassa pana patikkhittatta abbam rukkhapannampi na vattatiti idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkatthassa** abbatra ucchukhadanakala kacavarampi chaddetum na vattati. Odanapindamacchamamsapuvepi bhinditva (CS:pg.1.68) khaditum na vattati. **Majjhimassa** ekena hatthena bhinditva khaditum vattati, hatthayogi namesa. **Muduko** pana pattayogi nama hoti, tassa yam sakka hoti patte pakkhipitum, tam sabbam hatthena va dantehi va bhinditva khaditum vattati.

Imesam pana tinnampi dutiyaabhajanam saditakkhane dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam pananisamso, nanarasatanhavinodanam. Atricchataya pahanam, ahare payojanamattadassita, thalakadipariharanakhedabhavo, avikkhittabhojita, appicchatadinam anulomavuttitanti.

Nanabhajanavikkhepam, hitva okkhittalocano;
Khananto viya mulani, rasatanhaya subbato.
Sarupam viya santutthim, dharayanto sumanaso;
Paribhujeyya aharam, ko abbo pattapindikoti.

Ayam pattapindikavge samadanavidhanappabhedabhedanisamsavannana.

(Vism.71.)

7. Khalupacchabhattikavgakatha 時後不食支

30. **Khalupacchabhattikavgampi** “atirittabhojanam patikkhipami, khalupacchabhattikavgam

samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana khalupacchabhattikena pavaretva puna bhojanam kappiyam kareva na bhubjitabbam. Idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkattho** yasma pathamapinde pavarana nama natthi, tasmim pana ajjhohariyamane abbam patikkhipato hoti, tasma evam pavarito pathamapindam ajjhoharitva dutiyapindam na bhubjati. **Majjhimo** yasmim bhojane pavarito, tadeva bhubjati. **Muduko** pana yava asana na vutthati tava bhubjati.

Imesam pana tinnampi pavaritanam kappiyam karapetva bhuttakkhane dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam (CS:pg.1.69) **pananisamso**, anativittabhojanapattiya durabhavo, odarikattabhavo, niramisasannidhita, puna pariyesanaya abhavo, appicchatadinam anulomavuttitanti.

Pariyesanaya khedam, na yati na karoti sannidhim dhiro;

Odarikattam pajahati, khalupacchabhattiko yogi.

Tasma sugatapasattham, santosagunadivuddhisabjananam;

Dose vidhunitukamo, bhajeyya yogi dhutavgamidanti.

Ayam khalupacchabhattikavge samadanavidhanappabhedabhedanisamsavannana.

8. Arabbikavgakatha 阿練若住支

31. Arabbikavgampi “gamantasenasanam patikkhipami, arabbikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana arabbikena gamantasenasanam pahaya arabbe arunam utthapetabbam. Tattha saddhim upacarena gamoyeva **gamantasenasanam**.

Gamo nama yo koci ekakutiko va anakakutiko va parikkhitto va aparikkhitto va samanusso va amanusso va antamaso atirekacatumasanivitto (**Vism.72.**) yo koci satthopi.

Gamupacaro nama parikkhittassa gamassa sace anuradhapurasseva dve indakhila honti, abbhantarime indakhile thitassa thamamajjhimassa purisassa leddupato. Tassa lakkhanam yatha tarunamanussa attano balam dassenta baham pasaretva leddum khipanti, evam khittassa leddussa patanathanabbhantaranti vinayadhara. Suttantika pana kakanivarananiyamena khittassati vadanti. Aparikkhittagame yam sabbapaccantimassa gharassa dvare thito matugamo bhajanena udakam chaddeti, tassa patanathanam gharupacaro. Tato vuttanayena eko leddupato gamo, dutiyo gamupacaro.

Arabbam pana vinayapariyaye tava “thapetva gamabca gamupacarabca sabbametam arabbam”ti (para.92=**Vin.III,46.**) vuttam. Abhidhammapariyaye “nikkhamitva bahi indakhila, sabbametam (CS:pg.1.70) arabbam”ti (vibha.529=**Vibh.p.251**) vuttam. Imasmim pana suttantikapariyaye “arabbakam nama senasanam pabcadhanusatikam pacchiman”ti idam lakkhanam. Tam aropitena acariyadhanuna parikkhittassa gamassa indakhilato aparikkhittassa pathamaleddupatato patthaya yava viharaparikkhepa minitva vavatthapetabbam.

Sace pana viharo aparikkhitto hoti, yam sabbapathamam senasanam va bhattasala va dhuvasannipatatthanam va bodhi va cetiyam va dure cepi senasanato hoti, tam paricchedam katva minitabbanti **vinayatthakathasu** vuttam. **Majjhimatthakathayam** pana viharassapi gamasseva upacaram niharitva ubhinnam leddupatanam antara minitabbanti vuttam. Idamettha pamanam.

Sacepi asanne gamo hoti, vihare thitehi manusakanam saddo suyyati, pabbatanadi-adihi pana antaritatta na sakka ujum gantum. Yo tassa pakatimaggio hoti, sacepi navaya sabcaritabbo, tena maggena pabcadhanusatikam gahetabbam. Yo pana asannagamassa avgasampadanattham tato tato maggam pidahati, ayam dhutavgacoro hoti.

Sace pana arabbikassa bhikkhuno upajjhayo va acariyo va gilano hoti, tena arabbe sappayam alabhanena gamantasenasanam (**Vism.73.**) netva upatthatabbo. Kalasseva pana nikkhamitva avgayuttatthane arunam utthapetabbam. Sace arunutthanavelayam tesam abadho vaddhati, tesamyeva kiccam katabbam. Na dhutavgasuddhikena bhavitabbanti idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkatthana** sabbakalam arabbe arunam utthapetabbam. **Majjhimo** cattaro vassike mase gamante vasitum labhati. **Muduko**

hemantikepi.

Imesam pana tinnampi yatha paricchinne kale arabbato agentva gamantasenasane dhammassavanam sunantanam arune utthitepi dhutavgam na bhijjati. Sutva gacchantanam antaramagge utthitepi na bhijjati. Sace pana utthitepi dhammakathike muhuttam nipajjitva gamissamati niddayantanam arunam utthahati, attano va ruciya gamantasenasane arunam utthapenti, dhutavgam bhijjatiti ayamettha **bhedo**.

Ayam (CS:pg.1.71) **pananisamso**, arabbiko bhikkhu arabbasabbam manasikaronto bhabbo aladdham va samadhim patiladdhum laddham va rakkhitum, satthapissa attamano hoti. Yathaha–“**tenaham, nagita, tassa bhikkhuno attamano homi arabbaviharena**”ti (a.ni.6.42 8.86=A.6.42./III,343. ; A.8.86./IV,344.). Pantasenasanasino cassa asappayarupadayo cittam na vikkhipanti, vigatasantaso hoti, jivitanikantim jahati, pavivekasukharasam assadeti, pamsukulikadibhavopi cassa patirupo hotiti.

Pavivitto asamsattho, pantasenasane rato;
Aradhayanto nathassa, vanavasena manasam.
Eko arabbe nivasam, yam sukham labhate yati;
Rasam tassa na vindanti, api deva sa-indaka.
Pamsukulabca esova, kavacam viya dharayam;
Arabbasavgamagato, avasesadhutayudho.
Samattho nacirasseva, jetum maram savahinim;
Tasma arabbavasamhi, ratim kayiratha panditoti.

Ayam arabbikavge samadanavidhanappabhedabhedanisamsavannana.

(Vism.74.)

9. Rukkhamulikavgakatha 樹下住支

32. Rukkhamulikavgampi “channam patikkhipami, rukkhamulikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana rukkhamulikena simantarikarukkham, cetiyarukkham, niyyasarukkham, phalarukkham, vaggulirukkham, susirarukkham, viharamajjhe thitarukkhamti ime rukkhe vivajjetva viharapaccante thitarukkho gahetabboti idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkattho** yatharucitam rukkham gahetva patijaggapetum na labhati. Padena pannasatam apanetva vasiṭṭabbam. **Majjhimo** tam thanam sampattehiyeva patijaggapetum labhati. **Mudukena** aramikasamanuddese pakkositva sodhapetva samam karapetva valukam okirapetva pakaraparikkhepam karapetva dvaram (CS:pg.1.72) yojapetva vasiṭṭabbam. Mahadivase pana rukkhamulikena tattha anisiditva abbattha paticchane thane nisiditabbam.

Imesam pana tinnampi channe vasam kappitakkhane dhutavgam bhijjati. Janitva channe arunam utthapitamatteti **avguttarabhanaka**. Ayamettha **bhedo**.

Ayam pananisamso, rukkhamulasenasanam nissaya pabbajjati (mahava.128) vacanato nissayanurupapatipattisabbhavo, **appani ceva sulabhani ca tani ca anavajjaniti** (a.ni.4.27 itivu.101) Bhagavata samvannitapaccayata, abhinham tarupannavikaradassanena aniccasabbasamutthapanata, senasanamaccherakammaramatanam abhavo, devatahi sahavasita, appicchatadinam anulomavuttititi.

Vannito Buddhasetthena, nissayoti ca bhasito;
Nivaso pavivittassa, rukkhamulasamo kuto.
Avasamaccherahare, devata paripalite;
Pavivitte vasanto hi, rukkhamulamhi subbato.

(Vism.75.) Abhirattani nilani, panduni patitani ca;

Passanto tarupannani, niccasabbam panudati.
Tasma hi Buddhadayajjam, bhavanabhiratalayam;
Vivittam natimabbeyya, rukkhamulam vicakkhanoti.

Ayam rukkhmulikavge samadanavidhanappabhedabhedanisamsavannana.

10. Abbhokasikavgakatha 露地住支

33. **Abbhokasikavgampi** “channabca rukkhmulabca patikkhipami, abbhokasikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tassa pana abbhokasikassa dhammassavanaya va uposathattaya va uposathagaram pavisitum vattati. Sace pavitthassa devo vassati, deve vassamane anikkhamitva vassuparama nikkhamitabbam. Bhojanasalam va aggisalam va pavisitva vattam katum, bhojanasalaya there bhikkhu bhaddena apucchitum, uddisantenā va uddisapentena va channam pavisitum, bahi dunnikkhattani mabcapithadini anto pavesetubca vattati. Sace maggam gacchantena vuddhataranam (CS:pg.1.73) parikkharo gahito hoti, deve vassante maggamajjhe thitam salam pavisitum vattati. Sace na kibci gahitam hoti, salaya thassamīti vegena gantum na vattati. Pakatigatiya gantva pavitthena pana yava vassuparama thatva gantabbanti idamassa **vidhanam**. **Rukkhmulikassapi** ese va nayo.

Pabbhato pana ayampi tividho hoti. Tattha **ukkatthassa** rukkhmā va pabbatam va geham va upanissaya vasitum na vattati. Abbhokaseyeva civarakutim katva vasitabbam. **Majjhima** rukkhapabbatagehani upanissaya anto appavisitva vasitum vattati. **Mudukassa** acchannamariyadam pabbharampi sakhamandapopi pithapatopi khettarakkhadihi chaddita tatratthakakutikapi vattatīti.

Imesam pana tinnampi vasatthaya channam va rukkhmulam va pavitthakkhane (Vism.76.) dhutavgam bhijjati. Janitva tattha arunam utthapitamatteti avguttarabhanaka. Ayamettha **bhedo**.

Ayam pananisamso, avasapalibodhupacchedo, thinamiddhapanudanam, “miga viya asavgacarino, aniketa viharanti bhikkhavo”ti (sam.ni.1.224=S.9.4/I,199.¹) pasamsaya anurupata, nissavgata, catuddisata, appicchatadinam anulomavuttitāti.

Anagariyabhavassa anurupe adullabhe;
Taramanivitanamhi, candadīpappabbhasite.
Abbhokase vasam bhikkhu, migabhutena cetasa;
Thinamiddham vinodetva, bhavanaramatam sito.
Pavivekarasassadam, nacirasseva vindati;
Yasma tasma hi sappabbo, abbhokasarato siyati.

Ayam abbhokasikavge samadanavidhanappabhedabhedanisamsavannana.

11. Sosanikavgakatha 塚間住支

34. **Sosanikavgampi** (CS:pg.1.74) “na susanam patikkhipami, sosanikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana sosanikena yam manussa gamam nivesanta “idam susanam”ti vavatthapenti, na tattha vasitabbam. Na hi matasarire ajjhāpīti tam susanam nama hoti, jhāpitakalato pana patthaya sacepi dvadasavassani chadditam, tam susanameva.

Tasmim pana vasantena cavkamamandapadini kareva mabcapitham pabbapetva panīyaparibhojanīyam upatthapetva dhammam vacentena na vasitabbam. Garukam hi idam dhutavgam, tasma uppannaparissayavighatattaya savghattheram va rajayuttakam va janapetva appamattena vasitabbam. Cavkamantena addhakkhikena alahanam oloketena (Vism.77.) cavkamitabbam.

Susanam gacchantenapi mahapatha ukkamma uppathamaggēna gantabbam. Divaye va arammanam vavatthapetabbam. Evabhissa tam rattim bhayanakam na bhavissati, amanussa rattim

¹ 《雜阿含1331經》大正2.367c

viravitva viravitva ahindantapi na kenaci paharitabba. Ekadivasampi susanam agantum na vattati. Majjhimayamam susane khepetva pacchimayame patikkamitum vattatiti avguttarabhanaka. Amanussanam piyam tilapitthamasabhattachamacchamamsakhiratelaguladikhajjabhojjam na sevittabbam. Kulageham na pavisitabbanti idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkatthena** yattha dhuvadahadhuvakunapadhuvarodanani atthi, tattheva vasitabbam. **Majjhima** tisu ekasmimpi sati vattati. **Mudukassa** vuttanayena susanalakkhanam pattamatte vattati.

Imesam pana tinnampi na susanamhi vasam kappanena dhutavgam bhijjati. Susanam agatadivaseti avguttarabhanaka. Ayamettha **bhedo**.

Ayam pananisamso maranassatipatilabbo, appamadaviharita, asubhanimittadhigamo, kamaragavinodanam, abhinham kayasabhadassanam, samvegabahulata (CS:pg.1.75) arogyamadadippahanam, bhayabheravasahanata, amanussanam garubhavanīyata, appicchatadinam anulomavuttitāti.

Sosanikabhi marananusattippabhava,
Niddagatampi na phusanti pamadadosa.
Sampassato ca kunapani bahuni tassa,
Kamanubhavavasagampi na hoti cittam.
Samvegameti vipulam na madam upeti,
Samma atho ghatati nibbutimesamano.
Sosanikavgamitinekaḡunavahatta,
Nibbananinnahadayena nisevitabbanti.

Ayam sosanikavge samadanavidhanappabhedabhedanisamsavannana.
(Vism.78.)

12. Yathasanthatikavgaḡaḡa 隨處住支

35. **Yathasanthatikavgaḡampi** “senasanaloluppam patikkhipami, yathasanthatikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana yathasanthatikena yadassa senasanam “idam tuyham papunati”ti gahitam hoti, teneva tutthabham, na abbo utthapetabbo. Idamassa **vidhanam**.

Pabhedato pana ayampi tividho hoti. Tattha **ukkattho** attano pattasenasanam dureti va accasanneti va amanussadighajatikadihi upaddutanti va unhanti va sitalanti va pucchitum na labhati. **Majjhimo** pucchitum labhati. Gantva pana oloketum na labhati. **Muduko** gantva oloketva sacassa tam na ruccati, abbam gahetum labhati.

Imesam pana tinnampi senasanaloluppe uppannamatte dhutavgam bhijjatiti ayamettha **bhedo**.

Ayam pananisamso, “yam laddham tena tutthabban”ti (ja.1.1.136 ; paci.793=Paci.IV,259) vuttovadakaranam, sabrahmacarinam hitesita, hinapanitavikappapariccago, anurodhavirodhappahanam, aticchataya dvarapidahanam, appicchatadinam anulomavuttitāti.

Yam (CS:pg.1.76) laddham tena santuttho, yathasanthatiko yati;
Nibbikappo sukham seti, tinasantharakesupi.
Na so rajjati setthamhi, hinam laddha na kuppāti;
Sabrahmacarinavake, hitena anukampati.
Tasma ariyasatacinnaḡ, munipuvgaḡavannitaḡ;
Anuyubjetha medhavi, yathasanthataramatanti.

Ayam yathasanthatikavge samadanavidhanappabhedabhedanisamsavannana.

13. Nesajjikavgaḡaḡa 常坐不臥支

36. **Nesajjikavgaḡampi** “seyyam patikkhipami, nesajjikavgam samadiyami”ti imesam abbataravacanena samadinnam hoti.

Tena pana nesajjikenā rattiya tisu yamesu ekam yamam utthaya cavkamitabbam. Iriyapathesu

hi nipajjitumeva na vattati. Idamassa **vidhanam**.

(Vism.79.) **Pabhedato** pana ayampi tividho hoti. Tattha **ukkatthassa** neva apassenam, na dussapallatthika, na ayogapatto vattati. **Majjhimassa** imesu tisu yamkibci vattati. **Mudukassa** apassenampi dussapallatthikapi ayogapattopi bibbohanampi pabcavgopi sattavgopi vattati. Pabcavggo pana pitthi-apassayena saddhim kato. Sattavggo nama pitthi-apassayena ca ubhatopassesu apassayehi ca saddhim kato. Tam kira milabhayattherassa akamsu. Thero anagami hutva parinibbayi.

Imesam pana tinnampi seyyam kappitamatte dhutavgam bhijjati. Ayamettha **bhedo**.

Ayam pananisamso, “seyyasukham passasukham middhasukham anuyutto viharati”ti (di.ni.3.320=D.33./III,238. ; ma.ni.1.186=M.16./I,103.) vuttassa cetaso vinibandhassa upacchedanam, sabbakammattananuyogasappayata, pasadika-iriyapathata, viriyarambhanukulata, sammapatipattiya anubruhananti.

Abhujitvana pallavkam, panidhaya ujum tanum;

Nisidanto vikampeti, marassa hadayam yati.

Seyyasukham (CS:pg.1.77) middhasukham, hitva araddhaviriyo;

Nisajjabhirato bhikkhu, sobhayanto tapovanam.

Niramisam pitisukham, yasma samadhigacchati;

Tasma samanuyubjeyya, dhiro nesajjikam vatanti.

Ayam nesajjikavge samadana vidhanappabheda bhedanisamsavannana.

Dhutavgapakinnakakatha 頭陀等的善三法

37. Idani

Kusalattikato ceva, dhutadinam vibhagato;

Samasabyasato capi, vibbatabbo vinicchayoti.–

Imissa gathaya vasena vannana hoti.

Tattha **kusalattikato**ti sabbaneva hi dhutavgani sekkhaputhujjanakhinasavanam vasena siya kusalani, siya abyakatani, (Vism.80.) natthi dhutavgam akusalanti.

Yo pana vadeyya “**papiccho icchapakato arabbiko hotiti adivacanato** (a.ni.5.181=A.5.181./III,219. ; pari.325=Pari.V,131.) akusalampi dhutavgan”ti. So vattabbo–na mayam “akusalacittena arabbe na vasati”ti vadama. Yassa hi arabbe nivaso, so arabbiko. So ca papiccho va bhavayya appiccho va. Imani pana tena tena samadanena dhutakilesatta dhutassa bhikkhuno avgani, kilesadhunanato va dhutanti laddhavoharam banam avgametesanti dhutavgani. Atha va dhutani ca tani patipakkhaniddhunato avgani ca patipattiyatipi dhutavganiti vuttam. Na ca akusalena koci dhuto nama hoti, yassetani avgani bhavayyum, na ca akusalam kibci dhunati, yesam tam avgantikatva dhutavganiti vucceyyum. Napi akusalam civaraloluppadini ceva niddhunati patipattiya ca avgam hoti. Tasma suvuttamidam “natthi akusalam dhutavgan”ti.

“Yesampi (CS:pg.1.78) kusalattikavinimuttam dhutavgam, tesam atthato dhutavgameva natthi. Asantam kassa dhunanato dhutavgam nama bhavissati. Dhutagune samadaya vattatiti vacanavirodhopi ca nesam apajjati, tasma tam na gahetabban”ti.

Ayam tava kusalattikato vannana.

Dhutadinam vibhagatoti.

頭陀等的分別

- (1) dhuto veditabbo. (2) Dhutavado veditabbo. (3) Dhutadhamma veditabba. (4) Dhutavgani veditabbani. (5) Kassa dhutavgasevana sappayati veditabbam.

Tattha (1) **dhuto**ti dhutakilesa va puggalo kilesadhunano va dhammo.

(2) **Dhutavadoti** ettha pana atthi dhuto na dhutavado, atthi na dhuto dhutavado, atthi neva dhuto na dhutavado, atthi dhuto ceva dhutavado ca.

Tattha yo dhutavgena (Vism.81.) attano kilese dhuni, param pana dhutavgena na ovadati, nanusasati bakulatthero viya, ayam dhuto na dhutavado. Yathaha, “tayidam ayasma Bakulo

dhuto na dhutavado”ti. Yo pana na dhutavgena attano kilese dhuni, kevalam abbe dhutavgena ovaḍaṭi anusasati Upanandatthero viya, ayam na dhuto dhutavado. Yathaha, “tayidaṃ ayaśma Upanando sakyaputto na dhuto dhutavado”ti. Yo ubhayavipanno Laludayi viya, ayam neva dhuto na dhutavado. Yathaha, “tayidaṃ ayaśma Laludayi neva dhuto na dhutavado”ti. Yo pana ubhayasampanno dhammasenapati viya, ayam dhuto ceva dhutavado ca. Yathaha, “tayidaṃ ayaśma Sariputto dhuto ceva dhutavado cati.

Dhutadhamma veditabbati appicchata, santutthita, sallekhata, pavivekata, idamatthitanti ime dhutavgacetanaya parivaraka pabca dhamma “appicchataṃ nissaya”ti-adivacanato (a.ni.5.181=A.5.181./III.219. ; pari.325=Pari.V,131.) dhutadhamma nama, tattha appicchata ca santutthita ca alobho. Sallekhata ca pavivekata ca dvisu dhammesu anupatanti alobhe ca amohe ca. Idamatthita banameva. Tattha (CS:pg.1.79) ca alobhena patikkhepavatthusu lobham, amohena tesveva adinavapaticchadakaṃ moham dhunati. Alobhena ca anubbatanam patisevanamukhena pavattam kamasukhanuyogam, amohena dhutavgesu atisallekhamukhena pavattam attakilamathanuyogam dhunati. Tasma ime dhamma dhutadhammatī veditabba.

Dhutavgaṇi veditabbaniti terasa dhutavgaṇi veditabbani pamsukulikavgaṃ ...pe... nesajjikavgaṇi. Tani atthato lakkhanadihi ca vuttaneva.

Kassa dhutavgasevana sappayati ragacaritassa ceva mohacaritassa ca. Kasma? Dhutavgasevana hi dukkhatipada ceva sallekhavihāro ca. Dukkhatipadabca nissaya rago vupasammati. Sallekham nissaya appamattassa moho pahiyati. Arabbikavgarukkhamulikavgapatisevana va ettha dosacaritassapi sappaya. Tattha hissa asavghattiyamanassa viharato dosopi vupasammattī ayam dhutadinam vibhagato vannana.

頭陀支的總與別

Samasabyasatoti (Vism.82.) imani pana dhutavgaṇi **samasato** tini sisavgaṇi, pabca asambhinnavgaṇi attheva honti. Tattha sapadanacarikavgaṃ, ekasanikavgaṃ, abbhokasikavgaṇi imani tini sisavgaṇi. Sapadanacarikavgabhi rakkhanto pindapatikavgaṃpi rakkhissati. Ekasanikavgabca rakkhato pattapindikavgakhalupacchabhattikavgaṇi pi surakkhaniyaṇi bhavissanti. Abbhokasikavgaṃ rakkhantassa kim atthi rukkkhamulikavgayathasanthatikavgesu rakkhitabbam nama. Iti imani tini sisavgaṇi, arabbikavgaṃ, pamsukulikavgaṃ, tecivarikavgaṃ, nesajjikavgaṃ, sosanikavgaṇi imani pabca asambhinnavgaṇi cati attheva honti.

Puna dve civarapatisamyuttani, pabca pindapatapatisamyuttani, pabca senasanapatisamyuttani, ekam viriyapatisamyuttanti evaṃ cattaroḃa honti. Tattha nesajjikavgaṃ viriyapatisamyuttam. Itarāṇi pakataneva.

Puna sabbaneva nissayavasena dve honti paccayanissitani dvadasa, viriyanissitam ekanti. Sevitaḃbasevitaḃbavasenaṇi dveyeva honti. Yassa hi dhutavgaṃ sevantaśsa kammaṭṭhanam vaddhati, tena sevitaḃbbani. Yassa sevato hayati, tena na sevitaḃbbani. Yassa pana sevatoṇi asevatopi vaddhateva, na hayati, tenaṇi pacchimam janatam anukampantena sevitaḃbbani. Yassapi (CS:pg.1.80) sevatoṇi asevatopi na vaddhati, tenaṇi sevitaḃbbaniyeva ayatim vasanattahayati.

Evaṃ sevitaḃbasevitaḃbavasena duvidhaniṇi sabbaneva cetanavasena ekavidhani honti. Ekameva hi dhutavgaṃ samadanacetanati. Atthakathayampi vuttam “ya cetana, tam dhutavgaṇi vadanti”ti.

Byasato pana bhikkhunam terasa, bhikkhunam attha, samaneranam dvadasa, sikkhamanasamanerinam satta, upasaka-upasikanam dveṭi dvacattalisa honti. Sace pana abbhokase arabbikavgasampannam susanam hoti, ekopi bhikkhu ekappaharena sabbadhutavgaṇi paribhujitum sakkoti. Bhikkhunam pana arabbikavgaṃ khalupacchabhattikavgabca dveṇi sikkhapadeneva patikkhittani, abbhokasikavgaṃ, (Vism.83.) rukkkhamulikavgaṃ, sosanikavgaṇi imani tini duppariharani. Bhikkhuniya hi dutiyikaṃ vina vasitum na vattati. Evarupe ca thāṇe samanacchanda dutiyika dullabha. Saceṇi labheyya samsattaviharato na mucceyya. Evaṃ sati yassattahya dhutavgaṃ seveyya, svevassa attho na sampajjeyya. Evaṃ paribhujitum asakkuneyyataya pabca hapetva bhikkhunam attheva hontitī veditabbani. Yathavuttesu pana

thapetva tecivarikavgam sesani dvadasa samaneranam, satta sikkhamanasamanerinam veditabbani. Upasaka-upasikanam pana ekasanikavgam, pattapindikavganti imani dve patirupani ceva sakka ca paribhujitunti dve dhutavganiti evam byasato dvecattalisa hontiti ayam samasabyasato vannana.

Ettavata ca “sile patitthaya naro sapabbo”ti imissa gathaya silasamadhipabbamukhena desite Visuddhimagge yehi appicchatasantutthitadihi gunehi vuttappakarassa silassa vodanam hoti, tesam sampadanattham samadatabbadhutavgakatha bhasita hoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Dhutavganiddeso nama dutiyo paricchedo.

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3. Kammatthanaggahananiddeso 說取業處品

(Vism.84.)

38. Idani (CS:pg.1.81) yasma evam dhutavgapariharanasampaditehi appicchatadihi gunehi pariyodate imasmim sile patitthitena “sile patitthaya naro sapabbo, cittam pabbabca bhavayan”ti vacanato cittasisena niddittho samadhi bhavetabbo. So ca atisavkhepadesitatta vibbatumpi tava na sukaro, pageva bhavetum, tasma tassa vittharabca bhavananayabca dassetum idam pabhakammam hoti.

(1) Ko samadhi? (2)Kenatthena samadhi? (3)Kanassa lakkhanarasapaccupatthanapadatthanani? (4)Katividho samadhi? (5)Ko cassa samkilesa? (6)Kim vodanam? (7)Katham bhavetabbo? (8)Samadhibhavanaya ko anisamsoti?

一、什麼是定

(1) Tatridam vissajjanam. **Ko samadhi**ti samadhi bahuvidho nanappakarako. Tam sabbam vibhavayitum arabbhamanam vissajjanam adhippetabceva attham na sadheyya, uttari ca vikkhepayā samvatteyya, tasma idhadhippetameva sandhaya vadama, kusalacittekaggata samadhi.

二、什麼是定的語義

(2) **Kenatthena samadhi**ti samadhanatthena samadhi. Kimidam samadhanam nama? Ekarammane cittacetarikanam samam samma ca adhanam, thapananti vuttam hoti. (Vism.85.) Tasma yassa dhammassanubhavana ekarammane cittacetasika samam samma ca avikkhipamana avippakinnā ca hutva titthanti, idam samadhananti veditabbam.

三、什麼是定的相、味、現起、足處

(3) **Kanassa lakkhanarasapaccupatthanapadatthanani**ti ettha pana avikkhepalakkhano samadhi, vikkhepaviddhamsanaraso, avikampanapaccupatthano. “Sukhino cittam samadhiyati”ti vacanato pana sukhamassa padatthanam.

四、定有幾種

(4) 39. **Katividho samadhi**ti avikkhepalakkhanena tava ekavidho. Upacara-appanavasena duvidho, tatha lokiya lokuttaravasena sappitikanippitikavasena sukkasahagata-upekkhasahagatavasena ca. Tividho hinamajjhimanavasena (CS:pg.1.82) tatha savitakkasavicaradivasena pitisahagatadivasena parittamahaggaṭṭappamanavasena ca. Catubbidho dukkhapatipadadandhabhikkhadivasena, tatha parittaparittarāmanadivasena catujhanavagavasena hanabhagiya divasena kamavacaradivasena adhipativasena ca. Pabca vidho pabca kanaye pabca jhanavagavasenati.

Samadhi-ekakadukavannana 定--一法與二法

Tattha **ekavidhakotthaso** uttanatthoyeva. **Duvidhakotthase** channam anussatitthananam maranassatiya upasamanussatiya ahare patikulasabbaya catudhatuvavatthanassati imesaṃ vasena

laddhacittekaggata, ya ca appanasamadhinam pubbhage ekaggata, ayam **upacarasamadhi**. “Pathamassa jhanassa parikammam pathamassa jhanassa anantarapaccayena paccayo”ti (cf. **Tikapatthana**, 165.) adivacanato pana ya parikammanantara ekaggata, ayam **appanasamadhi**ti evam upacarappanavasena duvidho.

Dutiyaduke tisu bhumisu kusalacittekaggata lokiyo samadhi. Ariyamaggasampayutta ekaggata lokuttaro samadhi evam lokiyalokuttaravasena duvidho.

Tatiyaduke catukkanaye dvisu pabcanaye tisu jhanesu ekaggata sappitiko samadhi. Avasesesu (**Vism.86.**) dvisu jhanesu ekaggata nippitiko samadhi. Upacarasamadhi pana siya sappitiko, siya nippitiko evam sappitikanippitikavasena duvidho.

Catutthaduke catukkanaye tisu pabcanaye catusu jhanesu ekaggata sukkasahagato samadhi. Avasesasmim upekkhasahagato samadhi. Upacarasamadhi pana siya sukkasahagato, siya upekkhasahagato evam sukkasahagata-upekkhasahagatavasena duvidho.

Samadhitikavannana 定--三法

Tikesu pathamattike patiladdhamatto hino, natisubhavito majjhimo, subhavito vasippatto panitoti evam hinamajjhimanitavasena tividho.

Dutiyattike (**CS:pg.1.83**) pathamajjhanasamadhi saddhim upacarasamadhina savitakkasavicaro. Pabcanaye dutiyajjhanasamadhi avitakkavicaramatto. Yo hi vitakkamatteyeva adinavam disva vicare adisva kevalam vitakkappahanamattam akavkhamano pathamajjhanam atikkamati, so avitakkavicaramattam samadhim patilabhati. Tam sandhayetam vuttam. Catukkanaye pana dutiyadisu pabcanaye tatiyadisu tisu jhanesu ekaggata avitakkavicaro samadhi evam savitakkasavicaradivasena tividho.

Tatiyattike catukkanaye adito dvisu pabcanaye ca tisu jhanesu ekaggata pitisahagato samadhi. Tesveva tatiye ca catutthe ca jhane ekaggata sukkasahagato samadhi. Avasane upekkhasahagato. Upacarasamadhi pana pitisukkasahagato va hoti upekkhasahagato vati evam pitisahagatadivasena tividho.

Catutthattike upacarabhumiya ekaggata paritto samadhi. Rupavacararupavacarakusale ekaggata mahaggato samadhi. Ariyamaggasampayutta ekaggata appamano samadhi evam parittamahaggaappamanavasena tividho.

Samadhicattukavannana 定--四法

Cattukkesu pathamacattuke atthi samadhi dukkhatipado dandhabbibo, atthi dukkhatipado khippabbibo, atthi sukkhatipado dandhabbibo, atthi sukkhatipado khippabbiboti.

Tattha pathamasamannaharato patthaya yava tassa tassa jhanassa upacaram uppajjati, tava pavatta samadhibhavana **patipadati** vuccati. Upacarato pana patthaya yava appana, tava pavatta pabba **abhibbati** vuccati. Sa panesa patipada ekaccassa dukkha hoti, nivanadipaccanikadhammasamudacaragahanataya kiccha asukhasevanati (**Vism.87.**) attho. Ekaccassa tadabhavena sukha. Abhibbapi ekaccassa dandha hoti manda asighappavatti. Ekaccassa khippa amanda sikhappavatti.

Tattha yani parato sappayasappayani ca palibodhupacchedadini pubbakiccani ca appanakosallani ca vannaissama, tesu yo asappayasevi (**CS:pg.1.84**) hoti, tassa dukkha patipada dandha ca abhibba hoti. Sappayasevino sukha patipada khippa ca abhibba. Yo pana pubbhage asappayam sevitva aparabhage sappayasevi hoti, pubbhage va sappayam sevitva aparabhage asappayasevi, tassa vomissakata veditabba. Tatha palibodhupacchedadikam pubbakiccam asampadetva bhavanamanuyuttassa dukkha patipada hoti. Vipariyayena sukha. Appanakosallani pana asampadentassa dandha abhibba hoti. Sampadentassa khippa.

Apica tanha-avijjavasena samathavipassanadhikaravasena capi etasam pabhedo veditabbo. Tanhabbhutassa hi dukkha patipada hoti. Anabhibhutassa sukha. Avijjabhibhutassa ca dandha abhibba hoti. Anabhibhutassa khippa. Yo ca samathe akatadhikaro, tassa dukkha patipada hoti.

Katadhikarassa sukha. Yo pana vipassanaya akatadhikaro hoti, tassa dandha abhibba hoti, katadhikarassa khippa. Kilesindriyavasena capi etasam pabhedo veditabbo. Tibbakilesassa hi mudindriyassa dukkha patipada hoti dandha ca abhibba, tikkhindriyassa pana khippa abhibba. Mandakilesassa ca mudindriyassa sukha patipada hoti dandha ca abhibba. Tikkhindriyassa pana khippa abhibbati.

Iti imasu patipada-abhibbasu yo puggalo dukkhaya patipadaya dandhaya ca abhibbaya samadhim papunati, tassa so samadhi dukkhapatipado dandhabhibboti vuccati. Esa nayo sesattayepiti evam dukkhapatipadadandhabhibbadivasena catubbidho.

Dutiyacatukke atthi samadhi paritto parittarammano, atthi paritto appamanarammano, atthi appamano parittarammano, atthi appamano appamanarammanoti. Tattha yo samadhi appaguno uparijhanassa paccayo bhavitum na sakkoti, ayam (Vism.88.) paritto. Yo pana avaddhite arammane pavatto, ayam parittarammano. Yo paguno subhavitum, uparijhanassa paccayo bhavitum sakkoti, ayam appamano. Yo ca vaddhite arammane pavatto, ayam appamanarammano. Vuttalakhanavomissataya pana vomissakanayo veditabbo. Evam parittaparittarammanadivasena catubbidho.

Tatiyacatukke (CS:pg.1.85) vikkhambhitanivarananam vitakkavicarapitisukhasamadhinam vasena pabcavgikam pathamam jhanam, tato vupasantavitakkavicaram tivavgikam dutiyam, tato virattapitikam duvavgikam tatiyam, tato pahinasukham upekkhavedanasahitassa samadhino vasena duvavgikam catuttham. Iti imesam catunnam jhananam avgabhta cattaro samadhi honti. Evam catujhanavgasena catubbidho.

Catutthacatukke atthi samadhi hanabhagiyo, atthi thitibhagiyo, atthi visesabhagiyo, atthi nibbedhabhagiyo. Tattha paccanikasamudacaravasena hanabhagiyata, tadanudhammataya satiya santhanavasena thitibhagiyata, uparivisesadhighamavasena visesabhagiyata, nibbidasahagatasabbamanasikarasamudacaravasena nibbedhabhagiyata ca veditabba. Yathaha, “pathamassa jhanassa labhim kamasahagata sabbamanasikara samudacaranti hanabhagini pabba. Tadanudhammata sati santitthati thitibhagini pabba. Avitakkasahagata sabbamanasikara samudacaranti visesabhagini pabba. Nibbidasahagata sabbamanasikara samudacaranti viragupasabhita nibbedhabhagini pabba”ti (vibha.799=Vibh.330.). Taya pana pabbaya sampayutta samadhipi cattaro hontiti. Evam hanabhagiyadivasena catubbidho.

Pabcamacatukke kamavacaro samadhi, rupavacaro samadhi, arupavacaro samadhi, apariyapanno samadhiti evam cattaro samadhi. Tattha sabbapi upacarekaggata kamavacaro samadhi. Tatha rupavacaradikusalacittekaggata itare tayoti evam kamavacaradivasena catubbidho.

Chatthacatukke “chandam ce bhikkhu adhipatim karitva labhati samadhim, labhati cittassekaggatam, ayam (Vism.89.) vuccati chandasamadhi ...pe... viriyam ce bhikkhu ...pe... cittam ce bhikkhu ...pe... vimamsam ce bhikkhu adhipatim karitva labhati samadhim, labhati cittassekaggatam ayam vuccati vimamsasamadhi”ti (vibha.432=Vibh.217. ; sam.ni.3.825.= S.51.13.) evam adhipativasena catubbidho.

Pabcake (CS:pg.1.86) yam catukkabhede vuttam dutiyam jhanam, tam vitakkamattatikkamena dutiyam, vitakkavicaratikkamena tatiyanti evam dvidha bhinditva pabca jhanani veditabbani. Tesam avgabhta ca pabca samadhiti evam pabcajhanavgasena pabcavidhata veditabba.

40. Ko cassa samkilesa kim vodananti ettha pana vissajjanam Vibhavge vuttameva. Vuttabhi tattha “samkilesanti hanabhagiyo dhammo. Vodananti visesabhagiyo dhammo”ti (vibha.828=Vibh.343.). Tattha “pathamassa jhanassa labhim kamasahagata sabbamanasikara samudacaranti hanabhagini pabba”ti (vibha.799=Vibh.330.) imina nayena hanabhagiyadhammo veditabbo. “Avitakkasahagata sabbamanasikara samudacaranti visesabhagini pabba”ti (vibha.799=Vibh.330.) imina nayena visesabhagiyadhammo veditabbo.

Dasapalibodhavannana 十種障礙

41. Katham bhavetabboti ettha pana yo tava ayam lokiyalokuttaravasena duvidhoti-adisu

ariyamaggasampayutto samadhi vutto, tassa bhavananayo pabbabhavananayeneva savgahito. Pabbaya hi bhavitaya so bhavito hoti. Tasma tam sandhaya evam bhavetabboti na kibci visum vadama.

Yo panayam lokiyo, so vuttanayena silani visodhetva superisuddhe sile patitthitena yvassa dasasu palibodhesu palibodho atthi, tam upacchinditva kammattanadayakam kalyanamittam upasavkamtva attano carianukulam cattalisaya kammattanesu abbataram kammattanam gahetva samadhibhavanaya ananurupam viharam pahaya anurupe vihare viharantena khuddakapalibodhupacchedam katva sabbam bhavanavidhanam aparihapentena bhavetabboti ayamettha savkhepo.

Ayam pana vittharo, yam tava vuttam “yvassa dasasu palibodhesu palibodho atthi, tam upacchinditva”ti, ettha—

(Vism.90.) Avaso ca kulam labho, gano kammabca pabcamam;

Addhanam bati abadho, gantho iddhi te dasati.—

Ime (CS:pg.1.87) dasa palibodha nama. Tattha avasoyeva avasapalibodho. Esa nayo kuladisu.

Tattha (i.) **avasoti** ekopi ovarako vuccati ekampi parivenam sakalopi savgharamo. Svayam na sabbasseva palibodho hoti. Yo panettha navakammadisu ussukkam va apajjati, bahubhandasannicayo va hoti, yena kenaci va karanena apekkhava patibaddhacitto, tasseva palibodho hoti, na itarassa.

Tatridam vatthu—dve kira kulaputta anuradhapura nikkhamitva anupubbena thuparama pabbajimsu. Tesu eko dve matika paguna katva pab cavassiko hutva pavaretva pacinakhandarajim nama gato. Eko tattheva vasati. Pacinakhandarajigato tattha ciram vasitva thero hutva cintesi “patisallanasaruppamidam thanam, handa nam sahayakassapi arocemi”ti. Tato nikkhamitva anupubbena thuparamam pavisi. Pavisantamyeva ca nam disva samanavassikatthero paccuggantva pattacivaram patiggahetva vattam akasi. Agantukatthero senasanam pavisitva cintesi “idani me sahayo sappim va phanitam va panakam va pesessati. Ayabhi imasmim nagare ciranivasi”ti. So rattim aladdha pato cintesi “idani upatthakehi gahitam yagukhajakam pesessati”ti. Tampi adisva “pahinanta natthi, pavitthassa mabbe dassati”ti patova tena saddhim gamam pavisi. Te dve ekam vithim caritva uluvkamattam yagum labhitva asanasalayam nisiditva pivimsu. Tato agantuko cintesi “nibaddhayagu mabbe natthi, bhattakale idani manussa panitam bhattam dassanti”ti, tato bhattakalepi pindaya caritva laddhameva bhujitva itaro aha—“kim, bhante, sabbakalam evam yapetha”ti? Amavusoti. Bhante, pacinakhandaraji phasuka, tattha gacchamati. Thero nagarato (Vism.91.) dakkhinadvarena nikkhamanto kumbhakaragamamaggam patipajji. Itaro aha—“kim pana, bhante, imam maggam patipannattha”ti? Nanu tvamavuso, pacinakhandarajiya vanna abhasiti? Kim pana, bhante, tumhakam ettakam kalam vasitattane na koci atirekparikkharo atthiti? Amavuso mabcapitham savghikam, tam patisamitameva, abbam kibci natthiti. Mayham pana, bhante (CS:pg.1.88) kattaradando telanali upahanatthavika ca tatthevati. Tayavuso, ekadivasam vasitva ettakam thapitanti? Ama, bhante. So pasannacitto theram vanditva “tumhadisanam, bhante, sabbattha arabbavasoyeva. Thuparamo catunnam Buddhanam dhatunidhanatthanam, lohapasade sappayam dhammassavanam Mahacetiyadassanam theradassanabca labbhati, Buddhakalo viya pavattati. Idheva tumhe vasatha”ti dutiyadivase pattacivaram gahetva sayameva agamasiti. Idissassa avaso na palibodho hoti.

(ii.) **Kulanti** batikulam va upatthakakulam va. Ekaccassa hi upatthakakulampi “sukhitesu sukhito”ti-adina (vibha.888. =Vibh.356. ; sam.ni.4.241=S.35.200./IV,180.) nayena samsatthassa viharato palibodho hoti, so kulamanusakehi vina dhammassavanaya samantaviharampi na gacchati. Ekaccassa matapitaropi palibodha na honti, korandakaviharavasittherassa bhagineyyadahasabikkhuno viya.

So kira uddesattham rohanam agamasi. Therabhaginipi upasika sada theram tassa pavattim pucchati. Thero ekadivasam daharam anessamiti rohanabhimukho payasi. Daharopi “ciram me idha vuttham, upajjhayam dani passitva upasikaya ca pavattim batva agamissami”ti rohanato nikkhami. Te ubhopi gavgatire samagacchimsu. So abbatarasmim rukkhamule therassa vattam

katva “kuhim yasi”ti pucchito tamattham arocesi. Thero sutthu te katam, upasikapi sada pucchati, ahampi etadatthameva agato, gaccha tvam, aham pana idheva imam vassam vasissamiti tam uyyojesi. (Vism.92.) So vassupanayikadivaseyeva tam viharam patto. Senasanampissa pitara karitameva pattam.

Athassa pita dutiyadivase agantva “kassa, bhante, amhakam senasanam pattan”ti pucchanto “agantukassa daharassa”ti sutva tam upasavkamtva vanditva aha–“bhante, amhakam senasane vassam upagatassa vattam atthi”ti. Kim upasakati? Temasam amhakamyeva ghare bhikkham gahetva pavaretva gamanakale apucchitabbanti. So tunhibhavena adhivasesi. Upasakopi gharam gantva “amhakam avase eko (CS:pg.1.89) agantuko ayyo upagato sakkaccam upatthatabbo”ti aha. Upasika “sadhu”ti sampaticchitva panitam khadaniyam bhojaniyam patiyadesi. Daharopi bhattakale batigharam agamasi. Na nam koci sabjani.

So temasampi tattha pindapatam paribhujitva vassamvuttho “aham gacchami”ti apucchi. Athassa bataka “sve, bhante, gacchatha”ti dutiyadivase ghareyeva bhojetva telananim puretva ekam gulapindam navahatthabca satakam datva “gacchatha, bhante”ti ahamsu. So anumodanam katva rohanabhimukho payasi.

Upajjhayopissa pavaretva patipatham agacchanto pubbe ditthatthaneyeva tam addasa. So abbatarasmim rukkhama therassa vattam akasi. Atha nam thero pucchi “kim, bhaddamukha, dittha te upasika”ti? So “ama, bhante”ti sabbam pavattim arocetva tena telena therassa pade makkhetva gulena panakam katva tampi satakam therasseva datva theram vanditva “mayham, bhante, rohanamyeva sappayan”ti agamasi. Theropi viharam agantva dutiyadivase korandakagamam pavasi.

Upasikapi “mayham bhata mama puttam gahetva idani agacchati”ti sada maggam olokayamanava titthati. Sa tam ekakameva agacchantam disva “mato me mabbe putto, ayam thero ekakova agacchati”ti therassa padamule nipatitva paridevamana rodi. Thero “nuna daharo appicchataya attanam ajanapetvava gato”ti tam (Vism.93.) samassasetva sabbam pavattim arocetva pattatthavikato tam satakam niharitva dasseti.

Upasika pasiditva puttena gatadisabhimukha urena nipajjitva namassamana aha–“**mayham puttasadisam vata mabbe bhikkhum kayasakkhim katva Bhagava rathavinitapatipadam** (ma.ni.1.252adayo), **nalakapatipadam** (su.ni.684adayo), **tuvattakapatipadam** (su.ni.921adayo), **catupaccayasantosabhavanaramatadipakam** **Maha-ariyavamsapatipadabca** (a.ni.4.28 =A.4.28./II,27. ; di.ni.3.309=D.33./III,224.f.) desesi Vijatamatuya nama gehe temasam bhubjamanopi ‘aham (CS:pg.1.90) putto tvam mata’ti na vakkhati, aho acchariyamanusso”ti. Evarupassa matapitaropi palibodha na honti, pageva abbam upatthakakulan”ti.

(iii.)**Labhoti** cattaro paccaya. Te katham palibodha honti? Pubbavantassa hi bhikkhuno gatagatatthane manussa mahaparivare paccaye denti. So tesam anumodento dhammam desento samanadhammam katum na okasam labhati. Arunuggamanato yava pathamayamo, tava manussasamsaggo na upacchijjati. Puna balavapaccuseyeva bahullikapindapatika agantva “bhante, asuko upasako upasika amacco amaccadhita tumhakam dassanakama”ti vadanti, so ganhavuso, pattacivaranti gamanasajjova hotiti niccabyavato, tasseva te paccaya palibodha honti. Tena ganam pahaya yattha nam na jananti, tattha ekakena caritabbam. Evam so palibodho upacchijjati.

(iv.)**Ganoti** suttantikagano va abhidhammikagano va, yo tassa uddesam va paripuccham va dento samanadhammassa okasam na labhati, tasseva gano palibodho hoti, tena so evam upacchinditabbo. Sace tesam bhikkhunam bahu gahitam hoti, appam avasittham, tam nitthapetva arabbam pavisitabbam. Sace appam gahitam, bahu avasittham, yojanato param agantva antoyojanaparicchede abbam ganavacakam upasavkamtva “ime ayasma uddesadihi savganhatu”ti vattabbam. Evam alabhamanena “mayhamavuso, ekam kiccam atthi, tumhe yathaphasukatthanani gacchatha”ti ganam pahaya attano kammam kattabbanti.

(v.)**Kammanti** navakammam. Tam karontena vaddhaki-adihi laddhaladdham janitabbam, katakate ussukkam apajjitabbanti sabbada palibodho hoti. Sopi evam upacchinditabbo, sace appam avasittham hoti nitthapetabbam. Sace bahu, savghikabce navakammam, savghassa va savghabharaharakabhikkhunam va niyyadetabbam. Attano santakabce, attano bharaharakanam

niyyadetabbam. Tadise alabhantena savghassa pariccajitva gantabbanti.

(vi.) **Addhananti** (CS:pg.1.91) maggagamanam. Yassa hi katthaci pabbajjapekkho va hoti, paccayajatam va kibci laddhabbam hoti. Sace tam alabhanto na sakkoti adhivasetum, arabbam pavisitva samanadhammam karontassapi gamikacittam nama duppativinodaniyam hoti, tasma gantva tam kiccam tīretvava samanadhamme ussukkam katabbanti.

(vii.) **Batīti** vihare acariyupajjhayasaddhiviharika-antevasikasamanupajjhayakasamanacariyaka, ghare mata pita bhatati evamadika. Te gilana imassa palibodha honti, tasma so palibodho upatthahitva tesam pakatikakaranena upacchinditabbo.

Tattha upajjhayo tava gilano sace lahum na vutthati, yavajivampi patijaggitabbo. Tatha pabbajjacariyo upasampadacariyo saddhivihariko upasampaditapabbajita-antevasikasamanupajjhayaka ca. Nissayacariya-uddesacariyanissayantevasika-uddesantevasikasamanacariyaka pana yava nissaya-uddesa anupacchinna, tava patijaggitabba. Pahontena tato uddhampi patijaggitabba eva. Matapitusu upajjhaye viya patipajjitabbam. Sacepi hi te rajje thita honti, puttato ca upatthanam paccasisanti, (Vism.95.) katabbameva. Atha tesam bhesajjam natthi, attano santakam databbam. Asati bhikkhacariyaya pariyesitvapi databbameva. Bhatubhagininam pana tesam santakameva yojetva databbam. Sace natthi attano santakam tavakalikam datva paccha labhantena ganhitabbam. Alabhantena na codetabba. Abbatakassa bhaginisamikassa bhesajjam neva katum na datum vattati. “Tuyham samikassa dehi”ti vatva pana bhaginiya databbam. Bhatujayayapi eseve nayo. Tesam pana putta imassa bataka evati tesam katum vattatiti.

(viii.) **Abadhoti** yokoci rogo. So badhayamano palibodho hoti, tasma bhesajjakaranena upacchinditabbo. Sace pana katipaham bhesajjam karontassapi na vupasammati, naham tuyham daso, na bhatako, tamyeva (CS:pg.1.92) hi posento anamatagge samsaravatte dukkham pattoti attabhavam garahitva samanadhammo katabboti.

(ix.) **Ganthoti** pariyattiharanam. Tam sajjhayadihi niccabyavatassa palibodho hoti, na itarassa. Tatrimani vatthuni—

Majjhimabhanakadevatthero kira malayavasidevattherassa santikam gantva kammattthanam yaci. Thero kidisosi, avuso, pariyattiyanti pucchi. Majjhimo me, bhante, pagunoti. Avuso, majjhimo nameso duppariharo, mulapannasam sajjhayantassa majjhimapannasako agacchati, tam sajjhayantassa uparipannasako. Kuto tuyham kammattthananti? Bhante, tumhakam santike kammattthanam labhitva puna na olokessamiti kammattthanam gahetva ekunavisativassani sajjhayam akatva visatime vasse arahattam patva sajjhayatthaya agatanam bhikkhunam “visati me, avuso, vassani pariyattim (Vism.96.) anolokentassa, apica kho kataparicayo ahamettha arabhatha”ti vatva adito pathhaya yava pariyosana ekabyabjanepissa kavkha nahosi.

Karuliya girivasinagattheropi attharasavassani pariyattim chaddetva bhikkhunam dhatukatham uddisi. Tesam gamavasikattherehi saddhim samsandentanam ekapabhopi uppatisatiya agato nahosi.

Mahaviharepi tipitakaculabhayatthero nama atthakatham anuggahetvava pabcanikayamandale tini pitakani parivattessamiti suvannabherim paharapesi. Bhikkhusavgho katamacariyanam uggaho, attano acariyuggahabbeva vadatu, itaratha vattum na demati aha. Upajjhayopi nam attano upatthanamagatam pucchi “tvamavuso, bherim paharapesi”ti? Ama, bhante. Kim karanati? Pariyattim, bhante, parivattessamiti. Avuso abhaya, acariya idam padam katham vadantiti? Evam vadanti, bhanteti. Thero hunti patibahi. Puna so abbena abbena pariyayena evam vadanti bhanteti tikkhattum aha. Thero sabbam hunti patibahitva “avuso, taya (CS:pg.1.93) pathamam kathito eva acariyamaggo, acariyamukhato pana anuggahitatta ‘evam acariya vadanti’ti santhatum nasakkhi. Gaccha attano acariyanam santike sunahi”ti. Kuhim, bhante, gacchamiti? Gavgaya parato rohanajanapade tuladharapabbatavihare sabbapariyattiko Mahadhammarakkhitatthero nama vasati, tassa santikam gacchati. Sadhu, bhanteti theram vanditva pabcahi bhikkhusatehi saddhim therassa santikam gantva vanditva nisidi. Thero kasma agatositi pucchi. Dhammam sotum, bhanteti. Avuso abhaya, dighamajjhimesu mam kalena kalam pucchanti. Avasesam pana me timsamattani vassani na olokitapubbam. Apica tvam rattim mama santike parivattheti. Aham te diva kathayissamiti. So sadhu, bhanteti tatha akasi.

Parivenadvare mahamandapam karetvā gamavasino divase divase dhammassavanatthaya agacchanti. Thero rattim parivatti. Tam diva kathayanto (Vism.97.) anupubbena desanam nitthapetva abhayattherassa santike tattikaya nisiditva “avuso, mayham kammattathanam kathehi”ti aha. Bhante, kim bhanatha, nanu maya tumhakameva santike sutam? Kimaham tumhehi abbatam kathessamiti? Tato nam thero abbo esa, avuso, gatakassa maggo namati aha. Abhayathero kira tada sotapanno hoti. Athassa so kammattathanam datva agantva lohapasade dhammam parivattento thero parinibbutoti assosi. Sutva “aharathavuso, civaran”ti civaram parupitva “anucchaviko, avuso, amhakam acariyassa arahattamaggo. Acariyo no, avuso, uju ajaniyo. So attano dhammantevasikassa santike tattikaya nisiditva ‘mayham kammattathanam kathehi’ti aha. Anucchaviko, avuso, therassa arahattamaggo”ti. Evarupanam gantho palibodho na hotiti.

(x.)Iddhiti pothujjanika iddhi. Sa hi uttanaseyyakadarako viya tarunasassam viya ca dupparihara hoti. Appamattakeneva bhijjati. Sa pana vipassanaya palibodho hoti, na samadhissa, samadhim patva pattabbato. Tasma vipassanattikena iddhipalibodho upacchinditabbo, itarena avasesati ayam tava palibodhakathaya vittharo.

Kammattathanadayakavannana 教授業處

42. **Kammattathanadayakam** (CS:pg.1.94) **kalyanamittam upasavkamitvati** ettha pana duvidham kammattathanam sabbatthakakammattathanam parihariyakammattathanabca. Tattha sabbatthakakammattathanam nama bhikkhusavghadisū metta maranassati ca. Asubhasabbatipi eke.

Kammattathanikena hi bhikkhuna pathamam tava paricchinditva simatthakabhikkhusavgha sukhita hontu abyapajjati metta bhavetabba. Tato simatthakadevatasu. Tato gocaragamamhi issarajane. Tato tattha manusse upadaya sabbasattesu. So hi bhikkhusavgha mettaya sahasasinam muducittatam janeti. Athassa te sukhasamvasa honti. Simatthakadevatasu mettaya mudukatacittahi devatahi dhammikaya rakkhaya susamvihitarakkho hoti. Gocaragamamhi issarajane mettaya mudukatacittasantanehi issarehi dhammikaya rakkhaya (Vism.98.) surakkhitaparikkharo hoti. Tattha manussesu mettaya pasaditacittehi tehi aparibhuto hutva vicarati. Sabbasattesu mettaya sabbattha appatthitacarō hoti. Maranassatiya pana avassam maya maritabbanti cintento anesanam pahaya uparupari vaddhamanasamvego anolīnavuttiko hoti. Asubhasabbaparicittatassa panassa dibbanipi arammanani lobhasena cittam na pariyadiyanti.

Evam bahupakaratta sabbattha atthayitabbam icchitabbanti ca adhippetassa yogānuyogakammassa thanabcati **sabbatthakakammattathananti** vuccati.

Cattalisaya pana kammattathanesu yam yassa carīyanukulam, tam tassa niccam pariharitabbatta uparimassa ca uparimassa bhavanakammassa padatthanatta **parihariyakammattathananti** vuccati. Iti imam duvidhampi kammattathanam yo deti, ayam **kammattathanadayako** nama. Tam kammattathanadayakam.

Kalyanamittanti—

Piyo garu bhavaniyo, vatta ca vacanakkhamo;

Gambhirabca katham katta, no cattane niyojakoti. (a.ni.7.36=A.7.36/IV,32.).

Evamadigūnasamannagatam ekantena hitesim vuddhipakkhe thitam kalyanamittam.

“Mamam (CS:pg.1.95) hi, Ananda, kalyanamittam agamma jatidhamma satta jatiya parimuccanti”ti (sam.ni.1.129 5.2)¹ adivacanato pana sammāsambuddhoyeva sabbakarasampanno kalyanamitto. Tasma tasmim sati tasseeva Bhagavato santike gahitakammattathanam sugahitam hoti. Parinibbute pana tasmim asitiya mahasavakesu yo dharati, tassa santike gahetum vattati. Tasmim asati yam kammattathanam gahetukamo hoti, tasseeva vasena catukkapabcakajjhanani nibbattetva jhanapadatthanam vipassanam vaddhetva asavakkhayappattassa khinasavassa santike gahetabbam.

Kim pana khinasavo aham khinasavoti attanam pakaseti? Kim vattabbam, karakabhavam hi janitva pakaseti. Nanu assaguttatthero araddhakammattathanassa bhikkhuno (Vism.99.) “kammattathanakarako ayan”ti janitva akase cammakhandam pabbapetva tattha pallavkena nisinno

¹ S.3.18./I,88. ; S.45.2./V,3. , cf. 《雜阿含》1238經（大正2.339a）, 《別譯雜阿含65經》。

kammatthanam kathesiti.

Tasma sace khinasavam labhati, iccetam kusalam, no ce labhati, anagamisakadagamisotapannajhanalabhiputhujjanatipitakadharadvipitakadhara-ekapitakadharesu purimassa purimassa santike. Ekapitakadharepi asati yassa ekasavgitipi atthakathaya saddhim paguna, ayabca lajji hoti, tassa santike gahetabbam. Evarupo hi tantidharo vamsanurakkhako pavenipalako acariyo acariyamatikova hoti, na attanomatiko hoti. Teneva poranakatthera “lajji rakkhissati lajji rakkhissati”ti tikkhattum ahamso.

Pubbe vuttakhinasavado cettha attana adhigatamaggameva acikkhanti. Bahussuto pana tam tam acariyam upasavkamtva uggahaparipucchana visodhitatta ito cito ca suttabca karanabca sallakkhetva sappayasappayam yojetva gahanatthane gacchanto mahahatthi viya mahamaggam dassento kammatthanam kathessati. Tasma evarupam kammatthanadayakam kalyanamittam upasavkamtva tassa vattapatipattim katva kammatthanam gahetabbam.

Sace (CS:pg.1.96) panetam ekavihareyeve labhati, iccetam kusalam, no ce labhati, yattha so vasati, tattha gantabbam. Gacchantena ca na dhotamakkhitehi padehi upahana aruhitva chattam gahetva telanalimadhuphanitadini gahapetva antevasikaparivutena gantabbam. Gamikavattam pana puretva attano pattacivaram sayameva gahetva antaramagge yam yam viharam pavisati sabbattha vattapatipattim kurumanena sallahukaparikkharena paramasallekhavuttina hutva gantabbam.

Tam viharam pavisantena antaramaggeyeve dantakattham kappiyam karapetva gahetva pavisitabbam, na ca “muhuttam vissametva padadhovanamakkhanadini katva acariyassa santikam gamissami”ti abbam parivenam pavisitabbam. Kasma? Sace hissa tatra acariyassa visabhaga bhikkhu bhavēyyum, te agamanakaranam pucchitva acariyassa avannam pakasetva “natthosi, sace tassa santikam (Vism.100.) agato”ti vipatisaram uppadeyyum, yena tatova patinivatteyya, tasma acariyassa vasanatthanam pucchitva ujukam tattheva gantabbam.

Sace acariyo daharataro hoti, pattacivarapatiggahanadini na saditabbani. Sace vuddhataro hoti, gantva acariyam vanditva thatabbam. “Nikkhipavuso, pattacivaran”ti vuttena nikkhipitabbam. “Paniyam piva”ti vuttena sace icchati patabbam. “Pade dhovahi”ti vuttena na tava pada dhovitabba. Sace hi acariyena abhatam udakam bhavēyya, na saruppam siya. “Dhovahavuso, na maya abhatam, abbehi abhatan”ti vuttena pana yattha acariyo na passati, evarupe paticchanne va okase, abbhokase viharassapi va ekamante nisiditva pada dhovitabba.

Sace acariyo telanalim aharati utthahitva ubhohi hatthehi sakkaccam gahetabba. Sace hi na ganheyya, “ayam bhikkhu ito eva patthaya sambhogam kopeti”ti acariyassa abbathattam bhavēyya. Gahetva pana na aditova pada makkhetabba. Sace hi tam acariyassa gattabbhabjanatelam bhavēyya, na saruppam siya. Tasma sisam makkhetva (CS:pg.1.97) khandhadini makkhetabbani. “Sabbaparihariyatelamidam, avuso, padehi makkhehi”ti vuttena pana thokam sise katva pade makkhetva “imam telanalim thapemi, bhante”ti vatva acariye ganhante databba.

Agatadivasato patthaya kammatthanam me, bhante, kathetha icceva na vattabbam. Dutiya divasato pana patthaya sace acariyassa pakati-upatthako atthi, tam yacitva vattam katabbam. Sace yacitopi na deti, okase laddheyye katabbam. Karontena khuddakamajjhima mahantani tini dantakatthani upanametabbani. Sitam unhamti duvidham mukhadhovana-udakabca nhanodakabca patiyadetabbam. Tato yam acariyo tini divasani paribhujati, tadisameva niccama upanametabbam. Niyamam akatva yam va tam va paribhujantassa yathaladdham upanametabbam. Kim bahuna vuttena? Yam tam Bhagavata “antevasikena, bhikkhave, acariyamhi (Vism.101.) samma vattitabbam. Tatrāyam samma vattana, kalasseva utthaya upahana omubcitva ekamsam uttarasavgaṃ karitva dantakattham databbam, mukhodakam databbam, asanam pabbapetabbam. Sace yagu hoti, bhajanam dhovitva yagu upanametabba”ti (mahava.78=Vin.II,231.) adikaṃ khandhake sammavattam pabbattam, tam sabbampi katabbam.

Evam vattasampattiya garum aradhayamanena sayam vanditva yahiti vissajjitena gantabbam, yada so kissagatosi pucchati, tada agamanakaranam kathetabbam. Sace so neva pucchati, vattam pana sadiyati, dasahe va pakkhe va vitivatte ekadivasam vissajjitenapi agantva okasam karetva agamanakaranam arocetabbam. Akale va gantva kimatthamagatosi puttana arocetabbam. Sace so patova agacchati vadati, patova gantabbam.

Sace panassa taya velaya pittabadhena va kucchi paridayhati, aggimandataya va bhattam na jirati, abbo va koci rogo badhati, tam yathabhutam avikatva attano sappayavelam arocetva taya velaya upasavkamitabbam. Asappayavelaya hi vuccamanampi kammattthanam na sakka hoti manasikatunti. Ayam kammattthanadayakam kalyanamittam upasavkamitvati ettha vittharo.

Cariyavannana 性行的區別

43. Idani (CS:pg.1.98) attano carianukulanti ettha **cariyati** cha cariya ragacariya, dosacariya, mohacariya, saddhacariya, buddhacariya, vitakkacariyati. Keci pana ragadinam samsaggasannipatavasena aparapi catasso, tatha saddhadinanti imahi atthahi saddhim cuddasa icchanti. Evam pana bhede vuccamane ragadinam saddhadihipi samsaggam katva aneka cariya honti, tasma savkhepena chaleva cariya veditabba. Cariya, pakati, ussannatati atthato ekam. Tasam vasena (Vism.102.) chaleva puggala honti ragacarito, dosacarito, mohacarito, saddhacarito, buddhacarito, vitakkacaritoti.

Tattha yasma ragacaritassa kusalappavattisamaye saddha balavati hoti, ragassa asannagunatta. Yatha hi akusalapakkhe rago siniddho natilukho, evam kusalapakkhe saddha. Yatha rago vatthukame pariyesati, evam saddha siladigune. Yatha rago ahitam na paricajati, evam saddha hitam na paricajati, tasma ragacaritassa saddhacarito sabhago.

Yasma pana dosacaritassa kusalappavattisamaye pabba balavati hoti, dosassa asannagunatta. Yatha hi akusalapakkhe doso nissineho na arammanam alliyati, evam kusalapakkhe pabba. Yatha ca doso abhutampi dosameva pariyesati, evam pabba bhutam dosameva. Yatha doso sattaparivajjanakarena pavattati, evam pabba savkharaparivajjanakarena, tasma dosacaritassa buddhacarito sabhago.

Yasma pana mohacaritassa anuppannam kusalanam dhammanam uppadaya vayamamanassa yebhuyyena antarayakara vitakka uppajjanti, mohassa asannalakkhanatta. Yatha hi moho paribyakulataya anavatthito, evam vitakko nanappakaravitakkanataya. Yatha ca moho apariyogahanataya cabcalo. Tatha vitakko lahuparikappanataya, tasma mohacaritassa vitakkacarito sabhagoti.

Apare tanhamanaditthivasena aparapi tisso cariya vadanti. Tattha tanha ragoyeva, mano ca tamsampayuttoti tadubhayam ragacariyam nativattati (CS:pg.1.99) Mohanidanatta ca ditthiya ditthicariya mohacariyameva anupatati.

44. Ta paneta cariya kinnidana? Kathabca janitabbam “ayam puggalo ragacarito, ayam puggalo dosadisū abbataracarito”ti? Kim caritassa puggalassa kim sappayanti?

Tatra purima tava tisso cariya pubbacinnanidana, dhatudosanidana cati ekacce vadanti. Pubbe kira itthappayogasubhakammabahulo ragacarito hoti, sagga va cavitva idhupapanno. Pubbe chedanavadhabandhanaverakammabahulo dosacarito hoti, nirayanagayonihi va cavitva (Vism.103.) idhupapanno. Pubbe majjanabahulo sutaparipucchavihino ca mohacarito hoti, tiracchanayoniya va cavitva idhupapannoti evam pubbacinnanidanati vadanti. Dvinnam pana dhatunam ussannatta puggalo mohacarito hoti pathavidhatuya ca apodhatuya ca. Itarasam dvinnam ussannatta dosacarito. Sabbasam samatta pana ragacaritoti. Dosesu ca semhadhiko ragacarito hoti. Vatadhiko mohacarito. Semhadhiko va mohacarito. Vatadhiko ragacaritoti evam dhatudosanidanati vadanti.

Tattha yasma pubbe itthappayogasubhakammabahulapi sagga cavitva idhupapannapi ca na sabbe ragacaritayeva honti, na itare va dosamohacarita. Evam dhatunabca yathavutteneva nayena ussadaniamo nama natthi. Dosaniyame ca ragamohadvayameva vuttam, tampi ca pubbaparaviruddhameva. Saddhacariyadisū ca ekissapi nidanam na vuttameva. Tasma sabbametam aparicchinnavacanam.

Ayam panettha atthakathacariyanam matanusarena vinicchayo, vuttabhetam ussadakittane (dha.sa.attha.498) “ime satta pubbahetuniyameṇa lobhussada dosussada mohussada alobhussada adosussada amohussada ca honti.

Yassa (CS:pg.1.100) hi kammayuhanakkhane lobho balava hoti alobho mando, adosamoha balavanto dosamoha manda, tassa mando alobho lobham pariyadatum na sakkoti. Adosamoha

pana balavanto dosamohe pariyadatum sakkoti. Tasma so tena kammena dinnapatisandhivasena nibbatto luddho hoti sukhasilo akkodhano pabbava vajirupamabano.

Yassa pana kammayuhanakkhane lobhadosa balavanto honti alobhadosa manda, amoho balava moho mando, so purimanayeneva luddho ceva hoti duttho ca. Pabbava pana hoti vajirupamabano dattabhayatthero viya.

Yassa kammayuhanakkhane lobhadosamoha balavanto honti itare manda, so purimanayeneva luddho ceva hoti dandho ca, silako pana hoti akkodhano (bakulatthero viya).

Tatha yassa kammayuhanakkhane tayopi lobhadosamoha balavanto honti alobhadayo manda, so purimanayeneva luddho ceva hoti duttho ca mulho ca.

(Vism.104.) Yassa pana kammayuhanakkhane alobhadosamoha balavanto honti itare manda, so purimanayeneva aluddho appakilesa hoti dibbarammanampi disva niccalo, duttho pana hoti dandhapabbo ca.

Yassa pana kammayuhanakkhane alobhadosamoha balavanto honti itare manda, so purimanayeneva aluddho ceva hoti aduttho silako ca, dandho pana hoti.

Tatha yassa kammayuhanakkhane alobhadosamoha balavanto honti itare manda, so purimanayeneva aluddho ceva hoti pabbava ca, duttho ca pana hoti kodhano.

Yassa (CS:pg.1.101) pana kammayuhanakkhane tayopi alobhadosamoha balavanto honti lobhadayo manda, so purimanayeneva mahasavgharakkhitatthero viya aluddho aduttho pabbava ca hoti”ti.

Ettha ca yo luddhoti vutto, ayam ragacarito. Dutthadandha dosamohacarita. Pabbava buddhicarito. Aluddha-aduttha pasannapakatitaya saddhacarita. Yatha va amohaparivarena kammuna nibbatto buddhicarito, evam balavasaddhaparivarena kammuna nibbatto saddhacarito. Kamavitakkadiparivarena kammuna nibbatto vitakkacarito. Lobhadina vomissaparivarena kammuna nibbatto vomissacaritoti. Evam lobhadisu abbatarabbataraparivaram patisandhijanakam kammam cariyanam nidananti veditabbam.

45. Yam pana vuttam kathabca janitabbam ayam puggalo ragacaritoti-adi. Tatrāyam nayo.

Iriyapathato kicca, bhojana dassanadito;

Dhammappavattito ceva, cariyayo vibhavayeti.

Tattha iriyapathatoti ragacarito hi pakatigamanena gacchanto caturiyena gacchati, sanikam padam nikkhipati, samam nikkhipati, samam uddharati, ukkutikabcassa padam hoti. Dosacarito padaggehi khananto viya gacchati, sahasa padam nikkhipati, sahasa uddharati, anukaddhitabcassa padam hoti. Mohacarito pariyaakulaya gatiya gacchati, chambhito viya padam nikkhipati, chambhito viya uddharati, (Vism.105.) sahasanupilitabcassa padam hoti. Vuttampi cetam magandiyasuttupattiyam—

“Rattassa hi ukkutikam padam bhava,

Dutthassa hoti anukaddhitam padam.

Mulhassa hoti sahasanupilitam,

Vivattacchadassa idamidisam padan”ti.

Thanampi (CS:pg.1.102) ragacaritassa pasadikam hoti madhurakaram, dosacaritassa thaddhakaram, mohacaritassa akulakaram. Nisajjayapi ese va nayo. Ragacarito ca ataramano samam seyyam pabbapetva sanikam nipajjitva avgapaccavgani samodhaya pasadikena akarena sayati, vutthapiyamano ca siggham avutthaya savkito viya sanikam pativacanam deti. Dosacarito taramano yatha va tatha va seyyam pabbapetva pakkhittakayo bhakutim katva sayati, vutthapiyamano ca siggham vutthaya kupito viya pativacanam deti. Mohacarito dussanthanam seyyam pabbapetva vikkhittakayo bahulam adhomukho sayati, vutthapiyamano ca huvkaram karonto dandham vutthati. Saddhacaritadayo pana yasma ragacaritadinam sabhaga, tasma tesampi tadisova iriyapatho hotiti. Evam tava iriyapathato cariyayo vibhavaye.

Kiccati sammajjanadisū ca kicesu ragacarito sadhukam sammajjanim gahetva ataramano valikam avippakiranto sinduvarakusumasantharamiva santharanto suddham samam sammajjati. Dosacarito galham sammajjanim gahetva taramanarūpo ubhato valikam ussarento kharena saddena asuddham visamam sammajjati. Mohacarito sithilam sammajjanim gahetva samparivattakam alolayamano asuddham visamam sammajjati.

Yatha sammajjane, evam civaradhovanarajanadisupi sabbakiccesu nipunamadhurasamasakkaccakari ragacarito. Galhathaddhavisamakari dosacarito. (Vism.106.) Anipunabyakulavisamaparicchinnakari mohacarito. Civaradharanampi ca ragacaritassa natigalham natisithilam hoti pasadikam parimandalam. Dosacaritassa atigalham aparimandalam. Mohacaritassa sithilam paribyakulam. Saddhacaritadayo tesamevevanusarena veditabba, tam sabhagattati. Evam kiccato cariyayo vibhavaye.

Bhojanati ragacarito siniddhamadhurabhojanappiyo hoti, bhujamano ca natimahantam parimandalam alopam katva rasapatisamvedi ataramano bhujjati, kibcideva ca sadum labhitva somanassam apajjati (CS:pg.1.103) Dosacarito lukha-ambilabhojanappiyo hoti, bhujamano ca mukhapurakam alopam katva arasapatisamvedi taramano bhujjati, kibcideva ca asadum labhitva domanassam apajjati. Mohacarito aniyataruciko hoti, bhujamano ca aparimandalam parittam alopam katva bhajane chaddento mukham makkhento vikkhittacitto tam tam vitakkento bhujjati. Saddhacaritadayopi tesamevevanusarena veditabba, tamsabhagattati. Evam bhojanato cariyayo vibhavaye.

Dassanadito ragacarito isakampi manoramam rupam disva vimhayajato viya ciram oloketi, parittepī gune sajjati, bhutampi dosam na ganhati, pakkamantopi amubcitukamova hutva sapekkho pakkamati. Dosacarito isakampi amanoramam rupam disva kilantarupo viya na ciram oloketi, parittepī dose patihabbati, bhutampi gunam na ganhati, pakkamantopi mubcitukamova hutva anapekkho pakkamati. Mohacarito yamkibci rupam disva parapaccayiko hoti, param nindantam sutva nindati, pasamsantam sutva pasamsati, sayam pana abbanupekkhaya upekkhakova hoti. Esa nayo saddasavanadisupi. Saddhacaritadayo pana tesamevevanusarena veditabba, tamsabhagattati. Evam dassanadito cariyayo vibhavaye.

Dhammappavattito cevati ragacaritassa ca maya, satheyyam, mano, papicchata, mahicchata, asantutthita, sivgam, capalyanti evamadayo dhamma bahulam pavattanti. (Vism.107.) Dosacaritassa kodho, upanaho, makkho, palaso, issa, macchariyanti evamadayo. Mohacaritassa thinam, middham, uddhaccam, kukkuccam, vicikiccha, adhanaggahita, duppatinissaggitati evamadayo. Saddhacaritassa muttacagata, ariyanam dassanakamata, saddhammam sotukamata, pamojjabahulata, asathata, amayavita, pasadaniyesu thanesu pasadoti evamadayo. Buddhacaritassa sovacassata, kalyanamittata, bhojanemattabbuta, satisampajabbam, jagariyanuyogo, samvejaniyesu thanesu samvego, samvigghassa ca yoniso padhananti evamadayo. Vitakkacaritassa bhassabahulata, ganaramata, kusalanuyoge arati, anavatthitakiccata, rattim dhumayana (CS:pg.1.104) diva pajjalana, hurahuram dhavanati evamadayo dhamma bahulam pavattanti. Evam dhammappavattito cariyayo vibhavaye.

Yasma pana idam cariyavibhavanavidhanam sabbakarena neva paliyam na atthakathayam agatam, kevalam acariyamatanusarena vuttam, tasma na sarato paccetabbam. Ragacaritassa hi vuttani iriyapathadini dosacaritadayopi appamadaviharino katum sakkonti. Samsatthacaritassa ca puggalassa ekasseva bhinnalakkhana iriyapathadayo na upapajjanti. Yam panetam atthakathasu cariyavibhavanavidhanam vuttam, tadeva sarato paccetabbam. Vuttabhetam “cetopariyabanassa labhi acariyo cariyam batva kammattanam kathessati, itarena antevāsiko pucchitabbo”ti. Tasma cetopariyabanena va tam va puggalam pucchitva janitabbam. Ayam puggalo ragacarito, ayam dosadisū abbataracaritoti.

46. Kim caritassa puggalassa kim sappayanti ettha pana senasanam tava ragacaritassa adhotavedikam bhumatthakam akatapabbharakam tinakutikam pannasaladinam abbataram rajokinnam jatukabharitam oluggaviluggam ati-uccam va atinīcam va ujjavgalam sasavkam asucivisamamaggam, (Vism.108.) yatha mabcapithampi mavkunabharitam durupam dubbannam, yam oloketasseva jiguccha uppajjati, tadisam sappayam. Nivasanaparupanam antacchinnam olambavilambasuttakakinnam jalapuvasadisam sani viya kharasamphassam kilittam bhārikam kicchapariharanam sappayam. Pattopi dubbanno mattikapatto va aniganthikahato ayopatto va garuko dussanthano sisakapalamiva jeguccho vattati. Bhikkhacaramaggopi amanapo anasannagamo visamo vattati. Bhikkhacaragamopi yatha manussa apassanta viya caranti, yatha ekakulepi bhikkham alabhitva nikkhamantam “ehi, bhante”ti asanasalam pavesetva yagubhattam datva gacchanta gavi viya vaje pavesetva anapalokenta gacchanti, tadiso vattati

Parivisakamanussapi dasa va kammakara va dubbanna duddasika kilitthavasana duggandha jeguccha, ye acittikarena yagubhattam chaddenta viya parivisanti, tadisa sappaya. Yagubhattakhajjakampi lukham dubbannam samakakudrusakakanajakadimayam (CS:pg.1.105) putitakkam bilavgam jinnasakasupeyyam yamkibcideva kevalam udarapuramattam vattati. Iriyapathopissa thanam va cavkamo va vattati. Arammanam niladisu vannakasinesu yamkibci aparissuddhavananti idam ragacaritassa sappayam.

Dosacaritassa senasanam nati-uccam natinicam chayudakasampannam suvibhattabhittithambhasopanam suparinittitamalakammalatakammananavidhacittakammasamujjalasamasiniddhamudubhumitalam brahmavimanamiva kusumadamavicitravannacelavitanasamalavkatam supabbattasucimanoramattaranamabcapitham tattha tattha vasatthaya nikkhattakusumavasagandhasugandham yam dassanamatteneva pitipamojjam janayati, evarupam sappayam. Tassa pana senasanassa maggopi sabbaparissayavimutto sucisamatalo alavkatapatiyattova (Vism.109.) vattati. Senasanaparikkharopettha kitamavkunadighajitimisikanam nissayaparicchindanattam natibahuko, ekamabcapithamattameva vattati. Nivasanaparupanampissa cinapattasomarapattakoseyyakappasikasukhumakhomadinam yam yam panitam, tena tena ekapattam va dupattam va sallahukam samanasaruppena surattam suddhavanam vattati. Patto udakapupphulamiva susanthano mani viya sumatto nimmalo samanasaruppena suparisuddhavanam ayomayo vattati. Bhikkhacaramaggo parissayavimutto samo manapo natiduranaccasannagamo vattati. Bhikkhacaragamopi yatha manussa “idani ayyo agamissati”ti sittasammatthe padese asanam pabbapetva paccuggantva pattam adaya gharam pavesetva pabbattasane nisidapetva sakkaccam sahattha parivisanti, tadiso vattati. Parivesaka panassa ye honti abhirupa pasadika sunhata suvilitta dhupavasakusumagandhasurabhino nanaviragasucimanubbavatthabharanapatimandita sakkaccakarino, tadisa sappaya. Yagubhattakhajjakampi vannagandharasasampannam ojavantam manoramam sabbakarapanitam yavadattam vattati. Iriyapathopissa seyya va nisajja va vattati, arammanam niladisu vannakasinesu yamkibci suparisuddhavananti idam dosacaritassa sappayam.

Mohacaritassa (CS:pg.1.106) senasanam disamukham asambadham vattati, yatha nisinnassa vivata disa khayanti iriyapathesu cavkamo vattati. Arammanam panassa parittam supparamattam saravamattam va (khuddakam) na vattati. Sambadhasmibhi okase cittam bhiyyo sammohamapajjati, tasma vipulam mahakasina vattati. Sesam dosacaritassa vuttasadisamevati idam mohacaritassa sappayam.

Saddhacaritassa sabbampi dosacaritamhi vuttavidhanam sappayam. Arammanesu cassa anussatitthanampi vattati.

Buddhacaritassa senasanadisu idam nama asappayanti natthi.

Vitakkacaritassa senasanam vivatam disamukham yatha (Vism.110.) nisinnassa aramavanapokkharaniramaneyyakani gamanigamajanapadapatipatiyo nilobhasa ca pabbata pabbayanti, tam na vattati, tabhi vitakkavidhavanasseva paccayo hoti, tasma gambhire darimukhe vanappaticchanne hatthikucchipabbharamahindaguhasadise senasane vasitabbam. Arammanampissa vipulam na vattati. Tadisabhi vitakkavasena sandhavanassa paccayo hoti. Parittam pana vattati.

Sesam ragacaritassa vuttasadisamevati idam vitakkacaritassa sappayam. Ayam attano carianukulanti ettha agatacariyanam pabhedanidanavibhavanasappayaparicchato vittharo. Na ca tava carianukulam kammattathanam sabbakarena avikatam. Tabhi anantarassa matikapadassa vitthare sayameva avibhavissati.

Cattalisakammattathanavannana 四十業處

47. Tasma yam vuttam cattalisaya kammattathanesu abbataram kammattathanam gahetvati ettha savkhataniddesato, upacarappanavahato, jhanappabhedato, samatikkamato, vaddhanavaddhanato, arammanato, bhumito, gahanato, paccayato, carianukulatoti imehi tava dasahakarehi

kammatthanavinicchayo veditabbo.

Tattha (CS:pg.1.107) **savkhataniddesatoti** cattalisaya kammatthanesuti hi vuttam, tatrimani cattalisa kammatthanani dasa kasina, dasa asubha, dasa anussatiyo, cattaro brahmavihara, cattaro aruppa, eka sabba, ekam vavatthananti.

Tattha pathavikasinam, apokasinam, tejokasinam, vayokasinam, nilakasinam, pitakasinam, lohita-kasinam, odatakasina-m, aloka-kasinam, paricchinna-kasakasinanti ime **dasa kasina**.

Uddhumatakam, vinilakam, vipubbakam, vicchiddakam, vikkhayitakam, vikkhittakam, hatavikkhittakam, lohita-kam, puluvakam, atthikanti ime **dasa asubha**.

Buddhanussati, dhammanussati, savghanussati, silanussati, caganussati, devatanussati, marananussati, kayagatasati, anapanassati, upasamanussatiti ima **dasa anussatiyo**.

(Vism.111.) Metta, karuna, mudita, upekkhati ime **cattaro brahmavihara**.

Akanab-cayatanam, vibbanab-cayatanam, akib-cabbayatanam, nevasabbanasabbayatananti ime **cattaro aruppa**. Ahare patikulasabba **eka sabba**. Catudhatuvavatthanam **ekam vavatthananti** evam savkhataniddesato vinicchayo veditabbo.

Upacarappanavahatoti thapetva kayagatasatibca anapanassatibca avasesa attha anussatiyo, ahare patikulasabba, catudhatuvavatthananti imaneva hettha dasakammatthanani upacaravahani. Sesani appanavahani. Evam upacarappanavahato.

Jhanappabhedatoti appanavahe-su cettha anapanassatiya saddhim dasa kasina catukkajjhanika honti. Kayagatasatiya saddhim dasa asubha pathamajjhanika. Purima tayo brahmavihara tikajjhanika. Catutthabrahmavihara cattaro ca aruppa catutthajjhanikati evam jhanappabhedato.

Samatikkamatoti dve samatikkama avgasamatikkamo ca arammanasamatikkamo ca. Tattha sabbesupi tikacatukkajjhanikesu kammatthanesu avgasamatikkamo (CS:pg.1.108) hoti vitakkavicaradini jhanavgani samatikkamitva tesvevarammanesu dutiyajjhanadinam pattabbato. Tatha catutthabrahmavihare. Sopi hi mettadinamyeva arammane somanassam samatikkamitva pattabboti. Catusu pana aruppesu arammanasamatikkamo hoti. Purimesu hi navasu kasinesu abbata-ram samatikkamitva akanab-cayatanam pattabbam. Akasadini ca samatikkamitva vibbanab-cayatanadini. Sesesu samatikkamo natthiti evam samatikkamato.

Vaddhanavaddhanatoti imesu cattalisaya kammatthanesu dasa kasinaneva vaddhetabbani. Yattakabhi okasam kasinena pharati, tadabbhantare dibbaya sotadhatuya saddam sotum dibbena cakkhuna rupani passitum parasattanabca cetasa cittamabbatum samattho hoti. Kayagatasati pana asubhani ca na vaddhetabbani. Kasma? Okasena paricchinna-ta anisamsabhava ca. Sa ca nesam okasena paricchinna-ta bhavananaye avibhavissati. Tesu pana (Vism.112.) vaddhitesu kunaparasiyeva vaddhati, na koci anisamso atthi. Vuttampi cetam sopakapabhabyakarane, “vibhuta Bhagava rupa-sabba avibhuta atthika-sabba”ti. Tatra hi nimittavaddhanavasena rupa-sabba vibhutati vutta. Atthika-sabba avaddhanavasena avibhutati vutta.

Yam panetam “**kevalam atthisabbaya, aphari pathavim iman**”ti (theraga.18) vuttam, tam labhissa sato upatthanakaravasena vuttam. Yatheva hi dhammasokakale karavikasakuno samanta adasabhittisu attano chayam disva sabbadisasu karavikasabbi hutva madhuram giram niccharesi, evam theropi atthikasabbaya labhitta sabbadisasu upatthitam nimittam passanto kevalapi pathavi atthikabharitanti cintesiti.

Yadi evam ya asubhajjhananam appamanarammanata vutta, sa virujjhatiti. Sa ca na virujjhati. Ekacco hi uddhumatake va atthike va mahante nimittam ganhati. Ekacco appake. Imina pariyayena ekaccassa parittarammanam jhanam hoti. Ekaccassa appamanarammananti. Yo va etam vaddhane adinavam apassanto vaddheti. Tam sandhaya “appamanarammanan”ti vuttam. Anisamsabhava pana na vaddhetabbanti.

Yatha (CS:pg.1.109) ca etani, evam sesanipi na vaddhetabbani. Kasma? Tesu hi anapananimittam tava vaddhayato vatarasiyeva vaddhati, okasena ca paricchinna-m. Iti sadinavatta okasena ca paricchinna-ta na vaddhetabbam. Brahmavihara sattarammana, tesam nimittam vaddhayato sattarasiyeva vaddheyya, na ca tena attho atthi, tasma tampi na vaddhetabbam. Yam pana vuttam “**mettasahagatena cetasa ekam disam pharitva**”ti (di.ni.1.556=D.13./I,250.) adi, tam pariggahavaseneva vuttam. Ekavasadvi-avasadina hi anukkamena ekissa disaya satte pariggahetva bhavento ekam disam pharitvati vutto. Na (Vism.113.) nimittam vaddhento.

Patibhaganimittameva cettha natthi. Yadayam vaddheyya, paritta-appamanarammanatapettha pariggahavaseneva veditabba. Arupparammanesupi akasam kasinugghatimatta. Tabhi kasinapagamavaseneva manasi katabbam. Tato param vaddhayatopi na kibci hoti. Vibbanam sabhavadhammatta. Na hi sakka sabhavadhammam vaddhetum. Vibbanapagamo vibbanassa abhavamattatta. Nevasabbanasabbayatanarammanam sabhavadhammattayeve na vaddhetabbam. Sesani animittatta. Patibhaganimittabhi vaddhetabbam nama bhavēyya. Buddhanussati-adinabba neva patibhaganimittam arammanam hoti, tasma tam na vaddhetabbanti evam vaddhanavaddhanato.

Arammanatoti imesu ca cattalisaya kammatthanesu dasakasina, dasa-asubha, anapanassati, kayagatasatiti imani dvavisatipatibhaganimittarammanani. Sesani na patibhaganimittarammanani. Tatha dasasu anussatisu thapetva anapanassatibba kayagatasatibba avasesa attha anussatiyo, ahare patikulasabba, catudhatuvavatthanam, vibbanabccayatanam, nevasabbanasabbayatananti imani dvadasa sabhavadhammarammanani. Dasa kasina, dasa asubha, anapanassati, kayagatasatiti imani dvavisati nimittarammanani. Sesani cha na vattabbarammanani. Tatha vipubbakam, lohitaḥkam, puluvakam, anapanassati, apokasinam, tejokasinam, vayokasinam, yabba alokakasine suriyadinam obhasamandalarammananti imani attha calitarammanani, tani ca kho pubbabhage, patibhagam pana sannisinnameva hoti. Sesani na calitarammananti evam arammanato.

Bhumitoti (CS:pg.1.110) ettha ca dasa asubha, kayagatasati, ahare patikulasabbati imani dvadasa devesu nappavattanti. Tani dvadasa, anapanassati cati imani terasa brahmaloke nappavattanti Arupabhava pana thapetva cattaro aruppe abbam nappavattati. Manussesu sabbani pavattanti evam bhumito.

(Vism.114.) **Gahanatoti** ditthaphutthasutaggahanatopettha vinicchayo veditabbo. Tatra thapetva vayokasinam sesa nava kasina, dasa asubhati imani ekunavisati ditthena gahetabbani. Pubbabhage cakkhuna oloketva nimittam nesam gahetabbanti attho. Kayagatasatiyam tacapaccakam ditthena, sesam sutenati evam tassa arammanam ditthasutena gahetabbam. Anapanassati phutthena, vayokasinam ditthaphutthena, sesani attharasa sutena gahetabbani. Upekkhabrahmaviharo, cattaro aruppati imani cettha na adikammikena gahetabbani. Sesani paccatimsa gahetabbanti evam gahanato.

Paccayatoti imesu pana kammatthanesu thapetva akasakasinam sesa nava kasina aruppanam paccaya honti, dasa kasina abhibbanam, tayo brahmavihara catutthabrahmaviharassa, hetthimam hetthimam aruppan uparimassa uparimassa, nevasabbanasabbayatanam nirodhasamapattiya, sabbani sukhaviharavipassanabhavasampattinanti evam paccayato.

Cariyanukulatoti cariyanam anukulatopettha vinicchayo veditabbo. Seyyathidam—ragacaritassa tava ettha dasa asubha, kayagatasatiti ekadasa kammatthanani anukulani. Dosacaritassa cattaro brahmavihara, cattari vannakasinanti attha. Mohacaritassa, vitakkacaritassa ca ekam anapanassati kammatthanameva. Saddhacaritassa purima cha anussatiyo. Buddhacaritassa maranassati, upasamanussati, catudhatuvavatthanam, ahare patikulasabbati cattari. Sesakasinani, cattaro ca aruppa sabbacaritanam anukulani. Kasinesu ca yamkibci parittam vitakkacaritassa, appamanam mohacaritassati.

Evamettha (CS:pg.1.111) cariyanakulato vinicchayo veditabboti sabbacetam ujuvipaccanikavasena ca atisappayavasena ca vuttam. Ragadinam pana avikkhambhika saddhadinam va anupakara kusalahavana nama natthi. Vuttampi cetam megghiasutte—

“Cattaro dhamma uttari bhavetabba. Asubha bhavetabba ragassa pahanaya. Metta bhavetabba byapadassa pahanaya. Anapanassati bhavetabba (Vism.115.) vitakkupacchedaya. Aniccasabba bhavetabba asmimanasamugghataya”ti. (Meghiya-sutta, Udana p.37.)

Rahulasuttepi “mettam, Rahula, bhavanam bhavēhi”ti-adina (ma.ni.2.120=M.62/I,424) nayena ekasseva satta kammatthanani vuttani. Tasma vacanamatte abhinivesam akatva sabbattha adhippayo pariyesitabboti ayam kammatthanam gahetvati ettha kammatthanakatha vinicchayo.

48. Gahetvati imassa pana padassa ayamattadhipana. “Tena yogina kammatthanadayakam kalyanamittam upasavkamitva”ti ettha vuttanayeneva vuttappakaram kalyanamittam upasavkamitva Buddhassa va Bhagavato acariyassa va attanam niyyatetva sampannajjhasayena

sampannadhimuttina ca hutva kammattthanam yacitabbam.

Tatra “imaham Bhagava attabhavam tumhakam pariccajami”ti evam Buddhassa Bhagavato atta niyyatetabbo. Evabhi aniyyatetva pantesu senasanesu viharanto bheravarammane apathamagate santhambhitum asakkonto gamantam osaritva gihihi samsattho hutva anesanam apajjitva anayabyasanam papuneyya. Niyyatitattabhavassa panassa bheravarammane apathamagatepi bhayam na uppajjati. “Nanu taya, pandita, purimameva atta Buddhanam niyyatito”ti paccavekkhato panassa somanassameva uppajjati. Yatha hi purisassa uttamam kasikavattham bhaveyya, tassa tasmim musikaya va kitehi va khadite uppajjeyya domanassam (CS:pg.1.112) Sace pana tam acivarakassa bhikkhuno dadeyya, athassa tam tena bhikkhuna khandakhandam kariyamanam disvapi somanassameva uppajjeyya. Evamsampadamidam veditabbam.

Acariyassa niyyatentenapi “imaham, bhante, attabhavam tumhakam pariccajami”ti vattabbam. Evam aniyyatitattabhavo hi atajjaniyo va hoti, dubbaco va anovadakaro, yenakamamgamo va acariyam anapucchava yatthicchati, tattha ganta, tamenam acariyo amisena va dhammena va na savganhati, gulham gantham na sikkhapeti. So imam duvidham savgaham alabhanto sasane (Vism.116.) patittham na labhati, nacirasseva dussilyam va gihibhavam va papunati. Niyyatitattabhavo pana neva atajjaniyo hoti, na yenakamamgamo, suvaco acariyayattavuttiyeva hoti. So acariyato duvidham savgaham labhanto sasane vuddhim virulhim vepullam papunati culapindapatikatissattherassa antevasika viya.

Therassa kira santikam tayo bhikkhu agamamsu. Tesu eko “aham, bhante, tumhakamatthaya”ti vutte sataporise papate patitum ussaheyyanti aha. Dutiyo “aham, bhante, tumhakamatthaya”ti vutte imam attabhavam panhito patthaya pasanapitthe gham sento niravasesam khepetum ussaheyyanti aha. Tatiyo “aham, bhante, tumhakamatthaya”ti vutte assapassase uparundhitva kalakiriyam katum ussaheyyanti aha. Thero bhabbavatime bhikkhuti kammattthanam kathesi. Te tassa ovade thatva tayopi arahattam papunimsuti ayamanisamsa attaniyyatane. Tena vuttam “buddhassa va Bhagavato acariyassa va attanam niyyatetva”ti.

49. Sampannajjhasayena sampannadhimuttina ca hutvati ettha pana tena yogina alobhadinam vasena chahakarehi sampannajjhasayena bhavitabbam. Evam sampannajjhasayo hi tissannam bodhinam abbataram papunati. Yathaha, “cha ajjhasaya bodhisattanam bodhiparipakaya samvattanti, alobhajjhasaya ca bodhisatta lobhe dosadassavino, adosajjhasaya (CS:pg.1.113) ca bodhisatta dose dosadassavino, amohajjhasaya ca bodhisatta mohe dosadassavino, nekkhammajjhasaya ca bodhisatta gharavase dosadassavino, pavivekajjhasaya ca bodhisatta savganikaya dosadassavino, nissaranajjhasaya ca bodhisatta sabbabhavagatisu dosadassavino”ti. Ye hi keci atitanagatapaccuppanna sotapannasakadagami-anagamikhinasavapaccekabuddhasammasambuddha, sabbe te imeheva chahakarehi attana attana pattabbam visesam patta. Tasma imehi chahakarehi sampannajjhasayena bhavitabbam. Tadadhimuttataya pana adhimuttisampannena bhavitabbam. Samadhadhimuttana (Vism.117.) samadhigarukena samadhipabbharena, nibbanadhimuttana nibbanagarukena nibbanapabbharena ca bhavitabbanti attho.

50. Evam sampannajjhasayadhimuttino panassa kammattthanam yacato cetopariyabanalabhina acariyena cittacaram oloketva cariya janitabba. Itarena kim caritosi? Ke va te dhamma bahulam samudacaranti? Kim va te manasikaroto phasu hoti? Katarasmim va te kammattthane cittam namatiti evamadihi nayehi pucchitva janitabba. Evam batva carianukulam kammattthanam kathetabbam.

Kathentena ca tividhena kathetabbam. Pakatiya uggahitakammattthanassa ekam dve nisajjani sajjhayam karetvā databbam. Santike vasantassa agatagatakkhane kathetabbam. Uggahetva abbatra gantukamassa natisamkhittam nativitharikam katva kathetabbam.

Tattha pathavikasinam tava kathentena cattaro kasinadosa, kasinakaranam, katassa bhavananayo, duvidham nimittam, duvidho samadhi, sattavidham sappayasappayam, dasavidham appanakosallam, viriyasamata, appanavidhananti ime nava akara kathetabba. Sesakammattthanesupi tassa tassa anurupam kathetabbam. Tam sabbam tesam bhavanavidhane avibhavissati.

Evam kathiyamane pana kammattthane tena yogina nimittam gahetva sotabbam. **Nimittam**

gahetvati idam hetthimapadam, idam uparimapadam, ayamassa attho (CS:pg.1.114) ayamadhippayo, idamopammanti evam tam tam akaram upanibandhitvati attho. Evam nimittam gahetva sakkaccam sunantena hi kammatthanam suggahitam hoti. Athassa tam nissaya visesadhigamo sampajjati, na itarassati ayam gahetvati imassa padassa atthaparidipana.

Ettavata kalyanamittam upasavkamitva attano carianukulam cattalisaya kammatthanesu abbataram kammatthanam gahetvati imani padani sabbakarena vittharitani hontiti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanadhipikare Kammatthanaggahananiddeso nama Tatiyo paricchedo.

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4. Pathavikasinaniddeso 第四 說地遍品

(Vism.118.)

51. Idani (CS:pg.1.115) yam vuttam “samadhibhavanaya ananurupam viharam pahaya anurupe vihare viharantena”ti ettha yassa tavacariyena saddhim ekavihare vasato phasu hoti, tena tattheva kammattthanam parisodhentena vasitabbam. Sace tattha phasu na hoti, yo abbo gavute va addhayojane va yojanamattepi va sappayo viharo hoti, tattha vasitabbam. Evabhi sati kammattthanassa kismibcideva thane sandehe va satisammose va jate kalasseva vihare vattam katva antaramagge pindaya caritva bhattakiccapariyosaneyeva acariyassa vasanatthanam gantva tamdivasamacariyassa santike kammattthanam sodhetva dutiyadivase acariyam vanditva nikkhamitva antaramagge pindaya caritva akilamantoyeva attano vasanatthanam agantum sakkhissati. Yo pana yojanappamanepi phasukatthanam na labhati, tena kammattthane sabbam ganthitthanam chinditva suvisuddham avajjanapatibaddham kammattthanam katva durampi gantva samadhibhavanaya ananurupam viharam pahaya anurupe vihare vihatabbam.

Ananurupaviharo 不適用於修定的精舍

52. Tattha ananurupo nama attharasannam dosanam abbatarena samannagato. Tatthime attharasa dosa-mahattam, navattam, jinnattam, panthanissitattam, sondi, pannam, puppham, phalam, patthaniyata, nagarasannissitata, darusannissitata, khetasannissitata, visabhaganam puggalanam atthita, pattanasannissitata, paccantasannissitata, rajjasimasannissitata, asappayata, kalyanamittanam alabhoti (Vism.119.) imesam attharasannam dosanam abbatarena dosena samannagato ananurupo nama. Na tattha vihatabbam.

Kasma? **Mahavihare** tava bahu nanachanda sannipatanti, te abbamabbam pativiruddhataya vattam na karonti. Bodhiyavganadini asammattthaneva honti. Anupatthapitam paniyam paribhojaniyam. Tatrayam gocaragame pindaya (CS:pg.1.116) carissamiti pattacivaramadaya nikkhanto sace passati vattam va akatam paniyaghatam va rittam, athanena vattam katabbam hoti, paniyam upatthapetabbam. Akaronto vattabhede dukkatam apajjati. Karontassa kalo atikkamati, atidiva pavittho nitthitaya bhikkhaya kibci na labhati. Patisallanagatopi samaneradaharabhikkhunam uccasaddena savghakammehi ca vikkhipati. Yattha pana sabbam vattam katameva hoti, avasesapi ca savghattana natthi. Evarupe mahaviharepi vihatabbam.

Navavihare bahu navakammam hoti, akarontam ujjayanti. Yattha pana bhikkhu evam vadanti “ayasma yathasukham samanadhammam karotu, mayam navakammam karissama”ti evarupe vihatabbam.

Jinnavihare pana bahu patijaggitabbam hoti, antamaso attano senasanamattampi appatijaggantam ujjayanti, patijaggantassa kammattthanam parihayati.

Panthanissite mahapathavihare rattindivam agantuka sannipatanti. Vikale agatanam attano senasanam datva rukkhamule va pasanapitthe va vasitabbam hoti. Punadivasepi evamevati kammattthanassa okaso na hoti. Yattha pana evarupo agantukasambadho na hoti, tattha vihatabbam.

Sondi nama pasanapokkharani hoti, tattha paniyattham mahajano samosarati, nagaravasinaṃ rajakulupakattheranam antevāsika rajanakammattaya agacchanti, tesam bhajanadarudonikadini pucchantaṃ asuke ca asuke ca (Vism.120.) thaneti dassetabbani honti, evam sabbakalampi niccabyavato hoti.

Yattha nanavidham sakapannam hoti, tatthassa kammattthanam gahetva divaviharam nisinnassapi santike sakaharika gayamana pannam uccinantiyo visabhagasaddasavghattanena kammattthanantarayam karonti.

Yattha pana nanavidha malagaccha supupphita honti, tatrapī tadisoyeva upaddavo.

Yattha (CS:pg.1.117) nanavidham ambajambupanasadiphalam hoti, tattha phalatthika agantva yacanti, adentassa kujjhanti, balakkarena va ganhanti, sayanhasamaye viharamajjhe cavkamantena te disva “kim upasaka evam karotha”ti vutta yatharuci akkosanti. Avasayapissa parakkamanti.

Patthaniye pana lenasammate dakkhinagirihaṭṭhikucchicetiyaḡiricittalapabbatasadise vihare viharantam ayamarahati sambhavetva vanditukama manussa samanta osaranti, tenassa na phasu hoti, yassa pana tam sappayam hoti, tena diva abbatra gantva rattim vasitabbam.

Nagarasannissite visabhagarammanani aṡathamagacchanti, kumbhadasiyopi ghatehi nighamsantiyo gacchanti, okkamitva maggam na denti, issaramanussapi viharamajjhe sanim parikkhipitva nisidanti.

Darusannissaye pana yattha katthani ca dabbupakaranarukkha ca santi, tattha katthaharika pubbe vuttasakapupphaharika viya aphasum karonti, vihare rukkha santi, te chinditva gharani karissamati manussa agantva chindanti. Sace sayanhasamayam padhanaghara nikkhamitva viharamajjhe cavkamanto te disva “kim upasaka evam karotha”ti vadati, yatharuci akkosanti, avasayapissa parakkamanti.

Yo pana **khettasannissito** hoti samanta khetthehi parivarito, tattha manussa viharamajjheyeva khalam katva dhabbam maddanti, pamukhesu sayanti, abbampi bahum aphasum karonti. Yatrapi mahasavghabhogo hoti, aramika kulanam gavo rundhanti, udakavaram patisedhenti, (Vism.121.) manussa vihisissam gahetva “passatha tumhakam aramikanam kamman”ti savghassa dassenti. Tena tena karanena rajarajamahamattanam gharadvaram gantabbam hoti, ayampi khettasannissiteneva savgahito.

Visabhaganam puggalanam atthitati yattha abbamabbam visabhagaveri bhikkhu viharanti, ye kalaham karonta ma, bhante, evam karoṭṭhati variyamana etassa pamsukulikassa agatakalato patthaya natthamhatai vattaro bhavanti.

Yopi (CS:pg.1.118) udakapattanam va thalapattanam va nissito hoti, tattha abhinham navahi ca satthehi ca agatamanussa okasam detha, paniyam detha, lonam dethati ghattayanta aphasum karonti.

Paccantasannissite pana manussa Buddhadiṡu appasanna honti.

Rajjasimasannissite rajabhayam hoti. Tabhi padesam eko raja na mayham vase vattatiti paharati, itaropi na mayham vase vattatiti. Tatrayam bhikkhu kadaci imassa rabbo vijite vicarati, kadaci etassa. Atha nam “carapuriso ayan”ti mabbamana anayabyasanam papenti.

Asappayatati visabhagarupadi-arammanasamosaranena va amanussapariggahitataya va asappayata. **Tatridam vatthu.** Eko kira thero arabbe vasati. Athassa eka yakkhini pannasaladvare thatva gayi. So nikkhamitva dvare atthasi, sa gantva cavkamanasisse gayi. Thero cavkamanasisam agamasi. Sa sataporise papate thatva gayi. Thero patinivatti. Atha nam sa vegenagantva gahetva “maya, bhante, na eko na dve tumhadisa khadita”ti aha.

Kalyanamittanam alabhoti yattha na sakka hoti acariyam va acariyasamam va upajjhayam va upajjhayasamam va kalyanamittam laddhum. Tattha so kalyanamittanam alabho mahadosoyevati imesam attharasannam dosanam abbatarena samannagato ananurupoti veditabbo. Vuttampi cetam atthakathasu–

Mahavasam navavasam, jaravasabca panthanim;

Sondim pannabca pupphabca, phalam patthitameva ca.

(Vism.122.)Nagaram daruna khetṡam, visabhagena pattanam;

Paccantasimasappayam, yattha mitto na labbhati.

Attharasetani thanani, iti vibbaya pandito;

Araka parivajjeyya, maggam sappatibhayam yathati. (Khuddakapatha-atthakatha,p.39.)

Anurupaviharo 住於適當的精舍

53. Yo (CS:pg.1.119) pana gocaragamato natiduranaccasannatadihi pabcahavgehi samannagato, ayam anurupo nama. Vuttabhetam Bhagavata–“kathabca, bhikkhave, senasanam pabcavgasamannagatam hoti? Idha, bhikkhave, senasanam natiduram hoti naccasannam gamanagamanasampannam, diva appakinnam rattim appasaddam appanigghosam,

appadamsamakasavatatapasarisapasamphassam, tasmim kho pana senasane viharantassa appakasireneva uppajjanti civarapindapatasenasanagilanapaccayabhesajjaparikkhara. Tasmim kho pana senasane therā bhikkhu viharanti bahussuta agatagama dhammadhara vinayadhara matikadhara, te kalena kalam upasavkamitva paripucchati paripabhāti ‘idam, bhante, katham imassa ko attho’ti, tassa te ayasmanto avivatabceva vivaranti, anuttanikatabca uttanikaronti, anekavihitesu ca kavkhatthaniyesu dhammesu kavkham pativinodenti. Evam kho, bhikkhave, senasanam pabcavgasamannagatam hoti”ti (a.ni.10.11=A.10.1/V,15f.).

Ayam “samadhibhavanaya ananurupam viharam pahaya anurupe vihare viharantena”ti ettha vittharo.

Khuddakapalibodha 破除細障

54. **Khuddakapalibodhupacchedam katva**ti evam patirupe vihare viharantena yepissa te honti khuddakapalibodha, tepi upacchinditabba. Seyyathidam, dighani kesanakhalomani chinditabbani. Jinnacivaresu dalhikammam va tunnakammam va katabbam. Kilitthani va rajitabbani. Sace patte malam hoti, patto pacitabbo. Mabcapithadini sodhetabbani. “Ayam khuddakapalibodhupacchedam katva”ti ettha vittharo.

Bhavanavidhanam 修習法

55. Idani **sabbam bhavanavidhanam aparihapentena bhavetabboti** ettha ayam pathavikasinam adim katva (Vism.123.) sabbakammattanavasena vittharakatha hoti.

Evam (CS:pg.1.120) upacchinnakhuddakapalibodhena hi bhikkhuna pacchabhattam pindapatapatikkantena bhattasammadam pativinodetva pavivitte okase sukhanisinnena kataya va akataya va pathaviya nimittam ganhitabbam. Vuttabhetam–

“Pathavikasinam ugganhanto pathaviyam nimittam ganhati kate va akate va santake, no anantake, sakotiye, no akotiye, savattume, no avattume, sapariyante, no अपरियान्ते, supparamatte va saravamatte va. So tam nimittam suggahitam karoti, supadharitam upadhareti, suvavatthitam vavatthapeti. So tam nimittam suggahitam katva supadharitam upadharetvā suvavatthitam vavatthapetva anisamsadassavi ratanasabbi hutva cittikaram upatthapetva sampiyayamano tasmim arammane cittam upanibandhati ‘addha imaya patipadaya jaramaranamha muccissami’ti. So vivicceva kamehi ...pe... pathamam jhanam upasampajja viharati”ti.

Tattha yena atitabhavepi sasane va isipabbajjaya va pabbajitva pathavikasine catukkapabcakajjhanani nibbattitapubbani, evarupassa pubbavato upanissayasampannassa akataya pathaviya kasitatthane va khalamandale va nimittam uppajjati, **Mallakattherassa** viya. Tassa kirayasmato kasitatthanam oloketassa tamthanappamanameva nimittam udapadi. So tam vaddhetva pabcakajjhanani nibbattetva jhanapadatthanam vipassanam patthapetva arahattam papuni.

Yo panevam akatadhikaro hoti, tena acariyasantike uggahitakammattanavidhanam aviradhetva cattaro kasinadose pariharantena kasinam katabbam. Nilapitalohita-odatasambhedavasena hi cattaro pathavikasinadosa. Tasma niladivannam mattikam aggahetva gavgavahe mattikasadisaya arunavannaya mattikaya kasinam katabbam. (Vism.124.) Tabca kho viharamajjhe samaneradinam sabcaranattthane na katabbam. Viharapaccante pana paticchannattthane pabbhare va pannasalaya va samharimam va tatratthakam va katabbam. Tatra samharimam catusu dandakesu pilotikam (CS:pg.1.121) va cammam va katasarakam va bandhitva tattha apanitatinamulasakkharakathalikaya sumadditaya mattikaya vuttappamanam vattam limpetva katabbam. Tam parikammakale bhumiya atthariva oloketabbam. Tatratthakam bhumiya padumakannikakarena khanuke akotetva vallihi vinandhitva katabbam. Yadi sa mattika nappahoti, adho abbam pakkhipitva uparibhage suparisodhitaya arunavannaya mattikaya vidatthicaturavgulavittharam vattam katabbam. Etadeva

hi pamanam sandhaya “suppamattam va saravamattam va”ti vuttam. “Santake no anantake”ti-adi panassa paricchedatthaya vuttam.

56. Tasma evam vuttappamanaparicchedam katva rukkhapanika visabhagavannam samutthapeti. Tasma tam aggahetva pasanapanikaya ghamsetva samam bheritalasadisam katva tam thanam sammajjitva nhatva agantva kasinamandalato addhateyyahatthantare padese pabbatte vidatthaturavgulapadake su-atthate pithe nisiditabbam. Tato duratare nisinnassa hi kasinam na upatthati, asannatare kasinadosa pabbayanti. Uccatare nisinnena givam onamitva oloketabbam hoti, nicatare jannukani rujanti. Tasma vuttanayeneva nisiditva “appassada kama”ti-adina nayena kamesu adinavam paccavekkhitva kamanissarane sabbadukkkhasamatikkamupayabhute nekkhamme jatabhilasena Buddhadhammasavghagunanussaranena pitipamojjam janayitva “ayam dani sa sabbabuddha paccekabuddha ariyasavakehi patipanna nekkhammapatipada”ti patipattiya sabjataravena “addha imaya patipadaya pavivekasukharasassa bhagi bhavissami”ti ussaham janayitva samena akarena (Vism.125.) cakkhuni ummiletva nimittam ganhantena bhavetabbam.

Ati-ummilayato hi cakkhu kilamati, mandalabca ativibhutam hoti, tenassa nimittam nuppajjati. Atimandam ummilayato mandalamavibhutam hoti, cittabca linam hoti, evampi nimittam nuppajjati. Tasma adasatale mukhanimittadassina viya samenakarena cakkhuni ummiletva nimittam ganhantena bhavetabbam, na vanno paccavekkhitabbo, na lakkhanam manasikatabbam. Apica vannam (CS:pg.1.122) amubcitva nissayasavannam katva ussadavasena pannattidhamme cittam patthapetva manasi katabbam. Pathavi mahi, medini, bhumi, vasudha, vasundharati-adisu pathavinamesu yamicchati, yadassa sabbanukulam hoti, tam vattabbam. Apica pathaviti etadeva namam pakatam, tasma pakatavaseneva pathavi pathaviti bhavetabbam. Kalena ummiletva kalena nimiletva avajjitabbam. Yava uggahanimittam nuppajjati, tava kalasatampi kalasahassampi tato bhiyyopi eteneva nayena bhavetabbam.

57. Tassevam bhavayato yada nimiletva avajjantassa ummilitakale viya apathamagacchati, tada uggahanimittam jatam nama hoti. Tassa jatakalato patthaya na tasmim thane nisiditabbam. Attano vasanathanam pavisitva tattha nisinnena bhavetabbam. Padadhovanapapabcapariharattham panassa ekapatalikupahana ca kattaradando ca icchitabbo. Athanena sace taruno samadhi kenacideva asappayakaranena nassati, upahana aruyha kattaradandam gahetva tam thanam gantva nimittam adaya agantva sukhanisinnena bhavetabbam, punappunam samannaharitabbam, takkahatam vitakkahatam katabbam. Tassevam karontassa anukkamena nivaranani vikkhambhanti, kilesa sannisidanti, upacarasamadhina cittam samadhiyati, patibhaganimittam uppajjati.

Tatrayam purimassa ca uggahanimittassa imassa ca viseso, uggahanimitte kasinadoso pabbayati, patibhaganimittam thavikato nihatadasamandalam (Vism.126.) viya sudhotasavkhathalam viya valahakantara nikkhantacandamandalam viya meghamukhe balaka viya uggahanimittam padaletva nikkhantamiva tato satagunam sahassagunam superisuddham hutva upatthati. Tabca kho neva vannavantam, na santhanavantam. Yadi hi tam idisam bhaveyya, cakkhuvibbeyyam siya olarikam sammasanupagam tilakkhanabbhahatam, na panetam tadisam. Kevalabhi samadhilabhino upatthanakaramattam sabbajametanti.

58. Uppanakalato ca panassa patthaya nivaranani vikkhambhitaneva honti, kilesa sannisinnava, upacarasamadhina cittam samahitamevati.

Duvidho (CS:pg.1.123) hi samadhi upacarasamadhi ca appanasamadhi ca. Dvihakarehi cittam samadhiyati upacarabhumiyam va patilabhabhumiyam va. Tattha upacarabhumiyam nivaranappahanena cittam samahitam hoti. Patilabhabhumiyam avgapatubhavana.

Dvinnam pana samadhinam idam nanakaranam, upacare avgani na thamajatani honti, avganam athamajatatta, yatha nama daharo kumarako ukkhipitva thapiyamano punappunam bhumiya patati, evameva upacare uppanne cittam kalena nimittamarammanam karoti, kalena bhavavgamotarati. Appanayam pana avgani thamajatani honti, tesam thamajatatta, yatha nama balava puriso asana vutthaya divasampi tittheyya, evameva appanasamadhimhi uppanne cittam sakim bhavavgavaram chinditva kevalampi rattim kevalampi divasam titthati, kusalajavanapatipativaseneva pavattatiti.

Tatra yadetam upacarasamadhina saddhim patibhaganimittam uppannam, tassa uppadanam

nama atidukkaram. Tasma sace teneva pallavkena tam nimittam vaddhetva appanam adhigantum sakkoti, sundaram. No ce sakkoti, athanena tam nimittam appamattena cakkavattigabbho viya rakkhitabbam. Evabhi–

Nimittam rakkhato laddha-parihani na vijjati.

Arakkhamhi asantamhi, laddham laddham vinassati.

Sattasappaya 七種適不適

(Vism.127.)

59. Tatrayam rakkhanavidhi–

Avaso gocaro bhassam, puggalo bhojanam utu;

Iriyapathoti sattete, asappaye vivajjaye.

Sappaye satta sevetha, evabhi patipajjato;

Nacireneva kalena, hoti kassaci appana.

Tatrassa yasmim avase vasantassa anuppannam va nimittam nuppajjati, uppannam va vinassati, anupatthita ca sati na upatthati, asamahitabca cittam na samadhiyati, ayam asappayo. Yattha nimittam uppajjati ceva thavarabca hoti (CS:pg.1.124) sati upatthati, cittam samadhiyati Nagapabbatavasipadhaniya-Tissattherassa viya, ayam sappayo. Tasma yasmim vihare bahu avasa honti, tattha ekamekasmim tini tini divasani vasitva yatthassa cittam ekaggam hoti, tattha vasitabbam. Avasasappayataya hi tambapannidipamhi Culanagalene vasanta tattheva kammattathanam gahetva pabcasata bhikkhu arahattam papunimsu. Sotapannadinam pana abbattha ariyabhummim patva tattha arahattappattanabca ganana natthi. Evamabbesupi Cittalapabbataviharadisū.

Gocaragamo pana yo senasanato uttarena va dakkhinena va natidure diyaddhakosabbhantare hoti sulabhasampannabhikkho, so sappayo. Viparito asappayo.

Bhassanti dvattimsatiracchanakathapariyapannam asappayam, tabhissa nimittantaradhanaya samvattati. Dasakathavatthunissitam sappayam, tampi mattaya bhasitabbam.

Puggalopi atiracchanakathiko siladigunasampanno, yam nissaya asamahitam va cittam samadhiyati, samahitam va cittam thiratarā hoti, evarupo sappayo. Kayadalhibahulo pana tiracchanakathiko asappayo. So hi tam kaddamodakamiva accham udakam malinameva karoti, tadisabca agamma kotapabbatavasidaharasseva samapattipi nassati, pageva nimittam.

(Vism.128.) **Bhojanam** pana kassaci madhuram, kassaci ambilam sappayam hoti. **Utupi** kassaci sito, kassaci unho sappayo hoti. Tasma yam bhojanam va utum va sevantassa phasu hoti, asamahitam va cittam samadhiyati, samahitam va thiratarā hoti, tam bhojanam so ca utu sappayo. Itaram bhojanam itaro ca utu asappayo.

Iriyapathesupi kassaci cavkamo sappayo hoti, kassaci sayanatthananisajjanam abbataro. Tasma tam avasam viya tini divasani upaparikkhitva yasmim iriyapathe asamahitam va cittam samadhiyati, samahitam va thiratarā hoti, so sappayo. Itaro asappayoti veditabbo.

Iti (CS:pg.1.125) imam sattavidham asappayam vajjetva sappayam sevittabbam. Evam patipannassa hi nimittasevanabahulassa nacireneva kalena hoti kassaci appana.

Dasavidha-appanakosallam 十種安止善巧

60. Yassa pana evampi patipajjato na hoti, tena dasavidham appanakosallam sampadetabbam. Tatrayam nayo, dasahakarehi appanakosallam icchitabbam, --(1)vatthuvisadakiriyato, (2)indriyasamattapatipadanato, (3)nimittakusalato, (4)yasmim samaye cittam paggahetabbam tasmim samaye cittam pagganhati, (5)yasmim samaye cittam niggaheṭṭabbam tasmim samaye cittam nigganhati, (6)yasmim samaye cittam sampahamsittabbam tasmim samaye cittam sampahamseti, (7)yasmim samaye cittam ajjhupekkhitabbam tasmim samaye cittam ajjhupekkhati, (8)asamahitapuggalaparivajjanato, (9)samahitapuggalasevanato, (10) tadadhimuttatoti.

61. Tattha (1)**vatthuvisadakiriya** nama ajjhattikabahiranam vatthunam visadabhavakaranam. Yada hissa kesanakhalomani dighani honti, sariram va sedamalaggahitam, tada ajjhattikavatthu

avisadam hoti aparissuddham. Yada panassa civaram jinnam kilittham duggandham hoti, senasanam va uklapam hoti, tada bahiravatthu avisadam hoti aparissuddham. Ajjhattikabahire ca vatthumhi avisade uppannesu cittacetasisesu banampi (Vism.129.) aparissuddham hoti, aparissuddhani dipakapallikavattitelani nissaya uppannadipasikhaya obhaso viya. Aparissuddhena banena savkhare sammasato savkharapi avibhuta honti, kammattathanamanuyubjato kammattathanampi vuddhim virulhim vepullam na gacchati. Visade pana ajjhattikabahire vatthumhi uppannesu cittacetasisesu banampi visadam hoti parisuddham, parisuddhani dipakapallikavattitelani nissaya uppannadipasikhaya obhaso viya. Parisuddhena ca banena savkhare sammasato savkharapi vibhuta honti, kammattathanamanuyubjato kammattathanampi vuddhim virulhim vepullam gacchati.

62.(2)Indriyasamattapatipadanam nama saddhadinam indriyanam samabhavakaranam. Sace hissa saddhindriyam balavam hoti itarani mandani, tato viriyindriyam paggahakiccā (CS:pg.1.126) satindriyam upatthanakiccā, samadhindriyam avikkhepakiccā, pabbindriyam dassanakiccā katum na sakkoti, tasma tam dhammasabhavapaccavekkhanena va yatha va manasikaroto balavam jatam, tatha amanasikarena hapetabbam. Vakkalitheravatthu cettha nidassanam. Sace pana viriyindriyam balavam hoti, atha neva saddhindriyam adhimokkhakiccā katum sakkoti, na itarani itarakiccabhedam, tasma tam passaddhadibhavanaya hapetabbam. Tatrapi Sonattheravatthu¹ dassetabbam. Evam sesesupi ekassa balavabhava sati itaresam attano kiccesu asamattatha veditabba. Visato panettha saddhapabbanam samadhiviriyānabca samatam pasamsanti. Balavasaddho hi mandapabbo muddhappasanno hoti, avatthusmim pasidati. Balavapabbo mandasaddho keratikapakkham bhajati, bhesajjasamutthito viya rogo atekiccho hoti. Ubhinnam samataya vatthusmimyeva pasidati. Balavasamadhim pana mandaviriyam samadhissa kosajjapakkhatta kosajjam abhibhavati. (Vism.130.) Balavaviriyam mandasamadhim viriyassa uddhaccapakkhatta uddhaccam abhibhavati. Samadhi pana viriyena samyojito kosajje patitum na labhati. Viriyam samadhina samyojitam uddhacce patitum na labhati, tasma tadubhayam samam katabbam. Ubhayasamataya hi appana hoti. Apica samadhikammikassa balavatipi saddha vattati. Evam saddahanto okappento appanam papunissati. Samadhipabbasu pana samadhikammikassa ekaggata balavati vattati. Evabhi so appanam papunati. Vipassanakammikassa pabba balavati vattati. Evabhi so lakkhanapativedham papunati. Ubhinnam pana samatayapi appana hotiyeva. Sati pana sabbattha balavati vattati. Sati hi cittam uddhaccapakkhikanam saddhviriyapabbanam vasena uddhaccapatato kosajjapakkhena ca samadhina kosajjapatato rakkhati, tasma sa lonadhupanam viya sabbabyabjanesu, sabbakammika-amacco viya ca sabbarajakiccesu sabbattha icchitabba. Tenaha—“sati ca pana sabbatthika vutta Bhagavata. Kim karana? Cittabhi satipatisaranam, arakkhapaccupatthana ca sati, na vina satiya cittassa paggahaniggaho hoti”ti.

63.(3.)Nimittakosallam nama pathavikasinadikassa cittekaggatanimittassa akatassa karanakosallam, katassa ca bhavanakosallam, bhavanaya laddhassa rakkhanakosallabca, tam idha adhippetam.

64.(4.)Kathabca (CS:pg.1.127) **yasmim samaye cittam paggahetabbam, tasmim samaye cittam pagganhati?** Yadassa atisithilaviriyatadihi linam cittam hoti, tada passaddhisambojjhavgadayo tayo abhavetva dhammavicayasambojjhavgadayo bhaveti. Vuttabhetam Bhagavata—

“Seyyathapi, bhikkhave, puriso parittam aggim ujaletukamo assa, so tattha allani ceva tinani pakkhipeyya, allani ca gomayani pakkhipeyya, allani ca katthani pakkhipeyya, udakavatabca dadeyya, pamsukena ca okireyya, bhabbo nu kho so, bhikkhave, puriso parittam (Vism.131.) aggim ujaletunti? No hetam, bhante. Evameva kho, bhikkhave, yasmim samaye linam cittam hoti, akalo tasmim samaye passaddhisambojjhavgassa bhavanaya, akalo samadhi ...pe... akalo upekkhasambojjhavgassa bhavanaya. Tam kissa hetu? Linam, bhikkhave, cittam, tam etehi dhammehi dusamutthapayam hoti. Yasmim ca kho, bhikkhave, linam cittam hoti, kalo tasmim samaye dhammavicayasambojjhavgassa

¹ A.6.55./III,374f ; 《雜阿含254經》 ; Thag.vv.632-644.

bhavanaya, kalo viriyasambojjhavgassa bhavanaya, kalo pitisambojjhavgassa bhavanaya. Tam kissa hetu? Linam, bhikkhave, cittam, tam etehi dhammehi susamutthapayam hoti. Seyyathapi, bhikkhave, puriso parittam aggim ujaletukamo assa, so tattha sukkhani ceva tinani pakkhipeyya, sukkhani ca gomayani pakkhipeyya, sukkhani ca katthani pakkhipeyya, mukhavatabca dadeyya, na ca pamsukena okireyya, bhabbo nu kho so, bhikkhave, puriso parittam aggim ujaletunti? Evam bhante”ti (sam.ni.5.234=S.46.53./V,112f)¹.

Ettha ca yathasakamaharavasena dhammavicayasambojjhavgadinam bhavana veditabba. Vuttabhetam—

“Atthi, bhikkhave, kusalakusala dhamma savajjanavajja dhamma hinappanita dhamma kanhasukkasappatibhaga dhamma. Tattha yoniso manasikarahulikaro, ayamaharo anuppannassa va dhammavicayasambojjhavgassa uppada uppannassa va dhammavicayasambojjhavgassa (CS:pg.1.128) bhiyyobhavaya vepullaya bhavanaya paripuriya samvattati”ti (sam.ni.5.232=S.46.51.).

Tatha “atthi, bhikkhave, arambhadhatu nikkamadhatu parakkamadhatu. Tattha yoniso manasikarahulikaro, ayamaharo anuppannassa va viriyasambojjhavgassa uppada uppannassa va viriyasambojjhavgassa bhiyyobhavaya vepullaya bhavanaya paripuriya samvattati”ti (sam.ni.5.232=S.46.51.).

Tatha “atthi, bhikkhave, pitisambojjhavgatthaniya dhamma. Tattha yoniso manasikarahulikaro, ayamaharo anuppannassa va pitisambojjhavgassa uppada uppannassa va pitisambojjhavgassa bhiyyobhavaya vepullaya bhavanaya paripuriya samvattati”ti (sam.ni.5.232=S.46.51.).

(Vism.132.) Tattha sabhavasamabbalakkhanapativedhavasena pavattamanasikaro kusaladisū yoniso manasikaro nama. Arambhadhatu-adinam uppadanavasena pavattamanasikaro arambhadhatu-adisu yoniso manasikaro nama. Tattha **arambhadhatu**ti pathamaviriyaṃ vuccati. **Nikkamadhatu**ti kosajjato nikkhantatta tato balavataram. **Parakkamadhatu**ti param param thanam akkamanato tatopi balavataram. **Pitisambojjhavgatthaniya dhammati** pana pitiya eva etam namam. Tassapi uppadakamanasikarova yoniso manasikaro nama.

Apica satta dhamma dhammavicayasambojjhavgassa uppada samvattanti-- (1)paripucchakata, (2)vatthuvisadakiriya, (3)indriyasamattapatipadana, (4)duppabbapuggalaparivajjana, (5)pabbavantapuggalasevana, (6)gambhirabanacariyapaccavekkhana, (7)tadadhimuttatati.

Ekadasadhamma viriyasambojjhavgassa uppada samvattanti -- (1)apayadibhayapaccavekkhanata, (2)viriyayattalokiyalokuttaravisesadhiḡamanisamsadassita, (3)“buddhapacceka buddhamahasavakehi gatamaggo maya gantabbo, so ca na sakka kusitena gantun”ti evam gamanavithipaccavekkhanata, (4)dayakanam mahapphalabhavakaranena pindapacayanata, (5)“viriyarambhassa vannaṃvadi me sattha, so ca anattikamaniyyasano amhakabca bahupakaro patipattiya ca pujiyamaṇo pujito hoti na itaratha”ti evam satthu (CS:pg.1.129) mahattapaccavekkhanata, (6)“saddhammasavkhatam me mahadayajjam gahetabbam, tabca na sakka kusitena gahetun”ti evam dayajjamahattapaccavekkhanata, (7)alokasabbamanasikara-iriyapathaparivattana-abbhokasasevanadihi thinamiddhavinodanata, (8)kusitapuggalaparivajjanata, (9)araddhaviṇṇiyapuggalasevanata, (10)sammappadhanapaccavekkhanata, (11)tadadhimuttatati.

Ekadasadhamma pitisambojjhavgassa uppada samvattanti--(1) Buddhanussati, (2)dhamma...(3)savgha...(4)sila...(5)caga...(6)devatanussati, (7)upasamanussati, (Vism.133.) (8)lukhapuggalaparivajjanata, (9)sinnidhapuggalasevanata, (10)pasadaniyasuttantapaccavekkhanata, (11)tadadhimuttatati. Iti imehi akarehi ete dhamme uppado dhammavicayasambojjhavgadayo bhaveti nama. Evam yasmim samaye cittam paggahetabbam, tasmim samaye cittam pagganhati.

65. (5)Katham **yasmim samaye cittam niggaṇhetabbam, tasmim samaye cittam nigganhati?** Yadassa accaraddhaviṇṇiyatadihi uddhatam cittam hoti, tada dhammavicayasambojjhavgadayo tayo abhavetva passaddhisambojjhavgadayo bhaveti. Vuttabhetam Bhagavata—

“Seyyathapi, bhikkhave, puriso mahantam aggikkhandham nibbapetukamo assa, so tattha

¹ 《雜阿含714經》（大正2.191c）

sukkhani ceva tinani pakkhipeyya ...pe... na ca pamsukena okireyya, bhabbo nu kho so, bhikkhave, puriso mahantam aggikkhandham nibbapetunti? No hetam, bhante. Evameva kho, bhikkhave, yasmim samaye uddhatam cittam hoti, akalo tasmim samaye dhammavicayasambojjhavgassa bhavanaya, akalo viriya ...pe... akalo pitisambojjhavgassa bhavanaya. Tam kissa hetu? Uddhatam, bhikkhave, cittam, tam etehi dhammehi duvupasamayam hoti. Yasmim ca kho, bhikkhave, samaye uddhatam cittam hoti, kalo tasmim samaye passaddhisambojjhavgassa bhavanaya, kalo samadhisambojjhavgassa bhavanaya, kalo upekkhasambojjhavgassa bhavanaya. Tam kissa hetu? Uddhatam, bhikkhave, cittam, tam etehi dhammehi suvupasamayam hoti. Seyyathapi, bhikkhave, puriso mahantam aggikkhandham nibbapetukamo assa, so tattha allani ceva tinani pakkhipeyya ...pe... pamsukena (CS:pg.1.130) ca okireyya, bhabbo nu kho so, bhikkhave, puriso mahantam aggikkhandham nibbapetunti? Evam, bhante”ti (sam.ni.5.234=S.46.53./V,114)¹.

Etthapi yathasakam aharavasena passaddhisambojjhavgadinam bhavana veditabba. Vuttabhetam Bhagavata–

“Atthi, bhikkhave, kayapassaddhi cittapassaddhi. (Vism.134.) Tattha yoniso manasikarabahulikaro, ayamaharo anuppannassa va passaddhisambojjhavgassa uppadaya uppannassa va passaddhisambojjhavgassa bhiyyobhavaya vepullaya bhavanaya paripuriya samvattati”ti (sam.ni.5.232=S.46.51./V,104)².

Tatha “atthi, bhikkhave, samathanimittam abyagganimittam. Tattha yoniso manasikarabahulikaro, ayamaharo anuppannassa va samadhisambojjhavgassa uppadaya uppannassa va samadhisambojjhavgassa bhiyyobhavaya vepullaya bhavanaya paripuriya samvattati”ti (sam.ni.5.232=S.46.51./V,104).

Tatha “atthi, bhikkhave, upekkhasambojjhavgatthaniya dhamma. Tattha yoniso manasikarabahulikaro, ayamaharo anuppannassa va upekkhasambojjhavgassa uppadaya uppannassa va upekkhasambojjhavgassa bhiyyobhavaya vepullaya bhavanaya paripuriya samvattati”ti (sam.ni.5.232=S.46.51./V,104).

Tattha yathassa passaddhi-adayo uppannapubba, tam akaram sallakkhetva tesam uppadanavasena pavattamanasikarova tisupi padesu yoniso manasikaro nama. **Samathanimittanti** ca samathassevetamadhivacanam. Avikkhepatthena ca tasseva **abyagganimittanti**.

Apica satta dhamma passaddhisambojjhavgassa uppadaya samvattanti -- (1)panitabhojanasevanata, (2)utususukhasevanata, (3)iriyapathasukhasevanata, (4)majjhatapayogata, (5)saraddhakayapuggalaparivajjanata, (6)passaddhakayapuggalasevanata, (7)tadadhimuttatati.

Ekadasa (CS:pg.1.131) dhamma samadhisambojjhavgassa uppadaya samvattanti--(1) vatthuvisadatta, (2)nimittakusalata, (3)indriyasamattapatipadanata, (4)samaye cittassa niggahanata, (5)samaye cittassa pagghanata, (6)nirassadassa cittassa saddhasamvegavasena sampahamsanata, (7)sammapavattassa ajjupekkhanata, (8)asamahitapuggalaparivajjanata, (9)samahitapuggalasevanata, (10)jhanavimokkhapaccavekkhanata, (11)tadadhimuttatati.

Pabca dhamma upekkhasambojjhavgassa uppadaya samvattanti --(1)sattamajjhata, (2)savkharamajjhata, (3)sattasavkharakelayanapuggalaparivajjanata, (4)sattasavkharamajjhatappuggalasevanata, (5)tadadhimuttatati. Iti imehakarehi ete dhamme uppadento (Vism.135.) passaddhisambojjhavgadayo bhaveti nama. Evam yasmim samaye cittam niggahetabbam tasmim samaye cittam nigganhati.

66. (6)Katham **yasmim samaye cittam sampahamsitabbam, tasmim samaye cittam sampahamseti?** Yadassa pabbapayogamandataya va upasamasukhanadhighamena va nirassadam cittam hoti, tada nam atthasamvegavatthupaccavekkhanena samvejeti. **Attha samvegavatthuni** nama jatijarabyadhimaranani cattari, apayadukkhham pabcamam, atite vattamulakam dukkhham, anagate vattamulakam dukkhham, paccuppanne aharapariyetthimulakam dukkhanti. Buddhadhammasavghagunanussaranena cassa pasadam janeti. Evam yasmim samaye cittam sampahamsitabbam, tasmim samaye cittam sampahamseti.

¹ 《雜阿含714經》（大正2.192a）

² 《雜阿含715經》（大正2.192c）

(7) Katham yasmim samaye cittam ajjhupekkhitabbam, tasmim samaye cittam ajjhupekkhati? Yadassa evam patipajjato alinam anuddhatam anirassadam arammāne samappavattam samathavithipatiṇṇam cittam hoti, tadassa paggahaniggahasampahamsanesu na byāparam apajjati, sarathi viya samappavattesu assesu. Evam yasmim samaye cittam ajjhupekkhitabbam, tasmim samaye cittam ajjhupekkhati.

(8) **Asamahitapuggalaparivajjanata** nama nekkhammapatipadam anarūhapubbanam anekakiccapasutanam vikkhattahādayanam puggalanam araka pariccago.

(9) **Samahitapuggalasevanata** nama nekkhammapatipadam patipannanam samādhilabhinam puggalanam kalena kalam upasavkamanam.

(10) **Tadadhimuttata** (CS:pg.1.132) nama samadhi-adhimuttata samādhigarusamādhininnasamāhiponasamāhipabbharatati attho.

Evametam dasavidham appanakoṣaḷḷam sampadetabbam.

67. Evabhi sampadayato, appanakoṣaḷḷam imam;

Patiladdhe nimittasmim, appana sampavattati.

Evabhi patipannassa, sace sa nappavattati;

Tathapi na jahe yogam, vayametheva pandito.

(Vism.136.) Hitva hi sammavayamam, viṣesaṃ nama manavo;

Adhigacche parittampi, thanametam na vijjati.

Cittappavatti-akaram, tasma sallakkhayam budho;

Samatam viriyasseva, yojayetha punappunam.

Isakampi layam yantam, pagganhetheva manasam;

Accaraddham nisedhetva, samameva pavattaye.

Renumhi uppaladale, sutte navaya naliya;

Yatha madhukaradinam, pavatti sammavannita.

Lina-uddhatabhavehi, mocayitvana sabbaso;

Evam nimittabhimukham, manasam patipadayeti.

Nimittabhimukhapatipadanam 意向於相而行道

68. Tatrayamatthadipana–yatha hi acheke madhukaro asukasmim rukkhe puppham pupphitanti batva tikkhena vegena pakkhando tam atikkamitva patinivattento khine renumhi sampapunati. Aparo acheke mandena javena pakkhando khineyeva sampapunati. Cheko pana samena javena pakkhando sukhena puppharasim sampatva yavadicchakam renum adaya madhum sampadetva madhurasamanubhavati.

Yatha (CS:pg.1.133) ca sallakatta-antevasikesu udakathalagate uppalapatte satthakammam sikkhantesu eko acheke vegena sattham patento uppalapattam dvidha va chindati, udae va paveseti. Aparo acheke chijjanapavesanabhaya satthakena phusitumpi na visahati. Cheko pana samena payogena tattha satthapaharam dassetva pariyodatasippo hutva tatharupesū thanesu kammam katva labham labhati.

Yatha ca yo catubyamappamanam makkatasuttamaharati, so cattari sahaṣṣaṇi labhatiti rabba vutte eko acheke puriso vegena makkatasuttamakaddhanto taḥim taḥim chindatiyeva. Aparo acheke chedanabhaya hatthena phusitumpi na visahati. Cheko pana kotito patthaya samena payogena dandake vedhetva aharitva labham labhati.

Yatha ca acheke (Vism.137.) niyamako balavavate lavkaram purento navam videsam pakkhandapeti. Aparo acheke mandavate lavkaram oropento navam tattheva thapeti. Cheko pana mandavate lavkaram puretva balavavate addhalavkaram katva sotthina icchitatthanam papunati.

Yatha ca yo telena achaddento nalim pureti, so labham labhatiti acariyena antevasikanam vutte eko acheke labhaluddho vegena purento telam chaddeti. Aparo acheke telachaddanabhaya asibcitumpi na visahati. Cheko pana samena payogena puretva labham labhati.

Evameva eko bhikkhu uppanne nimitte sīghameva appanam papunissamīti galham viriyam karoti, tassa cittam accaraddhaviṛiyatta uddhacce patati, so na sakkoti appanam papunitum. Eko

accaraddhaviriyataya dosam disva kim danime appanayati viriyam hapeti, tassa cittam atilnaviriyatta kosajje patati, sopi na sakkoti appanam papunitum. Yo pana isakampi linam linabhavato uddhatam uddhaccato mocetva samena payogena (CS:pg.1.134) nimittabhimukham pavatteti, so appanam papunati, tadisena bhavitabbam. Imamattham sandhaya etam vuttam—

Renumhi uppaladale, sutte navaya naliya;
Yatha madhukaradinam, pavatti sammavannita.
Lina-uddhatabhavehi mocayitvana sabbaso;
Evam nimittabhimukham, manasam patipadayeti.

Pathamajjhanakatha 初禪論

69. Iti evam nimittabhimukham manasam patipadayato panassa idani appana ijjhissatiti bhavavgam upacchinditva pathavi pathaviti anuyogavasena upatthitam tadeva pathavikasinam arammanam katva manodvaravajjanamuppajjati. Tato tasmimyevarammāne cattari pabca va javanani javanti. Tesu avasane ekam rupavacaram, sesani kamavacarani. Pakaticittehi balavataravitakkavicarapitisukhacittekkaggatani yani appanaya parikammatta **parikamman**itipi, yatha gamadinam asannapadeso gamupacaro (Vism.138.) nagarupacaroti vuccati, evam appanaya asannatta samipacaratta va **upacaran**itipi, ito pubbe parikammanam, upari appanaya ca anulomato **anuloman**itipi vuccanti. Yabceṭṭha sabbantimam, tam parittagottabhibhavanato, mahaggaṭagottabhavanato ca **gotrabhu**tipi vuccati. Agahitaggahanena panettha pathamam parikammam, dutiyam upacaram, tatiyam anulomam, catuttham gotrabhu. Pathamam va upacaram, dutiyam anulomam, tatiyam gotrabhu, catuttham pabcamam va appanacittam. Catutthameva hi pabcamam va appeti, tabca kho khippabhibbadandhabhibbavasena. Tato param javanam patati. Bhavavgassa varo hoti.

Abhidhammikagodattatthero pana “**purima purima kusala dhamma pacchimanam pacchimanam kusalanam dhammanam asevanapaccayena paccayo**”ti (pattha.1.1.12=**Tikapatthana p.5, p.7.**) imam suttam vatva asevanapaccayena pacchimo pacchimo dhammo balava hoti, tasma chatthepe sattamepe appana hotiti aha, tam atthakathasu “attano matimattam therassetan”ti vatva patikkhittam. Catutthapabcomesuyeva pana appana hoti. Parato javanam patitam nama hoti, bhavavgassa asannattati vuttam (CS:pg.1.135) Tameva vicareṭṭva vuttatta na sakka patikkhipitum. Yatha hi puriso chinna papatabhimukho dhavanto thatukamopi pariyante padam katva thatum na sakkoti papate eva patati, evam chatthe va sattame va appetum na sakkoti, bhavavgassa asannatta. Tasma catutthapabcomesuyeva appana hotiti veditabba.

Sa ca pana ekacittakkhanikaye va. Sattasu hi thanesu addhanaparicchedo nama natthi pathamappanayam, lokiyabhibbasu, catusu maggesu, magganantaraphale, ruparupabhavesu bhavavgajjhane, nirodhassa paccaye nevasabbanasabbayatane, nirodha vutthahantassa phalasamapattiyanti. Ettha magganantaraphalam tinnam upari na hoti. (Vism.139.) Nirodhassa paccayo nevasabbanasabbayatanaṃ dvinnamupari na hoti. Ruparupesu bhavavgassa parimanam natthi, sesatthanesu ekameva cittanti. Iti ekacittakkhanikaye va appana. Tato bhavavgapato. Atha bhavavgam vocchinditva jhanapaccavekkhanatthaya avajjanam, tato jhanapaccavekkhananti.

Ettavata ca panesa **vivicceva kamehi vivicca akusalehi dhammehi savitakkam savicaram vivekajam pitisukham pathamam jhanam upasampajja viharati** (dha.sa.160 di.ni.1.226=**D.2./I,73.**). Evamanena pabcavagavippahinam pabcavgasamannagatam tividhakalyanam dasalakkhanasampannam pathamam jhanam adhigatam hoti pathavikasinam.

70. Tattha **vivicceva kamehi**ti kamehi viviccitva vina hutva apakkamitva. Yo panayametta evakaro, so niyamatthoti veditabbo. Yasma ca niyamattho, tasma tasmim pathamajjhanam upasampajja viharanasamaye avijjamaanampi kamanam tassa pathamajjhanassa patipakkhabhavam kamapariccageneva cassa adhigamam dipeti.

Katham? “Vivicceva kamehi”ti evabhi niyame kariyamane idam pabbayati, nuna jhanassa kama patipakkhabhuta yesu sati idam nappavattati, andhakare sati padipobhaso viya. Tesam pariccageneva cassa (CS:pg.1.136) adhigamo hoti, orimatirapariccagena parimatisseva. Tasma

niyamam karotiti.

Tattha siya, kasma panesa pubbapadeyeva vutto, na uttarapade, kim akusalehi dhammehi aviviccapi jhanam upasampajja vihareyyati? Na kho panetam evam datthabham. Tamnissaranato hi pubbapade esa vutto. Kamadhatusamatikkamanato hi kamaragapatipakkhato ca idam jhanam kamanameva nissaranam. Yathaha, “**kamanametam nissaranam yadidam nekkhamman**”ti (di.ni.3.353=D.34./III,275.). Uttarapadepi (Vism.140.) pana yatha “**idheva, bhikkhave, samano, idha dutiyo samano**”ti (ma.ni.1.139=M.10./I,63. ; a.ni.4.241=A.4.239./II,238.) ettha evakaro anetva vuccati, evam vattabbo. Na hi sakka ito abbehipi nivaranasavkhatehi akusaladhammehi avivicca jhanam upasampajja viharitum. Tasma “viviceva kamehi viviceva akusalehi dhammehi”ti evam padadvayepi esa datthabbo. Padadvayepi ca kibcapi viviccanti imina sadharanavacanena tadavagavivekadayo, kayavivekadayo ca sabbepi viveka savgaham gacchanti, tathapi kayaviveko cittaviveko vikkhambhanavivekoti tayo eva idha datthabba.

Kamehiti imina pana padena ye ca niddese “**katame vatthukama, manapiya rupa**”ti-adina (mahani.1) nayena vatthukama vutta, ye ca tattheva Vibhavge ca “**chando kamo, rago kamo, chandarago kamo, savkappo kamo, rago kamo, savkapparago kamo, ime vuccanti kama**”ti (mahani.1 vibha.564=Vibh.p.256.) evam kilesakama vutta, te sabbepi savgahita-icceva datthabba. Evabhi sati viviceva kamehiti vatthukamehipi viviccevatī attho yujjati, tena kayaviveko vutto hoti. Vivicca akusalehi dhammehi kilesakamehi sabbakusalehi va viviccanti attho yujjati, tena cittaviveko vutto hoti. Purimena cettha vatthukamehi vivekavacanato eva kamasukhapariccago, dutiyena kilesakamehi vivekavacanato nekkhammasukhapariggaho vibhavito hoti. Evam vatthukamakilesakamavivekavacanato yeva ca etesam pathamena samkilesavattuppahanam, dutiyena samkilesappahanam. Pathamena lolabhavassa hetupariccago, dutiyena balabhavassa. Pathamena ca payogasuddhi (CS:pg.1.137) dutiyena asayapossanam vibhavitam hotiti vibbatabbam. Esa tava nayo kamehiti ettha vuttakamesu vatthukamapakkhe.

Kilesakamapakkhe pana chandoti ca ragoti ca evamadihi anekabhedo kamacchandoyeva kamoti adhippeto. (Vism.141.) So ca akusalapariyapannopi samano “**tattha katamo kamo chando kamo**”ti-adina (vibha.564=Vibh.p.256.) nayena Vibhavge jhanapatipakkhato visum vutto. Kilesakamatta va purimade vutto, akusalapariyapannatta dutiyapade. Anekabhedato cassa kamatotī avatva kamehiti vuttam.

Abbesampi ca dhammanam akusalabhava vijjamane “tattha katame akusala dhamma, kamacchando”ti-adina nayena Vibhavge upari jhanavganam paccanikapatipakkhabhavadassanato nivaraneva vuttani. Nivaranani hi jhanavgapaccanikani, tesam jhanavganeva patipakkhani viddhamsakani vighatakaniti vuttam hoti. Tatha hi **samadhi kamacchandassa patipakkho, pīti byapadassa, vitakko thinamiddhassa, sukham uddhaccakukkuccassa, vicaro vicikicchayati** petake vuttam.

Evamettha viviceva kamehiti imina kamacchandassa vikkhambhanaviveko vutto hoti. Vivicca akusalehi dhammehi imina pabcanampi nivarananam, agahitaggahanena pana pathamena kamacchandassa, dutiyena sesanivarananam. Tatha pathamena tisu akusalamulesu pabcakamagunabhedavisayassa lobhassa, dutiyena aghatavattubhedadivisayanam dosamohanam. Oghadisū va dhammesu pathamena kamoghakamayogakamasavakamupadana-abhiijhakayaganthakamaragasamyojananam, dutiyena avasesa-oghayogasava-upadanaganthasamyojananam. Pathamena ca tanhaya tamsampayuttakanabca, dutiyena avijjaya tamsampayuttakanabca. Apica pathamena lobhasampayuttanam atthannam cittuppadanam, dutiyena sesanam catunnam akusalacittuppadanam vikkhambhanaviveko vutto hotiti veditabbo. Ayam tava viviceva kamehi vivicca akusalehi dhammehi ettha atthappakasana.

71. Ettavata (CS:pg.1.138) ca pathamassa jhanassa pahanavgam dassetva idani sampayogavgam dassetum savitakkam savicaranti-adi vuttam. (Vism.142.) Tattha vitakkanam **vitakko**, uhananti vuttam hoti. Svayam arammane cittassa abhiniropanalakkhano, ahananapariyahananaraso. Tatha hi tena yogavacaro arammanam vitakkahatam vitakkapariyahanam karotiti vuccati. Arammane cittassa anayanapaccupatthano.

Vicaranam **vicaro**, anusabcarananti vuttam hoti. Svayam arammananumajjanalakkhano,

tattha sahajatanuyojanaraso, cittassa anuppabandhanapaccupatthano.

Santepi ca nesam katthaci avippayoge olarikatthena pubbvagamatthena ca ghandabhighato viya cetaso pathamabhinipato vitakko. Sukhumatthena anumajjanasabhavena ca ghandanuravo viya anuppabandho vicaro. Vippharava cettha vitakko pathamuppattikale paripphandanabhuto cittassa akase uppatitukamassa pakkhino pakkhavikkhepo viya padumabhimukhapato viya ca gandanubandhacetaso bhamarassa. Santavutti vicaro natiparipphandanabhavo cittassa akase uppatitassa pakkhino pakkhappasaranam viya, paribbhamanam viya ca padumabhimukhapatitassa bhamarassa padumassa uparibhage. Dukanipatatthakathayam pana “akase gacchato mahasakunassa ubhohi pakkhehi vatam gahetva pakkhe sannisidapetva gamanam viya arammane cetaso abhiniropanabhavena pavatto vitakko. Vataggahanattham pakkhe phandapayamanassa gamanam viya anumajjanabhavena pavatto vicaro”ti vuttam, tam anuppabandhena pavattiyam yujjati. So pana nesam viseso pathamadutiyajjhanesu pakato hoti.

Apica malaggahitam kamsabhajanam ekena hatthena dalham gahetva itarena hatthena cunnatelavalandupakena parimajjantassa dalhagahanahattho viya vitakko, parimajjanahattho viya vicaro. Tatha kumbhakarassa dandappaharena cakkam bhamayitva bhajanam karontassa (Vism.143.) uppilanahattho viya vitakko, ito cito ca sabcaranahattho viya vicaro. Tatha mandalam karontassa majjhe (CS:pg.1.139) sannirumbhitva thitakantako viya abhiniropano vitakko, bahi paribbhamanakantako viya anumajjano vicaro. Iti imina ca vitakkena imina ca vicarena saha vattati rukkho viya pupphena phalena cati idam jhanam “savitakkam savicaran”ti vuccati. Vibhavge pana “imina ca vitakkena imina ca vicarena upeto hoti samupeto”ti-adina (vibha.565) nayena puggaladhitthana desana kata. Attho pana tatrapa evameva datthabbo.

Vivekajanti ettha vivitti viveko, nivaranaavigamoti attho. Vivittoti va viveko, nivarana vivitto jhanasampayuttadhammarasiti attho. Tasma viveka, tasmim va viveke jatanti vivekajam.

72. Pitisukhanti ettha pinayatiti piti. Sa sampiyayanalakkhana, kayacittapinanarasa, pharanarasa va, odagyapaccupatthana. Sa panesa khuddika piti, khanikapiti, okkantikapiti, ubbegapiti, pharanapititi pabca vidha hoti. Tattha **khuddikapiti** sarire lomahamsamattameva katum sakkoti. **Khanikapiti** khane khane vijjuppadasadisa hoti. **Okkantikapiti** samuddatiram vici viya kayam okkamitva okkamitva bhijjati. **Ubbegapiti** balavati hoti kayam uddhaggam katva akase lavghapanappamanappatta. Tatha hi punnavallikavasi **mahatissatthero** punnamadivase sayam cetiyavganam gantva candalokam disva Mahacetiyabhimukho hutva “imaya vata velaya catasso parisa Mahacetiyam vandanti”ti pakatiya dittharammanavasena Buddharammanam ubbegapitim uppadetva sudhatale pahatacitragenduko viya akase uppatitva Mahacetiyavganeyeva patitthasi. Tatha girikandakaviharassa upanissaye vattakalakagame **eka kuladhitapi** balavabuddharammanaya ubbegapitiya akase lavghesi.

Tassa kira matapitaro sayam (Vism.144.) dhammassavanatthaya viharam gacchanta “amma tvam garubhara akale vicaritam na sakkosi, mayam tuyham pattim katva dhammam sossama”ti agamamsu. Sa gantukamapi tesam vacanam patibahitum (CS:pg.1.140) asakkonti ghare ohiyitva gharajire thatva candalokena girikandake akasacetiyavganam olokenti cetiyassa dipapujam addasa, catasso ca parisa malagandhadihi cetiyapujam katva padakkhinam karontiyo bhikkhusavghassa ca ganasajjhayasaddam assosi. Athassa “dhabbavatime, ye viharam gantva evarupe cetiyavgame anusabcaritum, evarupabca madhuradhammakatham sotum labhanti”ti muttarasisadisam cetiyam passantiya eva ubbegapiti udapadi. Sa akase lavghitva matapitunam purimataramyeva akasato cetiyavgame oruyha cetiyam vanditva dhammam sunamana atthasi. Atha nam matapitaro agantva “amma tvam katarena maggena agatasi”ti pucchimsu. Sa “akasena agatamhi, na maggena”ti vatva “amma akasena nama khinasava sabcaranti, tvam katham agata”ti vutta aha—“mayham candalokena cetiyam alokentiya thitaya Buddharammana balavapiti uppajji. Athaham neva attano thitabhavam, na nisinnabhavam abbasim, gahitanimitteneva pana akase lavghitva cetiyavgame patitthitamhi”ti.

Evam ubbegapiti akase lavghapanappamana hoti. Pharanapitiya pana uppannaya sakalasariram dhamitva puritavatthi viya mahata udakoghena pakkhandapabbatakucchi viya ca anuparipphutam hoti.

Sa panesa pabca vidha piti gabbham ganhanti paripakam gacchanti duvidham passaddhim

paripureti kayapassaddhibca cittapassaddhibca. Passaddhi gabbham ganhanti paripakam gacchanti duvidhampi sukham paripureti kayikabca cetasikabca. Sukham gabbham ganhantam paripakam gacchantam tividham samadhim paripureti khanikasamadhim upacarasamadhim appana samadhinti. Tasu ya appanasamadhissa mulam hutva vaddhamana samadhisampayogam gata pharanapiti, ayam imasmim atthe adhippeta piti.

(Vism.145.) 73. Itaram pana sukhanam sukham, sutthu va khadati, khanati ca kayacittabadhanti sukham, tam satalakkhanam, sampayuttanam upabruhanarasam, anuggahapaccupatthanam. Satipi ca nesam katthaci avippayoge ittharammanapatilabhatutthi piti. Patiladdharasanubhavanam sukham. Yattha piti, tattha sukham. Yattha sukham, tattha na niyamato piti. Savkharakkhandhasavghahita piti. Vedanakkhandhasavghahitam sukham. Kantarakhinnassa (CS:pg.1.141) vanantudakadassanasavanesu viya piti. Vanacchayapavesana-udakaparibhogesu viya sukham. Tasmim tasmim samaye pakatabhavato cetam vuttanti veditabbam. Iti ayabca piti idabca sukham assa jhanassa, asmim va jhane atthiti idam jhanam pitisukhanti vuccati.

Atha va piti ca sukhabca pitisukham, dhammavinayadayo viya. Vivekajam pitisukhamassa jhanassa, asmim va jhane atthiti evampi **vivekajampitisukham**. Yatheva hi jhanam, evam pitisukhampettha vivekajameva hoti, tabcassa atthi, tasma ekapadeneva “vivekajampitisukhan”tipi vattum yujjati. Vibhavge pana “idam sukham imaya pitiya sahagatan”ti-adina (vibha.567=Vibh.p.257.) nayena vuttam. Attho pana tathapi evameva datthabbo.

Pathamam jhananti idam parato avibhavissati. **Upasampajjati** upagantva, papunitvati vuttam hoti. Upasampadayitva va, nipphadetvati vuttam hoti. Vibhavge pana “upasampajjati pathamassa jhanassa labho patilabho patti sampatti phusana sacchikiriya upasampada”ti vuttam. Tassapi evamevattho datthabbo. **Viharatiti** tadanurupena iriyapathaviharena itivuttappakarajhanasamavgi hutva attabhavassa iriyam vuttim palanam yapanam yapanam caram viharam abhinipphadeti Vuttabhetam Vibhavge “viharatiti iriyati (Vism.146.) vattati paleti yapeti yapeti carati viharati, tena vuccati viharati”ti (vibha.540=Vibh.p.252.).

Pabcavgavippahinadi 捨離五支(具備五支)

74. Yam pana vuttam “**pabcavgavippahinam pabcavgasamannagatan**”ti, tattha kamacchando, byapado, thinamiddham, uddhaccakukkucam, vicikicchati imesam pabcannam nivarananam pahanavasena pabcavgavippahinata veditabba. Na hi etesu appahinesu jhanam uppajjati. Tenassetani pahanavganiti vuccanti. Kibcapi hi jhanakkhane abbepi akusala dhamma pahiyanti, tathapi etaneva visesena jhanantarayakarani. Kamacchandena hi nanavisayappalobhitam cittam na ekattarammane samadhiyati. Kamacchandabhibhutam va tam na kamadhatupphanaya patipadam patipajjati. Byapadena carammane patihabbamanam na nirantaram pavattati (CS:pg.1.142) Thinamiddhabhibhutam akammabbam hoti. Uddhaccakukkucaparetam avupasantameva hutva paribbhamati. Vicikicchaya upahatam jhanadhigamasadhikam patipadam narohati. Iti visesena jhanantarayakaratta etaneva **pahanavganiti** vuttaniti.

Yasma pana vitakko arammane cittam abhiniropeti, vicaro anuppabandhati, tehi avikkhepayasampaditappayogassa cetaso payogasampattisambhava piti pinanam, sukhabca upabruhanam karoti. Atha nam sasesasampayuttadhammam etehi abhiniropananuppabandhanapinana-upabruhanehi anuggahita ekaggata ekattarammane samam samma ca adhiyati, tasma vitakko vicaro piti sukham cittekaggatati imesam pabcannam uppattivasena pabcavgasamannagatata veditabba. Uppannesu hi etesu pabcasu jhanam uppannam nama hoti. Tenassa etani pabca **samannagatavganiti** vuccanti. Tasma na etehi samannagatam abbadeva jhanam nama atthiti gahetabbam. Yatha pana avgamattavaseneva caturavginī sena, pabcavgikam turiyam, atthavgiko ca maggoti vuccati, evamidampi (Vism.147.) avgamattavaseneva pabcavgikanti va pabcavgasamannagatanti va vuccatiti veditabbam.

Etani ca pabcavgani kibcapi upacarakkhanepi atthi, atha kho upacare pakaticittato balavatarani. Idha pana upacaratopi balavatarani rupavacaralakkhanappattani. Ettha hi vitakko suvisadena akarena arammane cittam abhiniropayamano uppajjati. Vicaro ativiya arammanam anumajjamano. Pitisukham sabbavantampi kayam pharamanam. Tenevaha–“**nassa kibci**

sabbavato kayassa vivekajena pitisukhena apphutam hoti”ti(di.ni.1.228=D.2./I,73 ; M.119./III,93.). Cित्तेकगगतपि हेत्थिममहि समुग्गपताले उपरिमम समुग्गपतालम विया अरम्मणसु फुसिता हुत्वा उपपज्जति, अयमेटेसम इतरेहि विसो. Tattha cित्तेकगगता kibcapi savitakkam savicaranti imasmim pathe na niddittha, tathapi Vibhave “jhananti vitakko vicaro piti sukham cittassekaggata”ti (vibha.569=Vibh.p.257.) evam vuttatta avgameva. Yena hi adhippayena Bhagavata uddeso kato, soyeva tena Vibhave pakasitoti.

Tividhakalyanam 三種善巧

75. Tividhakalyanam (CS:pg.1.143) **dasalakkhanasampannanti** ettha pana adimajjhappariyosanavasena tividhakalyanata. Tesamyeva ca adimajjhappariyosananam lakkhanavasena dasalakkhanasampannata veditabba.

Tatrayam pali–

(Vism.148.) “Pathamassa jhanassa patipadavisuddhi adi, upekkhanubruhana majjhe, sampahamsana pariyosanam, pathamassa jhanassa patipadavisuddhi adi, adissa kati lakkhanani? Adissa tini lakkhanani, yo tassa paribandho, tato cittam visujjhati, visuddhatta cittam majjhimam samathanimittam patipajjati, patipannatta tattha cittam pakkhandati. Yabca paribandhato cittam visujjhati, yabca visuddhatta cittam majjhimam samathanimittam patipajjati, yabca patipannatta tattha cittam pakkhandati. Pathamassa jhanassa patipadavisuddhi adi, adissa imani tini lakkhanani. Tena vuccati pathamam jhanam adikalyanabceva hoti tilakkhanasampannabca.

“Pathamassa jhanassa upekkhanubruhana majjhe, majjhassa kati lakkhanani? Majjhassa tini lakkhanani, visuddham cittam ajjupekkhati, samathapatipannam ajjupekkhati, ekattupatthanam ajjupekkhati. Yabca visuddham cittam ajjupekkhati, yabca samathapatipannam ajjupekkhati, yabca ekattupatthanam ajjupekkhati. Pathamassa jhanassa upekkhanubruhana majjhe, majjhassa imani tini lakkhanani. Tena vuccati pathamam jhanam majjhekalyanabceva hoti tilakkhanasampannabca.

“Pathamassa jhanassa sampahamsana pariyosanam, pariyosanassa kati lakkhanani? Pariyosanassa cattari lakkhanani, tattha jatanam dhammanam anativattanatthena sampahamsana, indriyanam ekarasatthena sampahamsana, tadupagaviriyavahanatthena sampahamsana, asevanatthena sampahamsana. Pathamassa jhanassa sampahamsana pariyosanam, pariyosanassa imani cattari lakkhanani. Tena vuccati pathamam jhanam pariyosanakalyanabceva hoti catulakkhanasampannabca”ti (pati.ma.1.158=Pts.I,167.).

Tatra (CS:pg.1.144) patipadavisuddhi nama sasambhariko upacaro. Upekkhanubruhana nama appana. Sampahamsana nama paccavekkhanati evameke vannayanti. Yasma pana “ekattagatam cittam patipadavisuddhipakkhandabceva hoti upekkhanubruhita bca banena ca sampahamsitan”ti (pati.ma.1.158=Pts.I,167.) paliyam vuttam, tasma anto-appanayameva agamanavasena **patipadavisuddhi**, ttramajjhattupekkhaya kiccavasena **upekkhanubruhana**, dhammanam anativattanadibhavasadhanena pariyodapakassa banassa kicanipphattivasena sampahamsana ca veditabba.

Katham? Yasmibhi vare appana uppajjati, tasmim yo nivaranasavkhato kilesagano tassa jhanassa paribandho, tato cittam visujjhati. Visuddhatta avaranavirahitam hutva majjhimam samathanimittam patipajjati. **Majjhimam samathanimittam** nama samappavatto appanasamadhiyeve. Tadanantaram pana purimacittam (Vism.149.) ekasantatiparinamanayena tathattamupagacchamanam majjhimam samathanimittam patipajjati nama, evam patipannatta tathattupagamanena tattha pakkhandati nama. Evam tava purimacitte vijjamanakaranipphadika pathamassa jhanassa uppada kkhaneveva agamanavasena patipadavisuddhi veditabba.

Evam visuddhassa pana tassa puna visodhetabbabhavato visodhane byaparam akaronto visuddham cittam ajjupekkhati nama. Samathabhavupagamanena samathapatipannassa puna samadhane byaparam akaronto samathapatipannam ajjupekkhati nama. Samathapatipannabhavato eva cassa kilesasamsaggam pahaya ekattena upatthitassa puna ekattupatthane byaparam akaronto ekattupatthanam ajjupekkhati nama. Evam

tatramajjhattupekhhaya kiccavasena upekkhanubruhana veditabba.

Ye panete evam upekkhanubruhite tattha jata samadhipabbasavkhata yuganaddhadhamma abbamabbam anativattamana hutva pavatta, yani ca saddhadini indriyani nanakilesehi vimuttatta vimuttirasena ekarasani hutva pavattani, yabcesa tadupagam tesam anativattana-ekarasabhavanam anucchavikam viriyam vahayati, ya cassa tasmim khane pavatta asevana, sabbepi te akara yasma banena samkilesavodanesu tam tam adinavabca anisamsabca (CS:pg.1.145) disva tatha tatha sampahamsitatta visodhitatta pariyodapitatta nipphanna, tasma “dhammanam anativattanadibhavasadhanena pariyodapakassa banassa kiccanipphattivasena sampahamsana veditabba”ti vuttam.

Tattha yasma upekkhavasena banam pakatam hoti. Yathaha–“**tathapaggahitam cittam sadhukam ajjupekkhati, upekkhavasena pabbavasena pabbindriyam adhimattam hoti, upekkhavasena nanattakilesehi cittam vimuccati, vimokkhavasena pabbavasena pabbindriyam adhimattam hoti. Vimuttatta te dhamma ekarasa honti. Ekarasatthena bhavana**”ti (pati.ma.1.201=Pts.II,24.). Tasma banakiccabhuta sampahamsana pariyosananti vutta.

Idani pathamam jhanam adhigatam hoti pathavikasinanti ettha ganananupubbata **pathamam, pathamam (Vism.150.) uppannantipi pathamam.** Arammanupanijjhanato paccanikajhapanato va **jhanam.** Pathavimandalam pana sakalatthena **pathavikasinanti** vuccati, tam nissaya patiladdhanimittampi, pathavikasinanimitte patiladdhajhanampi. Tatra imasmim atthe jhanam pathavikasinanti veditabbam. Tam sandhaya vuttam “pathamam jhanam adhigatam hoti pathavikasinan”ti.

Ciratthitisampadanam 久住具足

76. Evamadhigate pana etasmim tena yogina valavedhina viya, sudena viya ca akara pariggahetabba. Yatha hi sukusalo dhanuggaho valavedhaya kammam kurumano yasmim vare valam vijjhati, tasmim vare akkantapadanabca dhanudandassa ca jiyaya ca sarassa ca akaram parigganheyya. “Evam me thitena evam dhanudandam evam jiyam evam saram gahetva valo viddho”ti. So tato patthaya tatheva te akare sampadento aviradhetva valam vijjheyya. Evameva yoginapi “imam nama me bhojanam bhujitva evarupam puggalam sevamanena evarupe senasane imina nama iriyapathena imasmim kale idam adhigatan”ti ete bhojanasappayadayo akara pariggahetabba. Evabhi so natthe (CS:pg.1.146) va tasmim te akare sampadetva puna uppadetum, appagunam va pagunam karonto punappunam appetum sakkhissati.

Yatha ca kusalo sudo bhattaram parivisanto tassa yam yam ruciya bhujati, tam tam sallakkhetva tato patthaya tadisameva upanamento labhassa bhagi hoti, evamayampi adhigatakkhane bhojanadayo akare gahetva te sampadento natthe natthe punappunam appanaya labhi hoti. Tasma tena valavedhina viya sudena viya ca akara pariggahetabba. Vuttampi cetam Bhagavata–

“Seyyathapi, bhikkhave, pandito byatto kusalo sudo rajanam va rajamahamattam va nanaccayehi supehi paccupatthito assa ambilaggehipi (Vism.151.) tittakaggehipi katukaggehipi madhuraggehipi kharikehipi akharikehipi lonikehipi alonikehipi. Sa kho so, bhikkhave, pandito byatto kusalo sudo sakassa bhattu nimittam ugghanhati ‘idam va me ajja bhattu supeyyam ruccati, imassa va abhiharati, imassa va bahum ganhati, imassa va vannam bhasati, ambilaggam va me ajja bhattu supeyyam ruccati, ambilaggassa va abhiharati, ambilaggassa va bahum ganhati, ambilaggassa va vannam bhasati ...pe... alonikassa va vannam bhasati’ti. Sa kho so, bhikkhave, pandito byatto kusalo sudo labhi ceva hoti acchadanassa, labhi vetanassa, labhi abhiharanam. Tam kissa hetu? Tatha hi so, bhikkhave, pandito byatto kusalo sudo sakassa bhattu nimittam ugghanhati. Evameva kho, bhikkhave, idhekacco pandito byatto kusalo bhikkhu kaye kayanupassi viharati ...pe... vedanasu vedana... citte citta... dhammesu dhammanupassi viharati atapi sampajano satima vineyya loke abhijjhadomanassam. Tassa dhammesu dhammanupassinno viharato cittam samadhiyati, upakkilesa pahiyanti, so tam nimittam ugghanhati. Sa kho so, bhikkhave, pandito byatto kusalo bhikkhu labhi ceva hoti

ditthadhammasukhaviharanam, labhi satisampajabbassa. Tam kissa hetu? Tatha (CS:pg.1.147) hi so, bhikkhave, pandito byatto kusalo bhikkhu sakassa cittassa nimittam ugganhati”ti (sam.ni.5.374=S.47.8./V,p.151f.).¹

Nimittaggahanena cassa puna te akare sampadayato appanamattameva ijjhati, na ciratthanam. Ciratthanam pana samadhiparibandhanam dhammanam suvisodhitatta hoti. Yo hi bhikkhu kamadinavapaccavekkhanadihi kamacchandam na sutthu vikkhambhetva, kayapassaddhivasena kayadutthullam na suppatipassaddham katva, arambhadhatumanasikaradivasena thinamiddham na sutthu pativinodetva, samathanimittamanasikaradivasena (Vism.152.) uddhaccakukkucam na susamuhata katva, abbepi samadhiparibandhe dhamme na sutthu visodhetva jhanam samapajjati, so avisodhitam asayam pavitthabhamaro viya avisuddham uyyanam pavittharaja viya ca khippameva nikkhamati. Yo pana samadhiparibandhe dhamme sutthu visodhetva jhanam samapajjati, so suvisodhitam asayam pavitthabhamaro viya suparisuddham uyyanam pavittharaja viya ca sakalampi divasabhagam antosamapattiyamyeva hoti. Tenahu porana–

“Kamesu chandam patigham vinodaye,
Uddhaccamiddham vicikicchapabcamam.
Vivekapamojjakarena cetasa,
Rajava suddhantagato tahim rame”ti.

Tasma ciratthitikamena paribandhakadhamme visodhetva jhanam samapajjitabbam. Cittabhavanavepullatthabca yathaladdham patibhaganimittam vaddhetabbam. Tassa dve vaddhanabhumiyo upacaram va appanam va. Upacaram patvapi hi tam vaddhetum vattati appanam patvapi. Ekasmim pana thane avassam vaddhetabbam. Tena vuttam “yathaladdham patibhaganimittam vaddhetabban”ti.

Nimittavaddhananayo 增大似相的方法

77. Tatrayam vaddhananayo, tena yogina tam nimittam pattavaddhanapuvavaddhanabhattachavaddhanalatavaddhanadussavaddhanayogena avaddhetva yatha nama kassako kasitabbatthanam (CS:pg.1.148) navgalena paricchinditva paricchadabbhantare kasati, yatha va pana bhikkhu simam bandhanta pathamam nimittani sallakkhetva paccha bandhanti, evameva tassa yathaladdhassa nimittassa anukkamena ekavguladvavgulativavgulacaturavgulamattam manasa paricchinditva yathaparicchadam vaddhetabbam. Aparicchinditva pana na vaddhetabbam. Tato vidatthiratanapamukhaparivenaviharasimanam gamanigamajanapadarajjasamuddasimanabca paricchadavasena vaddhayantena (Vism.153.) cakkavalaparicchadena va tato vapi uttari paricchinditva vaddhetabbam.

Yatha hi hamsapotaka pakkhanam utthitakalato patthaya parittam parittam padesam uppatanta paricayam katva anukkamena candimasuriyasantikam gacchanti, evameva bhikkhu vuttanayena nimittam paricchinditva vaddhento yava cakkavalapariccheda tato va uttari vaddheti. Athassa tam nimittam vaddhitavaddhitatthane pathaviya ukkulavikulanadividuggapabbatavisamesu savkusatasamabbhahatam usabhacammam viya hoti.

Tasmim pana nimitte pattapathamajjhanena adikammikena samapajjanabahulena bhavitabbam, na paccavekkhanabahulena. Paccavekkhanabahulassa hi jhanavgani thulani dubbalani hutva upatthahanti. Athassa tani evam upatthitatta upari ussukkanaya paccayatam apajjanti. So appagune jhane ussukkamano pattapathamajjhana ca parihayati, na ca sakkoti dutiyam papunitum. Tenaha Bhagava–

“Seyyathapi, bhikkhave, gavi pabbateyya bala abyatta akhettabbu akusala visame pabbate caritum. Tassa evamassa ‘yamnunaham agatapubbabceva disam gaccheyyam, akhaditapubbani ca tinani khadeyyam, apitapubbani ca paniyani piveyyan’ti. Sa purimam padam na supatitthitam patitthapetva pacchimam padam uddhareyya, sa na ceva agatapubbam disam gaccheyya, na ca akhaditapubbani tinani khadeyya, na ca apitapubbani

¹ 《雜阿含616經》（大正2.172c）

paniyani piveyya. Yasmibcassa padese thitaya evamassa ‘yamnunaham agatapubbabceva ...pe... piveyyan’ti. Tabca padesam na sotthina paccagaccheyya. Tam kissa hetu (CS:pg.1.149) Tatha hi sa, bhikkhave, gavi pabbateyya bala abyatta akhettabbu akusala visame pabbate caritum, evameva kho, bhikkhave, idhekacco bhikkhu bala abyatto akhettabbu akusalo vivicceva kamehi ...pe... pathamam jhanam upasampajja viharitum. So tam nimittam nasevati, na bhaveti, na bahulikaroti, na svadhitthitam adhitthati, tassa evam hoti ‘yamnunaham vitakkavicaranam vupasama ...pe... dutiyam jhanam upasampajja (Vism.154.) vihareyyan’ti. So na sakkoti vitakkavicaranam vupasama ...pe... dutiyam jhanam upasampajja viharitum. Tassevam hoti ‘yamnunaham vivicceva kamehi ...pe... pathamam jhanam upasampajja vihareyyan’ti. So na sakkoti vivicceva kamehi ...pe... pathamam jhanam upasampajja viharitum. Ayam vuccati, bhikkhave, bhikkhu ubhato bhattho ubhato parihino, seyyathapi sa gavi pabbateyya bala abyatta akhettabbu akusala visame pabbate caritun’ti (a.ni.9.35=A.9.35/IV,p.418.f.).

Tasmanena tasmimyeva tava pathamajjhane pabcahakarehi cinnavasina bhavitabbam.

Pabcavasikatha 五種自在

78. Tatrima pabca vasiyo avajjanavasi, samapajjanavasi, adhitthanavasi, vutthanavasi, paccavekkhanavasiti. Pathamam jhanam yatthicchakam yadicchakam yavadicchakam avajjeti, avajjanaya dandhayitattam natthiti **avajjanavasi**. Pathamam jhanam yatthicchakam ...pe... samapajjati, samapajjanaya dandhayitattam natthiti **samapajjanavasi**. Evam sesapi vittharetabba.

Ayam panettha atthappakasana, pathamajjhanato vutthaya pathamam vitakkam avajjayato bhavavgam upacchinditva uppannavajjananantaram vitakkarammananeva cattari pabca va javanani javanti. Tato dve bhavavgani, tato puna vicararammanam avajjanam, vuttanayaneva javananiti evam pabcasu jhanavgesu yada niranteram cittam pesetum sakkoti, athassa **avajjanavasi** siddha hoti. Ayam pana matthakappatta vasi Bhagavato yamakapatihariye labbhati (CS:pg.1.150) abbesam va evarupe kale. Ito param sighthara avajjanavasi nama natthi.

Ayasmato pana Mahamoggallanassa Nandopanandanagarajadamane viya sigham samapajjanasamatthata **samapajjanavasi** nama.

Accharamattam va dasaccharamattam va khamam thapetum samatthata **adhitthanavasi** nama. Tatheva lahum vutthatum samatthata **vutthanavasi** nama. Tadubhayadassanattam Buddharakkhitattherassa vatthum kathetum vattati.

(Vism.155.) So hayasma upasampadaya atthavassiko hutva therambatthale maharohanaguttattherassa gilanupatthanam agatanam timsamattanam iddhimantasahassanam majjhe nisinno therassa yagum patiggahayamanam upatthakanagarajanam gahessamiti akasato pakkhandantam supannarajanam disva tavadeva pabbatam nimminitva nagarajanam bahayam gahetva tattha pavisi. Supannaraja pabbate paharam datva palayi. Mahathero aha—“sace, avuso, Buddharakkhito nabhavissa, sabbeva garayha assama”ti.

Paccavekkhanavasi pana avajjanavasiya eva vutta. Paccavekkhanajavananeva hi tattha avajjananantaraniti.

Dutiyajjhanakatha 第二禪論

79. Imasu pana pabcasu vasisu cinnavasina pagunapathamajjhanato vutthaya “ayam samapatti asannanivaranapaccatthika, vitakkavicaranam olarikatta avgadubbala”ti ca tattha dosam disva dutiyajjhanam santato manasikatva pathamajjhane nikantim pariyadaya dutiyadhigamaya yogo katabbo. Athassa yada pathamajjhana vutthaya satassa sampajanassa jhanavgani paccavekkhato vitakkavicara olarikato upatthahanti, pitisukhabceva cittekaggata ca santato upatthati, tadassa olarikavgam pahanaya santa-avgapatilabhaya ca tadeva nimittam “pathavi pathavi”ti punappunam manasikaroto “idani dutiyajjhanam uppajjissati”ti bhavavgam upacchinditva tadeva

pathavikasinam arammanam katva manodvaravajjanam uppajjati (CS:pg.1.151) Tato tasmimyevarammāne cattari paṇḍa va javanani javanti, yesamavasane ekam rupavacaram dutiyajjhanikam. Sesani vuttappakaraneva kamavacarāniti.

Ettavata cesa vitakkavicaranam vupasama ajjhāttam sampasadanam cetaso ekodibhavam avitakkam avicaram samādhijam pītisukham dutiyam jhanam upasampajja viharati. Evamanena dvavgaṇipāhinam tīvagasamānagatam tividhakalyanam dasalakkhanasampannam dutiyam jhanam adhigatam hoti pathavikasinam.

(Vism.156.) 80. Tattha **vitakkavicaranam vupasamati** vitakkassa ca vicarassa cati imesam dvinnam vupasama samatikkama, dutiyajjhanakkhane apatubhavati vuttam hoti. Tattha kibcapi dutiyajjhane sabbepe pathamajjhanadhamma na santi. Abbeyeva hi pathamajjhane phassadayo, abbe idha. Olarikassa pana olarikassa avgassa samatikkama pathamajjhanato paresam dutiyajjhanadinam adhigamo hotiti dipanāttam “vitakkavicaranam vupasama”ti evam vuttanti veditabbam.

Ajjhāttanti idha niyakajjhāttamādhīpetam. Vibhavge pana “ajjhāttam paccattān”ti (vibha.573=Vbh.258.) ettakameva vuttam. Yasma ca niyakajjhāttamādhīpetam, tasma attani jātam attano santane nibbāttanti ayamettha attho. **Sampasadananti** sampasadanam vuccati saddha. Sampasadanayogato jhānampi sampasadanam. Nilavānāyogato nilavāttam viya. Yasma va tam jhanam sampasadanāsamānagatatta vitakkavicārakkhobhavupasamanena ca cetaso sampasadayati, tasmāpi sampasadananti vuttam. Imasmīca atthavikappe sampasadanam cetasoti evam padasambandho veditabbo. Purimasmim pana atthavikappe cetasoti etam ekodibhavena saddhim yojetabbam.

Tatrayamāttahajjana, eko udetīti ekodi, vitakkavicārehi anajjharulhatta aggo settho hutva udetīti attho. Setthopi hi loke ekoti vuccati. Vitakkavicāravirahato va eko asahajo hutva itipi vattum vattati. Atha va sampayuttadhamme udayatīti udi, utthapetīti attho. Setthātthēna eko ca so udi cati ekodi, samādhissētam (CS:pg.1.152) adhivacanam. Iti imam ekodim bhaveti vaddhetīti idam dutiyajjhanam ekodibhavam. So panayam ekodi yasma cetaso, na sattassa, na jīvassa, tasma etam cetaso ekodibhavanti vuttam.

Nanu cayam saddha pathamajjhanēpi atthi, ayabca ekodinamako samādhī, atha kasma idameva “sampasadanam cetaso ekodibhavabca”ti vuttanti. Vuccate, adubhi (Vism.157.) pathamajjhanam vitakkavicārakkhobhena vicitaravgasamakulamiva jālam na suppasannam hoti, tasma satiyapi saddhaya “sampasadanān”ti na vuttam. Na suppasannattayeva cettha samādhīpi na sutthu pakato, tasma “ekodibhavan”tipi na vuttam. Imasmim pana jhane vitakkavicārāpalibodhabhāvena laddhokassa balavati saddha, balavasaddhasahajāpatilābheneva ca samādhīpi pakato, tasma idameva evam vuttanti veditabbam. Vibhavge pana “**sampasadananti ya saddha saddhana okappana abhippasado. Cetaso ekodibhavanti ya cittassa thīti ...pe... sammāsāmadhi**”ti (vibha.574-5=Vbh.258.) ettakameva vuttam. Evam vuttēna pana tena saddhim ayamāttahavānnāna yatha na virujjhati, ābbadātthu samsandati ceva sameti ca, evam veditabba.

81. Avitakkam avicāranti bhavanāya pāhinatta etasmim, etassa va vitakko natthīti avitakkam. Imināva nayēna avicaram. Vibhavgepi vuttam “**itī ayabca vitakko ayabca vicāro santa honti samitā vupasanta atthavagata ābbhātthavagata appitā byappitā sositā visositā byāntikata, tena vuccati avitakkam avicārān**”ti (vibha.576=Vbh.258.).

Etthaha “nanu ca ‘vitakkavicaranam vupasama’ti imināpi ayamāttā siddho, atha kasma puna vuttam ‘avitakkam avicārān’ti”. Vuccate, evametam siddhovāyamāttā, na panetam tadattadīpakam. Nanu avocumha “olarikassa pana olarikassa avgassa samatikkama pathamajjhanato paresam dutiyajjhanadinam samādhigamo hotiti dassanāttam vitakkavicaranam vupasamati evam vuttān”ti.

Apīca vitakkavicaranam vupasama idam sampasadanam, na kilesakalussiyassa. Vitakkavicārānabca vupasama ekodibhavam, na upacārājjanāmiva nīvaranāppahāna (CS:pg.1.153) pathamajjhanāmiva ca na avgapatubhavati evam sampasādāna-ekodibhavanam hetuparīdīpakamidam vacanam. Tatha vitakkavicaranam vupasama idam avitakkam avicaram, na tatiyacatutthajjhanāni viya cakkhuvibbanādīni viya ca abhavati evam avitakka-avicārābhavassa hetuparīdīpakabca, na vitakkavicārābhavamāttaparīdīpakam. (Vism.158.)

Vitakkavicarabhavamattaparidipakameva pana “avitakkam avicaran”ti idam vacanam. Tasma purimam vatvapi vattabbamevati.

Samadhijanti pathamajjhanasamadhito sampayuttasamadhito va jatanti attho. Tattha kibcapi pathamampi sampayuttasamadhito jatam, atha kho ayameva samadhi “samadhi”ti vattabbatam arahati vitakkavicarakkhobhavirahena ativiya acalatta, suppasannatta ca, tasma imassa vannabhananattham idameva “samadhijan”ti vuttam. Pitisukhanti idam vuttanayameva.

Dutiyanti ganananupubbata dutiyam. Idam dutiyam samapajjatitipi dutiyam. Yam pana vuttam “dvavgavippahinam tivavgasamannagatan”ti, tattha vitakkavicaranam pahanavasena dvavgavippahinata veditabba. Yatha ca pathamajjhanassa upacarakkhane nivaranaani pahiyanti, na tatha imassa vitakkavicara. Appanakkhaneyeva ca panetam vina tehi uppajjati. Tenassa te “pahanavgan”ti vuccanti. Piti sukham cittekaggatati imesam pana tinnam uppattivasena tivavgasamannagatata veditabba. Tasma yam Vibhavge “**jhananti sampasado piti sukham cittassa ekaggata**”ti (vibha.580=**Vibh.p.258**) vuttam, tam saparikkharam jhanam dassetum pariyayena vuttam. Thapetva pana sampasadanam nippariyayena upanijjhanalakhanappattanam avganam vasena tivavgikameva etam hoti. Yathaha–“**katamam tasmim samaye tivavgikam jhanam hoti, piti sukham cittassa ekaggata**”ti (dha.sa.161 vibha.628=**Vbh.265.**). Sesam pathamajjhane vuttanayameva.

Tatiyajjhanakatha 第三禪論

82. Evamadhigate pana tasmimpi vuttanayeneva pabcahakarehi cinnavasina hutva pagunadutiyajjhanato vutthaya “**ayam samapatti asannavitakkavicarapaccatthika, ‘yadeva tattha pitigatam cetaso uppilavitam, etenetam** (CS:pg.1.154) **olarikam akkhayati**”ti (di.ni.1.96=**D.1./I.37.**) vuttaya pitiya olarikatta avgadubbala”ti ca tattha dosam disva tatiyajjhanam santato manasikariva dutiyajjhane nikantim pariyadaya tatiyadhigamaya yogo katabbo. Athassa yada dutiyajjhanato vutthaya satassa (**Vism.159.**)sampajanassa jhanavgani paccavekkhato piti olarikato upatthati, sukhabceva ekaggata ca santato upatthati. Tadassa olarikavgappahanaya santa-avgapatilabhaya ca tadeva nimittam “pathavi pathavi”ti punappunam manasikaroto “idani tatiyajjhanam uppajjissati”ti bhavavgam upacchinditva tadeva pathavikasinam arammanam katva manodvaravajjanam uppajjati. Tato tasmimyevarammame cattari pabca va javanani javanti, yesam avasane ekam rupavacaram tatiyajjhanikam, sesani vuttanayeneva kamavacaraniti. Ettavata ca panesa “**pitiya ca viraga upekkhako ca viharati sato ca sampajano, sukhabca kayena patisamvedeti, yam tam ariya acikkhanti upekkhako satima sukhavihariti, tatiyam jhanam upasampajja viharatiti**” (di.ni.1.230=**D.2./I.75.** ; dha.sa.163). Evamanena ekavavippahinam duvavgasamannagatam tividhakalyanam dasalakkhanasampannam tatiyam jhanam adhigatam hoti pathavikasinam.

83. Tattha **pitiya ca viragati** virago nama vuttappakaraya pitiya jigucchanam va samatikkamo va. Ubhinna pana antara casaddo sampindanatto, so vupasamam va sampindeti vitakkavicaranam vupasamam va. Tattha yada vupasamameva sampindeti, tada “pitiya ca viraga kibca bhiyyo vupasama ca”ti evam yojana veditabba. Imissa ca yojanaya virago jigucchanatto hoti, tasma “pitiya jigucchana ca vupasama ca”ti ayamatto datthabbo. Yada pana vitakkavicaravupasamam sampindeti, tada “pitiya ca viraga, kibca bhiyyo vitakkavicaranabca vupasama”ti evam yojana veditabba. Imissa ca yojanaya virago samatikkamanatto hoti, tasma “pitiya ca samatikkama vitakkavicaranabca vupasama”ti ayamatto datthabbo.

Kamabcete vitakkavicara dutiyajjhaneyeva vupasanta, imassa pana jhanassa maggaparidipanattham vannabhananatthabacetam vuttam. Vitakkavicaranabca vupasamati hi vutte idam pabbayati, nuna vitakkavicaravupasamo maggo imassa (CS:pg.1.155) jhanassati. Yatha ca tatiye ariyamagge appahinanampi sakkayaditthadinam “**pabcanam orambhagiyanam samyojananam pahana**”ti (di.ni.1.373 ma.ni.2.133 sam.ni.5.184 a.ni.3.88) evam pahanam vuccamanam (**Vism.160.**) vannabhananam hoti, tadadhigamaya ussukkanam ussahajanakam, evameva idha avupasantanampi vitakkavicaranam vupasamo vuccamano vannabhananam hoti.

Tenayamattho vutto “pitiya ca samatikkama vitakkavicaranabca vupasama”ti.

84. **Upekkhako ca viharatī**ti ettha upapattito ikkhatīti upekkha. Samam passati, apakkhapatita hutva passatīti attho. Taya visadaya vipulaya thamagataya samannagatatta tatiyajjhanasamavgi upekkhakoti vuccati.

Upekkha pana dasavidha hoti chalavgupekkha, brahmaviharupekkha, bojjhavgupekkha, viriyupekkha, savkharupekkha, vedanupekkha, vipassanupekkha, tatramajjhatsupekkha, jhanupekkha, parisuddhupekkhati.

(1) Tattha ya “idha, bhikkhave, bhikkhu cakkhuna rupam disva neva sumano hoti, na dummano, upekkhako ca viharati sato sampajano”ti (a.ni.6.1=A.6.1./III,279. ; D.33./III,250 ; A.4.195./II,198.) evamagata khinasavassa chasu dvaresu itthanitthachalarammanapathe parisuddhapakatibhavavijahanakarabhuta upekkha, ayam **chalavgupekkha** nama.

(2) Ya pana “upekkhasahagatena cetasa ekam disam pharitva viharati”ti (di.ni.1.556=D.13./I,251 ; ma.ni.1.77=M.40./I,283) evamagata sattesu majjhattakarabhuta upekkha, ayam **brahmaviharupekkha** nama.

(3) Ya “upekkhasambojjhavgam bhaveti vivekanissitan”ti (ma.ni.1.27=M.2./I,11. ; S.43.12./IV,367 ; S.46.1./V,64. ; S.46.11./V,78. etc) evamagata sahajatadhammanam majjhattakarabhuta upekkha, ayam **bojjhavgupekkha** nama.

(4) Ya (CS:pg.1.156) pana “kalenakalam upekkhanimittam manasikaroti”ti (a.ni.3.103=A.3.100./I,257.) evamagata anaccaraddhanatisithilaviriyasavkhata upekkha, ayam **viriyupekkha** nama.

(5) Ya “kati savkharupekkha samathavasena uppajjanti, kati savkharupekkha vipassanavasena uppajjanti Attha savkharupekkha samathavasena uppajjanti. ¹ Dasa savkharupekkha vipassanavasena uppajjanti”ti (pati.ma.1.57=Pts.64) evamagata (Vism.161.) nīvaranadipatisavkhasantitthana gahane majjhattabhuta upekkha, ayam **savkharupekkha** nama.

(6) Ya pana “yasmim samaye kamavacaram kusalam cittam uppannam hoti upekkhasahagatan”ti (dha.sa.150=Dhs.156.) evamagata adukkhamasukhasabbita upekkha, ayam **vedanupekkha** nama.

(7) Ya “yadatthi yam bhutam, tam pajahati, upekkham patilabhati”ti (ma.ni.3.71=M.106./II,265. ; a.ni.7.55=A.7.52./IV,70) evamagata vicinane majjhattabhuta upekkha, ayam **vipassanupekkha** nama.

(8) Ya pana chandadisu yevapanakesu agata sahajatanam samavahitabhuta upekkha, ayam **tatramajjhatsupekkha** nama.

(9) Ya “upekkhako ca viharati”ti (di.ni.1.95=D.1./I,37. ; di.ni.1.230=D.2./I,75. ; dha.sa.163) evamagata aggasukhepi tasmim apakkhapatajanani upekkha, ayam **jhanupekkha** nama.

(10) Ya pana “upekkhasatiparisuddhim catuttham jhanan”ti (di.ni.1.232 dha.sa.165 ; D.2./I,75. , D.3./I,100 , D.9./I,183. , D.10./I,207 , D.17./II,186 , D.22./II,313. , D.33./III,222. , D.33./III,271. , D.34./III,291.) evamagata sabbapaccanikaparisuddha paccanikavupasamanepi abyaparabhuta upekkha, ayam **parisuddhupekkha** nama.

Tatra chalavgupekkha ca brahmaviharupekkha ca bojjhavgupekkha ca tatramajjhatsupekkha ca jhanupekkha ca parisuddhupekkha ca atthato eka, tatramajjhatsupekkhava hoti. Tena tena avatthabhedena panassa ayam bhedo. Ekassapi sato sattassa kumarayuvatherasenapatirajadivasena bhedo viya. Tasma tasu yattha chalavgupekkha, na tattha bojjhavgupekkhadayo. Yattha va pana bojjhavgupekkha, na tattha chalavgupekkhadayo hontīti

¹ Visuddhimagga-mahatika (CS:pg.1.185) : “Sotapattimaggam patilabhatthaya uppadam pavattam nimittam ayuhanam patisandhim gatim nibbattim upapattim jatim jaram byadhim maranam sokam paridevam upayasam. Sotapattiphalasamapattatthaya uppadam pavattam ...pe... arahattamaggam patilabhatthaya uppadam ...pe... upayasam ...pe... arahattaphalasamapattatthaya subbataviharasamapattatthaya animittaviharasamapattatthaya uppadam pavattam nimittam ayuhanam patisandhim gatim nibbattim upapattim jatim jaram byadhim maranam sokam paridevam upayasam patisavkha santitthana pabba savkharupekkhasu banan”ti evamagata ima **dasa vipassanavasena uppajjanti**.

veditabba.

Yatha (CS:pg.1.157) cetasamatthato ekibhavo, evam savkharupekkha vipassanupekkhanampi. Pabba eva hi sa kiccavasena dvidha bhinna. Yatha hi purisassa sayam geham pavittham sappam ajapadadandam gahetva pariyesamanassa tam thusakotthake nipannam disva “sappo nu kho, no”ti avalokentassa sovattikattayam disva nibbematikassa “sappo, na sappo”ti (Vism.162.) vicinane majjhata hoti, evameva ya araddhavi-passakassa vipassanabanena lakkhanattaye ditthe savkharanam aniccabhavadivicinane majjhata uppajati, ayam **vipassanupekkha** nama. Yatha pana tassa purisassa ajapadadandena galham sappam gahetva “kim taham imam sappam avihethento attanabba imina adamsapento mubceyyan”ti mubcanakameva pariyesato gahane majjhata hoti. Evameva ya lakkhanattayassa ditthatta aditte viya tayo bhava passato savkharaggahane majjhata, ayam **savkharupekkha** nama. Iti vipassanupekkhaya siddhaya savkharupekkhapi siddhava hoti. Imina panesa vicinanaggahanesu majjhata savkhatena kiccena dvidha bhinnati. Viriyupekkha pana vedanupekkha ca abbamabbabba avasesahi ca atthato bhinna evati.

Iti imasu upekkhasu jhanupekkha idhadhippeta. Sa majjhatalakkhana, anabhogarasa, abyaparapaccupatthana, pitiviragapadatthana. Etthaha, nanu cayamatthato tatramajjhataupekkhava hoti, sa ca pathamadutiya-jjhanesupi atthi. Tasma tatrapa upekkhako ca viharatiti evamayam vattabba siya, sa kasma na vuttati. Aparibhikkhato. Aparibhikkhato tassa tattha kiccam vitakkadihi abhibhuta. Idha panayam vitakkavicarapitihī anabhibhuta ukkhittasira viya hutva paribhikkhato jata, tasma vuttati.

Nitthita upekkhako ca viharatiti etassa

Sabbaso atthavannana.

Sabbaso atthavannana 從一切注釋

85. Idani **sato ca sampajanoti** ettha saratiti sato. Sampajanatiti sampajano. Puggalena sati ca sampajabbabba vuttam. Tattha saranalakkhana sati, asammussanarasa, arakkhapaccupatthana. Asammohalakkhanam sampajabbam, tiranarasam, pavicayapaccupatthanam.

Tattha (CS:pg.1.158) kibcapi idam satisampajabbam purimajjhanesupi atthi. Mutthasatissa hi asampajanassa upacaramattampi na sampajati, pageva appana. Olarikatta pana tesam jhananam bhumiya viya purisassa cittassa gati sukha hoti, abyattam tattha satisampajabbakiccam. (Vism.163.) Olarikavagappahanena pana sukhumatta imassa jhanassa purisassa khuradharayam viya satisampajabbakiccapariggahita eva cittassa gati icchitabbati idheva vuttam. Kibba bhiyyo, yatha dhenupago vaccho dhenuto apanito arakkhiyamano punadeva dhenum upagacchati, evamidam tatiya-jjhanasukham pitito apanitam, tam satisampajabbarakkhena arakkhiyamam punadeva pitim upagaccheyya, pitisampayuttameva siya. Sukhe vapi satta sarajjanti, idabba atimadhuram sukham, tato param sukhabhava. Satisampajabbanubhavena panettha sukhe asarajjana hoti, no abbathati imampi atthavisesam dassetum idamidheva vuttanti veditabbam.

Idani **sukhabba kayena patisamvedetiti** ettha kibcapi tatiya-jjhanasamavgino sukhapatisamvedanabhogo natthi. Evam santapi yasma tassa namakayena sampayuttam sukham. Yam va tam namakayasampayuttam sukham, tamsamutthanenassa yasma atipanitena rupena rupakayo phuto, yassa phutatta jhana vutthitopi sukham patisamvedeyya. Tasma etamattham dassento sukhabba kayena patisamvedetiti aha.

86. Idani **yam tam ariya acikkhanti upekkhako satima sukhavihariti** ettha yamjhanahetu yamjhanakarana tam tatiya-jjhanasamavgipuggalam Buddhaya ariya acikkhanti desenti pabbapenti patthapenti vivaranti vibhajanti uttanikaronti pakasenti, pasamsantiti adhippayo. Kinti? Upekkhako satima sukhavihariti. Tam tatiyam jhanam upasampajja viharatiti evamettha yojana veditabba.

Kasma pana tam te evam pasamsantiti? Pasamsarahato. Ayabhi yasma atimadhurasukhe sukhaparamippatthepi tatiya-jjhanu upekkhako, na tattha sukhahisavgena akaddhiyati. Yatha ca

piti na uppajjati, evam upatthitasatitaya satima. Yasma ca ariyakantam ariyajanasevitameva ca asamkilittham sukham namakayena patisamvedeti, tasma pasamsaraho hoti (CS:pg.1.159) Iti pasamsarahato nam ariya te (Vism.164.) evam pasamsahetubhute gune pakasento “upekkhako satima sukhavihari”ti evam pasamsantiti veditabbam.

Tatiyanti ganananupubbata tatiyam, idam tatiyam samapajjatitipi tatiyam. Yam pana vuttam “ekavgavippahinam duvavgasamannagatan”ti, ettha pitiya pahanavasena ekavgavippahinata veditabba Sa panesa dutiyajjhanassa vitakkavicara viya appanakkhaneyeva pahiyati. Tena nassa sa pahanavganti vuccati. Sukham cittekaggatati imesam pana dvinnam uppattivasena duvavgasamannagatata veditabba. Tasma yam Vibhavge “jhananti upekkha sati sampajabbam sukham cittassekaggata”ti (vibha.591=Vibh.p.260.) vuttam, tam saparikkharam jhanam dassetum pariyayena vuttam. Thapetva pana upekkhasatisampajabbani nippariyayena upanijjhanalakkhanappattanam avganam vasena duvavgikamevetam hoti. Yathaha—“katamam tasmim samaye duvavgikam jhanam hoti, sukham cittassekaggata”ti (dha.sa.163 vibha.624=Vibh.p.264.). Sesam pathamajjhane vuttanayameva.

Catutthajjhanakatha 第四禪論

87. Evamadhigate pana tasmimpi vuttanayeneva pabcahakarehi cinnavasina hutva pagunatatijjhanato vutthaya “ayam samapatti asannapitipaccatthika, ‘yadeva tattha sukhamiti cetaso abhogo, etenetam olarikam akkhayati’ti (di.ni.1.96=D.1./I,37) evam vuttassa sukhassa olarikatta avgadubbala”ti ca tattha dosam disva catuttham jhanam santato manasikatva tatiyajjhane nikantim pariyadaya catutthadhigamaya yogo katabbo. Athassa yada tatiyajjhanato vutthaya satassa sampajanassa jhanavani paccavekkhato cetasikasomanassasavkhatam sukham olarikato upatthati, upekkhavedana ceva cittekaggata ca santato upatthati, tadassa olarikavgappahanaya santa-avgapatilabhaya ca tadeva nimittam “pathavi pathavi”ti punappunam manasikaroto “idani catuttham jhanam uppajjissati”ti bhavavgam upacchinditva tadeva pathavikasinam arammanam katva manodvaravajjanam uppajjati. Tato tasmimyevarammane cattari pabca va javanani (Vism.165.) uppajjanti (CS:pg.1.160) yesam avasane ekam rupavacaram catutthajjhanikam, sesani vuttappakaraneva kamavacarani. Ayam pana viseso, yasma sukhavedana adukkhamasukhaya vedanaya asevanapaccayena paccayo na hoti, catutthajjhane ca adukkhamasukhaya vedanaya uppajjitabbam, tasma tani upekkhavedanasampayuttani honti. Upekkhasampayuttattayeve cettha pitipi parihayati. Ettavata cesa “sukhassa ca pahana dukkhassa ca pahana pubbeva somanassadomanassanam atthavgama adukkhamasukham upekkhasatiparisuddhim catuttham jhanam upasampajja viharati” (di.ni.1.232(D.2./I,75.) dha.sa.165). Evasmanena ekavgavippahinam duvavgasamannagatam tividhakalyanam dasalakkhanasampannam catuttham jhanam adhigatam hoti pathavikasinam.

88. Tattha **sukhassa ca pahana dukkhassa ca pahanati** kayikasukhassa ca kayikadukkhassa ca pahana. **Pubbeva**ti tabca kho pubbeva, na catutthajjhanakkhane. **Somanassadomanassanam atthavgama**ti cetasikasukhassa ca cetasikadukkhassa cati imesampi dvinnam pubbeva atthavgama, pahana icceva vuttam hoti.

Kada pana nesam pahanam hotiti. Catunnam jhananam upacarakkhane. Somanassabhi catutthajjhanassa upacarakkhaneyeva pahiyati. Dukkhadomanassasukhani pathamadutiyatatijjhananam upacarakkhanesu. Evametesam pahanakkamena avuttanampi indriyavibhavge pana indriyanam uddesakkameneva idhapi vuttanam sukhadukkhasomanassadomanassanam pahanam veditabbam.

Yadi panetani tassa tassa jhanassa upacarakkhaneyeva pahiyanti, atha kasma “kattha cuppannam dukkhindriyam aparisesam nirujjhati, idha, bhikkhave, bhikkhu vivicceva kamehipi ...pe... pathamam jhanam upasampajja viharati. Ettha cuppannam dukkhindriyam aparisesam nirujjhati. Kattha cuppannam domanassindriyam sukhindriyam somanassindriyam aparisesam nirujjhati, idha, bhikkhave, bhikkhu sukhassa ca pahana ...pe... catuttham jhanam upasampajja viharati, ettha cuppannam (Vism.166.) somanassindriyam aparisesam nirujjhati”ti (sam.ni.5.510=S.48.40/V,213f.) evam jhanesveva nirodho vuttoti? Atisayanirodhatta.

Atisayanirodho hi nesam pathamajjhanadisū, na nirodhoyeva. Nirodhoyeva pana upacarakkhane, natisayanirodho.

Tatha (CS:pg.1.161) hi nanavajjane pathamajjhanupacare niruddhassapi dukkhindriyassa damsamakasadisamphassena va visamasanupatapena va siya uppatti, na tveva anto-appanayam. Upacare va niruddhampetam na sutthu niruddham hoti, patipakkhena avihatatta. Anto-appanayam pana pitipharanena sabbo kayo sukhokkanto hoti, sukhokkantakayassa ca sutthu niruddham hoti dukkhindriyam, patipakkhena vihatatta. Nanavajjaneyeva ca dutiyajjhanupacare pahinassa domanassindriyassa yasma etam vitakkavicarapaccayepi kayakilamathe cittupaghate ca sati uppajjati. Vitakkavicarabhava ca neva uppajjati. Yattha pana uppajjati, tattha vitakkavicarabhava, appahina eva ca dutiyajjhanupacare vitakkavicarati tatthassa siya uppatti, na tveva dutiyajjhane, pahinapaccayatta. Tatha tatiyajjhanupacare pahinassapi sukhindriyassa pitisamutthanapanitarupaphutakayassa siya uppatti, na tveva tatiyajjhane. Tatiyajjhane hi sukhassa paccayabhuta piti sabbaso niruddhati. Tatha catutthajjhanupacare pahinassapi somanassindriyassa asannatta appanappattaya upekkhaya abhavana samma anatikkantatta ca siya uppatti, na tveva catutthajjhane. Tasma eva ca etthuppannam dukkhindriyam aparisesam nirujjhatiti tattha tattha aparisesaggahanam katanti.

Etthaha “athevam tassa tassa jhanassupacare pahinapi eta vedana idha kasma samahata”ti? Sukhaggahanattham. Ya hi ayam adukkhamasukhanti ettha adukkhamasukha vedana vutta, sa sukhuma duvibbeyya na sakka sukhena gahetum, tasma yatha nama dutthassa yatha va tatha va upasavkamtva gahetum asakkuneyyassa gonassa sukhaggahanattham gopo ekasmim vaje sabba gavo (Vism.167.) samaharati, athekekam niharanto patipatiya agatam “ayam so ganhatha nan”ti tampi gahayati, evameva Bhagava sukhaggahanattham sabba eta samahari. Evabhi samahata eta dassetva yam neva sukham na dukkham na somanassam na domanassam, ayam adukkhamasukha vedanati sakka hoti esa gahayitum.

Apica adukkhamasukhaya cetovimuttiya paccayadassanathabcapī eta vuttati veditabba. Dukkappahanadayo hi tassa paccaya. Yathaha—“cattaro (CS:pg.1.162) kho, avuso, paccaya adukkhamasukhaya cetovimuttiya samapattiya. Idhavuso, bhikkhu sukhassa ca pahana ...pe... catuttham jhanam upasampajja viharati. Ime khvavuso, cattaro paccaya adukkhamasukhaya cetovimuttiya samapattiya”ti (ma.ni.1.458=M.43./I,296.).

Yatha va abbattha pahinapi sakkayaditthi-adayo tatiyamaggassa vannabhananattham tattha pahinati vutta, evam vannabhananatthampetassa jhanassetā idha vuttatipi veditabba.

Paccayaghatena va ettha ragadosanamatidurabhavam dassetumpeta vuttati veditabba. Etasu hi sukham somanassassa paccayo, somanassam ragassa. Dukkham domanassassa paccayo, domanassam dosassa. Sukhadighatena cassa sappaccaya ragadosa hatati atidure hontiti.

Adukkhamasukhanti dukkhabhavana adukkham. Sukhabhavana asukham. Etenettha dukkhasukhapatipakkhabhutam tatiyavedanam dipeti, na dukkhasukhabhavamattam. Tatiyavedana nama adukkhamasukha upekkhatipi vuccati. Sa itthanitthaviparitanubhavanalakkhana, majjhatarasa, avibhutapaccupatthana, sukhadukkhanirodhapadatthanati veditabba.

89. Upekkhasatiparisuddhanti upekkhaya janitasatiya parisuddhim. Imasmibhi jhane suparisuddha sati, ya ca tassa satiya parisuddhi, sa upekkhaya kata, na abbena. Tasma etam “upekkhasatiparisuddhin”ti vuccati. Vibhavgepi vuttam “ayam sati imaya upekkhaya visada hoti parisuddha pariyodata. Tena vuccati upekkhasatiparisuddhi”ti (vibha.597=Vibh.p.261.). Yaya (Vism.168.) ca upekkhaya ettha satiya parisuddhi hoti, sa atthato tatramajjhataiveditabba. Na kevalacettha taya satiyeva parisuddha, apica kho sabbepi sampayuttadhamma, sasisena pana desana vutta.

Tattha kibcapi ayam upekkha hetthapi tisu jhanesu vijjati. Yatha pana diva suriyappabhabbhivha sommabhavana ca attano upakarakattena va (CS:pg.1.163) sabhagaya rattiya alabha diva vijjamanapi candalekha aparissuddha hoti apariyodata, evamayampi tatramajjhattupekkhacandalekha vitakkadipaccanikadhammatejabbhivha sabhagaya ca upekkhavedanarattiya appatilabha vijjamanapi pathamadijjhanabhedesu aparissuddha hoti. Tassa ca aparissuddhaya diva aparissuddhacandalekhaya pabha viya sahajatapi sati-adayo aparissuddhava

honti. Tasma tesu ekampi “upekkhasatiparisuddhin”ti na vuttam. Idha pana vitakkadipaccanikadhammatejabhivhabhava sabhagaya ca upekkhavedanarattiya patilabha ayam tatramajjhattupekkhacandalekha ativiya parisuddha. Tassa parisuddhatta parisuddhacandalekhaya pabha viya sahajatapi sati-adayo parisuddha honti pariyodata. Tasma idameva “upekkhasatiparisuddhin”ti vuttanti veditabbam.

Catutthanti ganananupubbata catuttham. Idam catuttham samapajjatitipi catuttham. Yam pana vuttam “ekavgavippahinam duvavgasamannagatan”ti, tattha somanassassa pahanavasena ekavgavippahinata veditabba. Tabca pana somanassam ekavithiyam purimajavanesuyeva pahiyati. Tenassa tam pahanavganti vuccati. Upekkhavedana cittassekaggatati imesam pana dvinnam uppattivasena duvavgasamannagatata veditabba. Sesam pathamajjhane vuttanayameva. Esa tava catukkajjhane nayo.

Pabcakajjhanakatha 第五禪論

90. Pabcakajjhanam pana nibbattentena pagunapathamajjhanato vutthaya “ayam samapatti asannanivaranapaccatthika, vitakkassa olarikatta avgadubbala”ti ca tattha dosam disva dutiyajjhanam santato manasikaritva pathamajjhane nikantim pariyadaya dutiyadhigamaya yogo katabbo. Athassa yada pathamajjhane vutthaya satassa sampajanassa jhanavngani paccavekkhato vitakkamattam olarikato upatthati, vicaradayo santato. Tadassa olarikavgappahanaya santavgapatilabhaya ca tadeva nimittam “pathavi pathavi”ti punappunam manasikaroto vuttanayeneva dutiyajjhanam uppajjati. Tassa vitakkamattameva pahanavgam. Vicaradini cattari samannagatavngani. Sesam vuttappakaramameva.

Evamadhigate (CS:pg.1.164) pana tasmimpi vuttanayeneva pabcahakarehi cinnavasina hutva pagunadutiyajjhanato vutthaya “ayam samapatti asannavitakkapaccatthika, vicarassa olarikatta avgadubbala”ti ca tattha dosam (Vism.169.) disva tatiyam jhanam santato manasikaritva dutiyajjhane nikantim pariyadaya tatiyadhigamaya yogo katabbo. Athassa yada dutiyajjhanato vutthaya satassa sampajanassa jhanavngani paccavekkhato vicaramattam olarikato upatthati, piti-adini santato. Tadassa olarikavgappahanaya santavgapatilabhaya ca tadeva nimittam “pathavi pathavi”ti punappunam manasikaroto vuttanayeneva tatiyam jhanam uppajjati. Tassa vicaramattameva pahanavgam catukkanayassa dutiyajjhane viya piti-adini tini samannagatavngani. Sesam vuttappakaramameva.

Iti yam catukkanaye dutiyam, tam dvidha bhinditva pabccakanaye dutiyabceva tatiyabca hoti. Yani ca tattha tatiyacatutthani, tani ca catutthapabcamani honti. Pathamam pathamamevati.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanadhikare Pathavikasinaniddeso nama Catuttho paricchedo.

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5. Sesakasinaniddeso 第五 說餘遍品

2. Apokasinakatha (2) 水遍

(Vism.170.)

91. Idani (CS:pg.1.165) pathavikasinanantare apokasine vittharakatha hoti. Yatheva hi pathavikasinam, evam apokasinampi bhavetukamena sukhanisinnena apasmim nimittam ganhitabbam, kate va akate vati sabbam vittharetabbam. Yatha ca idha, evam sabbattha. Ito parabhi ettakampi avatva visesamattameva vakkhama.

Idhapi pubbekatadhikarassa pubbavato akate apasmim pokkharaniya va talake va loniyam va samudde va nimittam uppajjati Culasivattherassa viya. Tassa kirayasmato labhasakkaram pahaya vivittavasam vasissamiti mahatitthe navamaruhitva jambudipam gacchato antara mahasamuddam olokayato tappatibhagam kasinanimittam udapadi.

Akatadhikarena cattaro kasinadose pariharantena nilapitalohitodatavannanamabbataravannam apam agahetva yam pana bhumim asampattameva akase suddhavatthena gahitam udakam, abbam va tatharupam vippasannam anavilam, tena pattam va kundikam va samatittikam puretva viharapaccante vuttappakare paticchane okase thapetva sukhanisinnena na vanno paccavekkhitabbo. Na lakkhanam manasi katabbam. Nissayasavannameva katva ussadavasena pannattidhamme cittam thapetva ambu, udakam, vari, salilanti-adisu aponamesu pakatanamavaseneva “apo apo”ti bhavetabbam.

Tassevam bhavayato anukkamena vuttanayeneva nimittadvayam uppajjati. Idha pana uggahanimittam calamanam viya upatthati, (Vism.171.) sace phenapupphulakamissam udakam hoti, tadisameva upatthati, kasinadoso pabbayati. Patibhaganimittam pana nipparipphandam akase thapitamanitalavantam viya manimayadasamandalamiva ca hutva upatthati. So tassa saha upatthaneneva (CS:pg.1.166) upacarajjhanam, vuttanayeneva catukkapabcakajjhanani ca papunatiti. Apokasinam.

3. Tejokasinakatha (3) 火遍

92. Tejokasinam bhavetukamenapi tejasim nimittam ganhitabbam. Tattha katadhikarassa pubbavato akate nimittam ganhantassa dipasikhaya va uddhane va pattapacanatthane va davadahe va yattha katthaci aggijalam olokontassa nimittam uppajjati cittaguttattherassa viya. Tassa hayasmato dhammassavanadivase uposathagaram pavitthassa dipasikham olokontasseva nimittam uppajji.

Itarena pana katabbam. Tatridam karanavidhanam, siniddhani saradaruni phaletva sukkhapetva ghatikam ghatikam katva patirupam rukkhamulam va mandapam va gantva pattapacanakarena rasim katva alimpetva katasarake va camme va pate va vidatthicaturavgulappamanam chiddam katabbam. Tam purato thapetva vuttanayeneva nisiditva hettha tinakattham va upari dhumasikham va amanasikaritva vemajjhe ghanajalaya nimittam ganhitabbam, nilanti va pitanti vati-adivasena vanno na paccavekkhitabbo, unhattavasena lakkhanam na manasi katabbam. Nissayasavannameva katva ussadavasena pannattidhamme cittam thapetva pavako, kanhavattani, jatavedo, hutasanoti-adisu agginamesu pakatanamavaseneva “tejo tejo”ti bhavetabbam.

Tassevam bhavayato anukkamena vuttanayeneva nimittadvayam uppajjati. Tattha uggahanimittam jalam chijjitva chijjitva patanasadisam hutva upatthati. (Vism.172.) Akate ganhantassa pana kasinadoso pabbayati, alatakhandam va avgarapindo va charika va dhumo va upatthati. Patibhaganimittam niccalam akase thapitarattakambalakkhandam viya suvannatalavantam viya kabcanatthambho viya ca upatthati. So tassa saha upatthaneneva

upacarajjhanam, vuttanayeneva catukkapabcakajjhanani ca papunatiti. Tejokasinam.

4. Vayokasinakatha (4) 風遍

93. Vayokasinam (CS:pg.1.167) bhavetukamenapi vayusmim nimittam ganhitabbam. Tabca kho ditthavasena va phutthavasena va. Vuttabhetam atthakathasu “vayokasinam ugganhanto vayusmim nimittam ganhati, ucchaggam va eritam sameritam upalakkheti, velaggam va ...pe... rukkhaggam va kesaggam va eritam sameritam upalakkheti, kayasmim va phuttham upalakkheti”ti. Tasma samasisatthitam ghanapattam ucchum va velum va rukkham va caturavgulappamanam ghanakesassa purisassa sisam va vatena pahariyamanam disva “ayam vato etasmim thane paharati”ti satim thapetva, yam va panassa vatapanantarikaya va bhittichiddena va pavisitva vato kayappadesam paharati, tattha satim thapetva vatamaluta-aniladisū vayunamesu pakatanamavaseneva “vato vato”ti bhavetabbam. Idha uggahanimittavaddhanato otaritamattassa payasassa usumavattisadisam calam hutva upatthati. Patibhaganimittam sannisinnaṃ hoti niccalam. Sesam vuttanayeneva veditabbanti. Vayokasinam.

5. Nilakasinakatha (5) 青遍

94. Tadanantaram pana nilakasinam ugganhanto nilakasmim nimittam ganhati pupphasmim va vatthasmim va vannadhatuya vati vacanato katadhikarassa pubbavato tava tatharupam malagaccham va pujathanesu pupphasantharam va (Vism.173.) nilavatthamaninam va abbataṃ disvava nimittam uppajjati. Itarena niluppalagirikannikadini pupphani gaheva yatha kesaram va vantam va na pabbayati, evaṃ cavgotakam va karandapatalam va pattehiyeva samatittikam pureva santharitabbam. Nilavannena va vatthena bhandikam bandhitva puretābham. Mukhavattiyam va assa bheritalamiva bandhitābham. Kamsanilapalasanila-abjananilanam va abbatarena dhatuna pathavikasine vuttanayena samharimam va bhittiyamyeva va kasinamandalam katva visabhagavannena paricchinditābham. Tato pathavikasine vuttanayena “nilam nilan”ti manasikaro pavattetabbo. Idhapi uggahanimittam kasinadoso pabbayati, kesaradandakapattantarikadini upatthahanti. Patibhaganimittam kasinamandalato mubcitva akase (CS:pg.1.168) manitalavantasadisam upatthati. Sesam vuttanayeneva veditabbanti. Nilakasinam.

6. Pitakasinakatha (6) 黃遍

95. Pitakasinepi eseva nayo. Vuttabhetam pitakasinam ugganhanto pitakasmim nimittam ganhati pupphasmim va vatthasmim va vannadhatuya vati. Tasma idhapi katadhikarassa pubbavato tatharupam malagaccham va pupphasantharam va pitavatthadhatunam va abbataṃ disvava nimittam uppajjati cittaguttattherassa viya. Tassa kirayasmato cittalapabbate pattavgapupphehi katam asanapujam passato saha dassaneneva asanappamanam nimittam udapadi. Itarena kanikarapupphadina va pitavatthena va dhatuna va nilakasine vuttanayeneva kasinam katva “pitakam pitakan”ti manasikaro pavattetabbo. Sesam tadisamevati. Pitakasinam.

7. Lohitakasinakatha (7) 赤遍

96. Lohitakasinepi eseva nayo. Vuttabhetam lohitakasinam ugganhanto lohitakasmim nimittam ganhati (Vism.174.) pupphasmim va vatthasmim va vannadhatuya vati. Tasma idhapi katadhikarassa pubbavato tatharupam bandhujivakadimalagaccham va pupphasantharam va lohitakavatthamanidhatunam va abbataṃ disvava nimittam uppajjati. Itarena jayasumanabandhujivakarattakorandakadipupphehi va rattavatthena va dhatuna va nilakasine vuttanayeneva kasinam katva “lohitakam lohitakan”ti manasikaro pavattetabbo. Sesam

tadisamevati. Lohitakasinam.

8. Odatakasinakatha (8) 白遍

97. Odatakasinepi odatakasinam ugganhanto odatasmim nimittam ganhati pupphasmim va vatthasmim va vannadhatuya vati vacanato katadhikarassa tava pubbavato tatharupam malagaccham va vassikasumanadipupphasantharam va kumudapadumarasim va odatavatthadhatunam va abbataram disvava nimittam uppajjati, tipumandalarajatamandalacandamandalesupi uppajjatiyeva. Itarena (CS:pg.1.169) vuttappakarehi odatapupphehi va odatavatthena va dhatuna va nilakasine vuttanayeneva kasinam katva “odatam odatan”ti manasikaro pavattetabbo. Sesam tadisamevati. Odatakasinam.

9. Alokakasinakatha (9) 光明遍

98. Alokakasine pana alokakasinam ugganhanto alokasmim nimittam ganhati bhittichidde va talacchidde va vatapanantarikaya vati vacanato katadhikarassa tava pubbavato yam bhittichiddadinam abbatarena suriyaloko va candaloko va pavisitva bhittiyam va bhumiyam va mandalam samutthapeti, ghanapannarukkhasakhantarena va ghanasakhamandapantarena va nikkhamitva bhumiyameva mandalam samutthapeti, tam disvava nimittam uppajjati. Itarenapi tadeva vuttappakaramobhasamandalam “obhaso obhaso”ti va “aloko aloko”ti va bhavetabbam. Tatha asakkontena ghate dipam jaletva ghatamukham pidahitva ghate chiddam katva bhittimukham thapetabbam. Tena chiddena dipaloko nikkhamitva bhittiyam mandalam karoti, tam (Vism.175.)aloko alokoti bhavetabbam. Idamitarehi ciratthitikam hoti. Idha uggahanimittam bhittiyam va bhumiyam va utthitamandalasadisameva hoti. Patibhaganimittam ghanavippasanna-alokapubjasadisam. Sesam tadisamevati. Alokakasinam.

10. Paricchinnaśakasinakatha (10) 限定虚空遍

99. Paricchinnaśakasinepi aśakasinam ugganhanto aśasasmim nimittam ganhati bhittichidde va talacchidde va vatapanantarikaya vati vacanato katadhikarassa tava pubbavato bhittichiddadisū abbataram disvava nimittam uppajjati. Itarena succhannamandape va cammakatasarakadinam va abbatarasmim vidatthicatūravgulappamanam chiddam katva tadeva va bhittichiddadibhedam chiddam “akaso akaso”ti bhavetabbam. Idha uggahanimittam saddhim bhittipariyantadihi chiddasadisameva hoti, vaddhiyamanampi na vaddhati. Patibhaganimittamakasa-mandalameva hutva upatthati, vaddhiyamanabca vaddhati. Sesam pathavikasine vuttanayeneva veditabbanti. Paricchinnaśakasinam.

Iti (CS:pg.1.170) kasinani dasabalo,
Dasa yaṇi avoca sabbadhammadaso.
Rupavacaramhi catukkapabcakajjhanahetuni.
Evam tani ca tesabca,
Bhavananayamimam veditvāna.
Tesveva yaṃ bhiyyo,
Pakinnakakathapi vibbeyya.

Pakinnakakatha 雜論十遍

100. Imesu hi **pathavikasinasena** ekopi hutva bahudha hotiti-adibhavo, akase va udake va pathavim nimminitva padasa gamanam, thananisajjadikappanam va, paritta-appamananayena abhibhayatanapatilabhoti evamadini ijjhanti.

Apokasinavasena pathaviyaṃ ummujjananimujjanam, udakavutthisamuppadanam,

nadisamuddadinimmanam, pathavipabbatapasadadinam kampananti evamadini ijjhanti.

Tejokasinavasena dhumayana, pajjalana, avgaravutthisamuppadanam, tejasa tejopariyadanam, yadeva so icchati tassa (**Vism.176.**) dahanasamatthata, dibbena cakkhuna rupadassanattaya alokakaranam, parinibbanasamaye tejodhatuya sarirajjhapananti evamadini ijjhanti.

Vayokasinavasena vayugatigamanam, vatavutthisamuppadananti evamadini ijjhanti.

Nilakasinavasena nilarupanimmanam, andhakakaranam, suvannadubbannanayena abhibhayatanapatilabho, subhavamokkhadhigamoti evamadini ijjhanti.

Pitakasinavasena pitakarupanimmanam, suvannanti adhimuccana, vuttanayeneva abhibhayatanapatilabho, subhavamokkhadhigamo cati evamadini ijjhanti.

Lohitakasinavasena lohitakarupanimmanam, vuttanayeneva abhibhayatanapatilabho, subhavamokkhadhigamoti evamadini ijjhanti.

Odatakasinasena (**CS:pg.1.171**) odatarupanimmanam, thinamiddhassa durabhavakaranam, andhakaraavidhamanam, dibbena cakkhuna rupadassanattaya alokakarananti evamadini ijjhanti.

Alokakasinavasena sappabharupanimmanam, thinamiddhassa durabhavakaranam, andhakaraavidhamanam, dibbena cakkhuna rupadassanattam alokakarananti evamadini ijjhanti.

Akasakasinavasena paticchannanam vivatakanam, antopathavipabbatadisupi akasam nimminitva iriyapathakappanam, tirokuddadisu asajjamanagamananti evamadini ijjhanti.

Sabbaneva uddham adho tiriyam advayam appamananti imam pabhedam labhanti. Vuttabhetam “pathavikasinameko sabjanati. Uddhamadhotiriyam advayamappamanan”ti-adi.

Tattha **uddhanti** uparigaganatalabhimukham. **Adhoti** hetthabhumitalabhimukham. **Tiriyanti** khetamandalamiva samanta paricchinditam. Ekacco hi uddhameva kasinam vaddheti, ekacco adho, ekacco samantato. Tena tena va karanena evam pasareti. Alokamiva dibbacakkhuna (**Vism.177.**) rupadassanakamo. Tena vuttam uddhamadhotiriyanti. **Advayanti** idam pana ekassa abbhavanupagamanattam vuttam. Yatha hi udakam pavitthassa sabbadisasu udakameva hoti, na abbam, evameva pathavikasinam pathavikasinameva hoti, natthi tassa abbo kasinasambhedoti. Eseva nayo sabbattha. **Appamananti** idam tassa pharana-appamanavasena vuttam. Tabhi cetasa pharanto sakalameva pharati. Na ayamassa adi idam majjhanti pamanam ganhatiti.

101. Ye ca te satta kammavaranena va samannagata kilesavaranena va samannagata vipakavaranena va samannagata asaddha acchandika duppabba abhabba niyamam okkamitum kusalesu dhammesu sammattanti vutta, tesamekassapekakasinepi bhavana na ijjhati. Tattha **kammavaranena samannagata**ti anantariyakammasamavgino. **Kilesavaranena samannagata**ti niyatamicchaditthika ceva ubhatobyabjanakapandaka ca. **Vipakavaranena samannagata**ti ahetukadvihetukapatisandhika. **Asaddhati** Buddhadisu saddhavirahita. **Acchandikati** apaccanikapatipadayam chandavirahita (**CS:pg.1.172**) **Duppabba**ti lokiya lokuttarasammaditthiya virahita. **Abhabba niyamam okkamitum kusalesu dhammesu sammattanti** kusalesu dhammesu niyamasavkhatam sammattasavkhatabca ariyamaggam okkamitum abhabbati attho. Na kevalabca kasineyeva, abbesupi kammattanesu etesamekassapi bhavana na ijjhati. Tasma vigatavipakavaranenapi kulaputtena kammavaranabca kilesavaranabca araka parivajjetva saddhammassavanasappurisupanissayadihi saddhabca chandabca pabbabca vaddhetva kammattananuyogo yogo karaniyoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanadhikare Sesakasinaniddeso nama Pabcamo paricchedo.

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6. Asubhakammattathaniddeśo 第六 說不淨業處品

(Vism.178.)

Uddhumatakadipadatthavannana 十不淨的語義

102. Kasinanantaramudditthesu (CS:pg.1.173) pana uddhumatakam, vinilakam, vipubbakam, vicchiddakam, vikkhayitakam, vikkhittakam, hatavikkhittakam, lohitaṅkaṃ, pulavakam, atthikanti dasasu avibbanakasubhesu bhasta viya vayuna uddham jivitapariyadana yathanukkamam samuggatena sunabhavena uddhumatatta uddhumatam, uddhumatameva **uddhumatakam**. Patikkulatta va kucchitam uddhumatanti **uddhumatakam**. Tatharupassa chavasariṇasattham adhivacanam.

Vinilam vuccati viparibhinnanilavannam, vinilameva **vinilakam**. Patikkulatta va kucchitam vinilanti vinilakam. Mamsussadatthanesu rattavannassa pubbasannicayatthanesu setavannassa yebhuyyena ca nilavannassa nilatthane nilasatakaparutasseva chavasariṇasattham adhivacanam.

Paribhinnatthanesu vissandamanam pubbam vipubbam, vipubbameva **vipubbakam**. Patikkulatta va kucchitam vipubbanti vipubbakam. Tatharupassa chavasariṇasattham adhivacanam.

Vicchiddam vuccati dvidha chindanena apadharitam, vicchiddameva **vicchiddakam**. Patikkulatta va kucchitam vicchidanti vicchiddakam. Vemajjhe chinnaṃ chavasariṇasattham adhivacanam.

(Vism.179.) Ito ca etto ca vividhakarena sonasivgaladihi khaditanti vikkhayitam, vikkhayitameva **vikkhayitakam**. Patikkulatta va kucchitam vikkhayitanti vikkhayitakam. Tatharupassa chavasariṇasattham adhivacanam.

Vividham khittam vikkhittam, vikkhittameva **vikkhittakam**. Patikkulatta va kucchitam vikkhittanti vikkhittakam. Abbena hattham abbena padam abbena sisanti evam tato tato khittassa chavasariṇasattham adhivacanam.

Hatabca tam purimanayeneva vikkhittakabcati **hatavikkhittakam**. Kakapadakarena avgapaccavgesu satthena hanitva vuttanayena vikkhittassa chavasariṇasattham adhivacanam.

Lohitam (CS:pg.1.174) kirati vikkhipati ito cito ca paggharati **lohitaṅkaṃ**. Paggharitalohitamakkhitassa chavasariṇasattham adhivacanam.

Pulava vuccanti kimayo, pulave kiratiti **pulavakam**. Kimiparipunnassa chavasariṇasattham adhivacanam.

Atthiyeva **atthikam**. Patikkulatta va kucchitam atthiti atthikam. Atthisavkhalikayopi ekatthikassapetam adhivacanam. Imani ca pana uddhumatakadini nissaya uppannamittanampi nimittesu patiladdhajjhananampetaneva namani.

Uddhumatakakammattathanam 十不淨的業處

103. (1) Tattha uddhumatakasariṇe uddhumatakanimittam uppādetva uddhumatakasavkhatam jhanam bhavetukamena yogina pathavikasine vuttanayeneva vuttappakaram acariyam upasavkamtva kammattathanam uggahetabbam. Tenassa kammattathanam kathentena asubhanimittatthaya gamanavidhanam, samanta nimittupalakkhanam, ekadasavidhena nimittaggaho, gatagatamaggapaccavekkhananti evam appanavidhanapariyosanam sabbam kathetabbam. Tenapi sabbam sadhukam uggahetva pubbe vuttappakaram senasanam upagantva uddhumatakanimittam pariyesantena vihatabbam.

104. Evam viharantena ca asukasmim nama gamadvare va atavimukhe va panthe va pabbatapade va rukkhāṇāṃ va (Vism.180.) susāne va uddhumatakasariṇam nikkhittanti kathentanam vacanam sutvapi na tavadeva atitthena pakkhandantena viya gantabbam. Kasma? Asubham hi nametam valāmagadhitthitampi amanussadhitthitampi hoti. Tatrassa jivitantarayopi siya. Gamanamaggo va panettha gamadvarena va nahanatitthena va kedarakotiya va hoti.

Tattha visabhagarupam aparammagacchati, tadeva va sariram visabhagam hoti. Purisassa hi itthisariram itthiya ca purisariram visabhagam, tadetam adhunamatam subhatopi upatthati, tenassa brahmacariyantarayopi siya. Sace pana “nayidam madisassa bhariyan”ti attanam takkayati, evam takkayamanena gantabbam.

105. Gacchantena (CS:pg.1.175) ca savghattherassa va abbatarassa va abhibbatassa bhikkhuno kathetva gantabbam. Kasma? Sace hissa susane amanussasihabyagghadinam rupasaddadi-anittharammanabhibhutassa avgapaccavvani va pavedhenti, bhuttam va na parisanthati, abbo va abadho hoti. Athassa so vihare pattacivaram surakkhitam karissati. Dahare va samanere va pahinitva tam bhikkhum patijaggissati. Apica susanam nama nirasavkatthananti mabbamana katakammapi akatakammapi cora samosaranti. Te manussehi anubaddha bhikkhussa samipe bhandakam chaddetvapi palayanti. Manussa “sahoddham coram addasama”ti bhikkhum gahetva vihethenti. Athassa so “ma imam vihethayittha, mamayam kathetva imina nama kammena gato”ti te manusse sabbapetva sotthibhavam karissati. Ayam anisamso kathetva gamane. Tasma vuttappakarassa bhikkhuno kathetva asubhanimittadassane sabjatabhilasena yathanama khattiyo abhisekatthanam, yajamano yabbasalam, adhano va pana nidhitthanam pitisomanassajato gacchati, evam pitisomanassam uppadetva atthakathasu vuttena vidhina gantabbam. Vuttabhetam—

“Uddhumatakam asubhanimittam ugganhanto eko adutiyo gacchati upatthitaya satiya asammutthaya antogatehi indriyehi abahigatena manasena gatagatamaggam paccavekkhamano. Yasmim padese (Vism.181.) uddhumatakam asubhanimittam nikkhittam hoti, tasmim padese pasanam va vammikam va rukkham va gaccham va latam va sanimittam karoti, sarammanam karoti. Sanimittam katva sarammanam katva uddhumatakam asubhanimittam sabhavabhavato upalakkheti, vannatopi livgatopi santhanatopi disatopi okasatopi paricchedatopi sandhito vivarato ninnato thalato samantato. So tam nimittam suggahitam karoti supadharitam upadhareti, suvavatthitam vavatthapeti. So tam nimittam suggahitam katva supadharitam upadhareti suvavatthitam vavatthapetva eko adutiyo gacchati upatthitaya satiya (CS:pg.1.176) asammutthaya antogatehi indriyehi abahigatena manasena gatagatamaggam paccavekkhamano. So cavkamantopi tabbhagiyabbeva cavkamam adhitthati. Nisidantopi tabbhagiyabbeva asanam pabbapeti.

“Samanta nimittupalakkhana kimatthiya kimanisamsati? Samanta nimittupalakkhana asammohattha asammohanisamsa. Ekadasavidhena nimittaggaho kimatthiyo kimanisamsoti? Ekadasavidhena nimittaggaho upanibandhanattho upanibandhananisamso. Gatagatamaggapaccavekkhana kimatthiya kimanisamsati? Gatagatamaggapaccavekkhana vithisampatipadanattha vithisampatipadananisamsa.

“So anisamsadassavi ratanasabbi hutva cittikaram upatthapetva sampiyayamano tasmim arammane cittam upanibandhati ‘addha imaya patipadaya jaramaranamha parimuccissami’ti. So vivicceva kamehi ...pe... pathamam jhanam upasampajja viharati. Tassadhigatam hoti rupavacaram pathamam jhanam dibbo ca viharo bhavanamayabca pubbakiriyavatthun”ti.

106. Tasma yo cittasabbattatthaya sivathikadassanam gacchati, so ghandim paharitva ganam sannipatetvapi gacchatu. Kammatthanasisenana pana gacchantena ekakena adutiyena mulakammatthanam avissajjetva tam manasikaronteneva susane sonadiparissayavinodanattam kattaradandam va (Vism.182.) yatthim va gahetva, supatthita bhavasampadanena asammuttham satim katva, manacchatthanabca indriyanam antogatabhavasampadanato abahigatamanena hutva gantabbam.

Viharato nikkhamanteneva asukadisaya asukadvarena nikkhantomhiti dvaram sallakkhetabbam. Tato yena maggena gacchati, so maggo vavatthapetabbo, ayam maggo pacinadisabhimukho va gacchati, pacchima-uttaradakkhinadisabhimukho va vidisabhimukhovati. Imasmim pana thane vamato gacchati, imasmim thane dakkhinato, imasmim cassa thane pasano (CS:pg.1.177) imasmim vammiko, imasmim rukkho, imasmim gaccho, imasmim latati. Evam gamanamaggam vavatthapentena nimittatthanam gantabbam. No ca kho pativatam. Pativatam gacchantassa hi kunapagandho ghanam paharitva matthaluvgam va savkhobheyya, aharam va chaddapeyya, vippatisaram va janeyya “idisam nama kunapatthanam agatomhi”ti. Tasma pativatam vajjetva

anuvatam gantabbam. Sace anuvatamaggena na sakka hoti gantum, antara pabbato va papato va pasano va vati va kantakatthanam va udakam va cikkhallam va hoti, civarakannena nasam pidahitva gantabbam. Idamassa gamanavattam.

107. Evam gatena pana na tava asubhanimittam oloketabbam. Disa vavatthapetabba. Ekasmim hi disabhage thitassa arammanabca na vibhutam hutva khayati, cittabca na kammaniyam hoti. Tasma tam vajjetva yattha thitassa arammanabca vibhutam hutva khayati, cittabca kammaniyam hoti, tattha thatabbam. Pativatanuvatabca pahatabbam. Pativate thitassa hi kunapagandhena ubbalhassa cittam vidhavati. Anuvate thitassa sace tattha adhivattha amanussa honti, te kujjhivva anattam karonti. Tasma isakam ukkamma nati-anuvate thatabbam. Evam titthamanenapi natidure naccasanne nanupadam nanusisam thatabbam. Atidure thitassa hi arammanam avibhutam hoti. Accasanne bhayamuppajjati. Anupadam va anusisam va thitassa sabbam asubham samam na pabbayati. Tasma natidure naccasanne olokentassa phasukatthane sariravemajjhabhage thatabbam.

(Vism.183.) 108. Evam thitena “tasmim padese pasanam va ...pe... latam va sanimittam karoti”ti evam vuttani samanta nimittani upalakkhetabbani. Tatridam upalakkhanavidhanam, sace tassa nimittassa samanta cakkhupathe pasano hoti, so “ayam pasano ucco va nico va khuddako va mahanto va tambo va kalo va seto va digho va parimandalo va”ti vavatthapetabbo. Tato “imasmim nama okase ayam pasano idam asubhanimittam, idam asubhanimittam ayam pasano”ti sallakkhetabbam. Sace vammiko hoti, sopi “ucco va nico va khuddako (CS:pg.1.178) va mahanto va tambo va kalo va seto va digho va parimandalo va”ti vavatthapetabbo. Tato “imasmim nama okase ayam vammiko idam asubhanimittam”ti sallakkhetabbam. Sace rukkho hoti, sopi “assattho va nigrodho va kacchako va kapitano va ucco va nico va khuddako va mahanto va tambo va kalo va seto va”ti vavatthapetabbo. Tato “imasmim nama okase ayam rukkho idam asubhanimittam”ti sallakkhetabbam. Sace gaccho hoti, sopi “sindiva karamando va kanaviro va kurandako va ucco va nico va khuddako va mahanto va”ti vavatthapetabbo. Tato “imasmim nama okase ayam gaccho idam asubhanimittam”ti sallakkhetabbam. Sace lata hoti, sapi “labu va kumbhandi va sama va kalavalli va putilata va”ti vavatthapetabba. Tato “imasmim nama okase ayam lata idam asubhanimittam, idam asubhanimittam ayam lata”ti sallakkhetabbam.

109. Yam pana vuttam sanimittam karoti sarammanam karotiti, tam idheva antogadham. Punappunam vavatthapento hi sanimittam karoti nama. Ayam pasano idam asubhanimittam, idam asubhanimittam ayam pasanoti evam dve dve samasetva samasetva vavatthapento sarammanam karoti nama.

Evam sanimittam sarammanabca katva pana sabhavabhavato vavatthapetiti vuttatta yvassa sabhavabhavo anabbasadharano attaniyo uddhumatakabhavo, tena manasikatabbam. Vanitam uddhumatakanti evam sabhavana sarasena vavatthapetabbanti attho.

110. Evam vavatthapetva vannatopi livgatopi santhanatopi (Vism.184.) disatopi okasatopi paricchedatopiti chabbidhena nimittam gahetabbam. Katham? Tena hi yogina idam sariram kalassa va odatassa va mavguracchavino vati **vannato** vavatthapetabbam. **Livgato** pana itthilivgam va purisalivgam vati avavatthapetva pathamavaye va majjhimavaye va pacchimavaye va thitassa idam sariranti vavatthapetabbam. **Santhanato** uddhumatakassa (CS:pg.1.179) santhanavaseneva idamassa sisasanthanam, idam givasanthanam, idam hatthasanthanam, idam udarasanthanam, idam nabhisanthanam, idam katisanthanam, idam urusanthanam, idam javghasanthanam, idam padasanthananti vavatthapetabbam. **Disato** pana imasmim sarire dve disa nabhiya adho hetthimadisa uddham uparimadisati vavatthapetabbam. Atha va aham imissa disaya thito asubhanimittam imissati vavatthapetabbam. **Okasato** pana imasmim nama okase hattha, imasmim pada, imasmim sisam, imasmim majjhimakayo thitoti vavatthapetabbam. Atha va aham imasmim okase thito asubhanimittam imasminti vavatthapetabbam. **Paricchedato** idam sariram adho padatalena upari kesamatthakena tiriya tacena paricchinnam, yathaparicchinne ca thane dvattimsakunapabharitamevati vavatthapetabbam. Atha va ayamassa hatthaparicchedo, ayam padaparicchedo, ayam sisaparicchedo, ayam majjhimakayaparicchedoti vavatthapetabbam. Yattakam va pana thanam ganhati, tattakameva idam idisam uddhumatakanti paricchinditabbam. Purisassa pana itthisariram itthiya va purisasariram na vattati. Visabhage sarire arammanam na

upatthati, vipphandanasseva paccayo hoti. “Ugghatitapi hi itthi purisassa cittam pariyadaya titthati”ti (a.ni.5.55) majjhimatthakathayam vuttam. Tasma sabhagasariyeveva evam chabbidhena nimittam ganhitabbam.

111. Yo pana purimabuddhanam santike asevitakammatthano parihatadhutavgo parimadditamahabhuto pariggahitasavkharo vavatthapitanamarupo ugghatitasattasabbo (Vism.185.) katasamanadhammo vasitavasano bhavitabhavano sabijo banuttaro appakilesa kulaputto, tassa olokitolokitatthaneyeva patibhaganimittam upatthati. No ce evam upatthati, athevam chabbidhena nimittam ganhato upatthati. Yassa pana evampi na upatthati, tena sandhito vivarato ninnato thalato samantatoti punapi pabcavidhena nimittam gahetabbam.

112. Tattha **sandhitoti** asitisatasandhito. Uddhumatake pana katham asitisatasandhayo vavatthapessati. Tasmanena tayo dakkhinahatthasandhi, tayo vamaahatthasandhi, tayo dakkhinapadasandhi, tayo vamaapadasandhi (CS:pg.1.180) eko givasandhi, eko katisandhiti evam cuddasamahasandhivasena sandhito vavatthapetabbam. **Vivaratoti** vivaram nama hatthantaram padantaram udarantaram kannantaranti evam vivarato vavatthapetabbam. Akkhinampi nimmilitabhavo va ummilitabhavo va mukhassa ca pihitabhavo va vivatabhavo va vavatthapetabbo. **Ninnatoti** yam sarire ninnatthanam akkhikupo va antomukham va galavatako va, tam vavatthapetabbam. Atha va aham ninne thito sariram unnateti vavatthapetabbam. **Thalatoti** yam sarire unnatthanam jannukam va uro va natalam va, tam vavatthapetabbam. Atha va aham thale thito sariram ninneti vavatthapetabbam. **Samantatoti** sabbam sariram samantato vavatthapetabbam. Sakalasarire banam caretva yam thanam vibhutam hutva upatthati, tattha “uddhumatakam uddhumatakan”ti cittam thapetabbam. Sace evampi na upatthati, udarapariyosanam atirekam uddhumatakam hoti, tattha “uddhumatakam uddhumatakan”ti cittam thapetabbam.

113. Idani “so tam nimittam suggahitam karoti”ti-adisu ayam **vinicchayakatha**—

Tena yogina tasmim sarire yathavuttanimittaggahavasena sutthu nimittam ganhitabbam. Satim supatthitam katva avajjitabbam. Evam punappunam karontena sadhukam upadharetabbabceva vavatthapetabbabca. Sarirato natidure naccasanne padese thitena va nisinnena va cakkhum ummiletva oloketva nimittam (Vism.186.) ganhitabbam. “Uddhumatakapatikkulam uddhumatakapatikkulan”ti satakkhattum sahassakkhattum ummiletva oloketabbam, nimmiletva avajjitabbam. Evam punappunam karontassa ugghanimittam suggahitam hoti. Kada suggahitam hoti? Yada ummiletva oloketassa nimmiletva avajjentassa ca ekasadisam hutva apathamagacchati, tada suggahitam nama hoti.

So tam nimittam evam suggahitam katva supadharitam upadharetva suvavatthitam vavatthapetva sace tattheva bhavanapariyosanam pattum na sakkoti, athanena agamanakale vuttanayeneva ekakena adutiyena tadeva kammattthanam manasikarontena supatthitam satim katva antogatehi (CS:pg.1.181) indriyehi abahigatena manasena attano senasanameva gantabbam.

Susana nikkhamanteneva ca agamanamaggo vavatthapetabbo, yena maggena nikkhantosmi, ayam maggo pacinadisabhimukho va gacchati, pacchima-uttaradakkhinadisabhimukho va gacchati, vidisabhimukho va gacchati. Imasmim panathane vanto gacchati, imasmim dakkhinato, imasmim cassathane pasano, imasmim vammiko, imasmim rukkho, imasmim gaccho, imasmim latati evam agamanamaggam vavatthapetva agatena cavkamantenapi tabbhagiyova cavkamo adhitthatabbo, asubhanimittadisabhimukhe bhumippadese cavkamitabbanti attho. Nisidantena asanampi tabbhagiyameva pabbapetabbam. Sace pana tassam disayam sobbho va papato va rukkho va vati va kalalam va hoti, na sakka tamdisabhimukhe bhumippadese cavkamitum, asanampi anokasatta na sakka pabbapetum. Tam disam anapalokentenapi okasanurupethane cavkamitabbabceva nisiditabbabca. Cittam pana tamdisabhimukhamyeva katabbam.

114. Idani “samanta nimittupalakkhana kimatthiya”ti-adipabhanam “asammohattha”ti-adivissajjane ayam adhippayo. Yassa hi avelayam uddhumatakanimittatthanam gantva samanta nimittupalakkhanam katva nimittaggahanattham cakkhum ummiletva oloketasseva tam matasariram (Vism.187.) utthahitva thitam viya ajjhottharamanam viya anubandhamanam viya ca hutva upatthati, so tam bibhaccham bheravarammanam disva vikkhittacitto ummattako viya hoti, bhayam chambhitattam lomahamsam

papunati. Paliyam hi vibhatta-atthatisarammanesu abbam evarupam bheravarammanam nama natthi. Imasmim hi kammattthane jhanavibbhantako nama hoti. Kasma? Atibheravatta kammattthanassa. Tasma tena yogina santhambhetva satim supatthitam katva matasariram utthahitva anubandhanakam nama natthi. Sace hi so “etassa samipe thito pasano va lata va agaccheyya, sarirampi agaccheyya. Yatha pana so pasano va lata va nagacchati, evam sarirampi nagacchati. Ayam pana tuyham upatthanakaro sabbajo sabbasambhavo, kammattthanam (CS:pg.1.182) te ajja upatthitam, ma bhayi bhikkhu”ti tasam vinodetva hasam uppadetva tasmim nimitte cittam sabcarapetabbam. Evam visesamadhigacchati. Idametam sandhaya vuttam “samanta nimittupalakkhana asammohattha”ti.

Ekadasavidhena pana nimittaggaham sampadento kammattthanam upanibandhati. Tassa hi cakkhuni ummiletva olokanapaccaya uggahanimittam uppajjati. Tasmim manasam carentassa patibhaganimittam uppajjati. Tattha manasam carento appanam papunati. Appanayam thatva vipassanam vaddhento arahattam sacchikaroti. Tena vuttam “ekadasavidhena nimittaggaho upanibandhanattho”ti.

115. Gatagatamaggapaccavekkhana vithisampatipadanatthati ettha pana ya gatamaggassa ca agatamaggassa ca paccavekkhana vutta, sa kammattthanavithiya sampatipadanatthati attho. Sace hi imam bhikkhum kammattthanam gahetva agacchantam antaramagge keci ajja, bhante, katimiti divasam va pucchanti, pabham va pucchanti, patisantharam va karonti, aham kammattthanikoti tunhibhutena gantum na vattati. Divaso kathetabbo, pabho vissajjetabbo. Sace na janati, na janamiti vattabbam. Dhammiko patisantharo katabbo. (Vism.188.) Tassevam karontassa uggahitam tarunanimittam nassati. Tasmim nassantepi divasam putthena kathetabbameva. Pabham ajanantena na janamiti vattabbam. Janantena ekadesena kathetumpi vattati, patisantharopi katabbo. Agantukam pana bhikkhum disva agantukapatisantharo katabbova.

Avasesanipi cetiyavganavattabodhiyavganavatta-uposathagaravattabhojanasala-jantaghara-acariyupajjhaya-agan tukagamikavattadini sabbani khandhakavattani purettabbameva. Tassa tani purettassapi tam tarunanimittam nassati, puna gantva nimittam ganhissamiti gantukamassapi amanussehi va valamigehi va adhitthitatta susanampi gantum na sakka hoti, nimittam va antaradhayati. Uddhumatakam hi ekameva va dve va divase thatva vinilakadibhavam gacchati. Sabbakammattthanesu etena samam dullabham kammattthanam nama natthi. Tasma evam natthe nimitte tena bhikkhuna rattitthane va divathane va nisiditva aham imina nama dvarena vihara nikkhamitva asukadisabhimukham maggam patipajjitva asukasmim (CS:pg.1.183) nama thane vamam ganhi, asukasmim dakkhinam. Tassa asukasmim thane pasano, asukasmim vammikarukkagacchalatanamabbataram. Soham tena maggena gantva asukasmim nama thane asubham addasam. Tattha asukadisabhimukho thatva evabceva-bca samanta nimittani sallakkhetva evam asubhanimittam uggahetva asukadisaya susanato nikkhamitva evarupena nama maggena idabcidabca karonto agantva idha nisinnoti evam yava pallavkam abhujitva nisinnatthanam, tava gatagatamaggo paccavekkhitabbo. Tassevam paccavekkhato tam nimittam pakatam hoti, purato nikkhattam viya upatthati. Kammattthanam purimakareneva vithim patipajjati. Tena vuttam “gatagatamaggapaccavekkhana vithisampatipadanattha”ti.

116. Idani anisamsadassavi ratanasabbi hutva cittikaram upatthapetva sampiyayamano tasmim arammane cittam upanibandhatiti ettha uddhumatakapatikkule manasam caretva jhanam nibbattetva jhanapadatthanam vipassanam vaddhento¹ (Vism.189.) “addha imaya patipadaya jaramaranamha parimuccissami”ti evam anisamsadassavina bhavitabbam.

Yatha pana duggato puriso mahaggham maniratanam labhitva dullabham vata me laddhanti tasmim ratanasabbi hutva garavam janetva vipulena pemena sampiyayamano tam rakkheyya, evameva “dullabham me idam kammattthanam laddham duggatassa mahagghamaniratanasadisam. Catudhatukammattthaniko hi attano cattaro mahabhute parigganhati, anapanakammattthaniko attano nasikavatam parigganhati, kasinakammattthaniko kasinam katva yathasukham bhaveti, evam itarani kammattthanani sulabhani. ‘Idam pana ekameva va dve va divase titthati, tato param

¹ vaddhento : P.T.S. vaddhentena

vinilakadibhavam papunati'ti natthi ito dullabhataran'ti tasmim ratanasabbina hutva cittikaram upatthapetva sampiyayamanena tam nimittam rakkhittabbam. Rattitthane ca divathane ca "uddhumatakapatikkulam uddhumatakapatikkulan'ti tattha punappunam cittam upanibandhitabbam. Punappunam tam nimittam avajjitabbam, manasikatabbam. Takkahatam vitakkahatam katabbam.

117. Tassevam karoto patibhaganimittam uppajjati. Tatridam nimittadvayassa nanakaranam, uggahanimittam virupam bibhaccham bheravadassanam hutva upatthati (CS:pg.1.184) Patibhaganimittam pana yavadattham bhujitva nipanno thulavgapaccavgapuriso viya. Tassa patibhaganimittapatilabhasamakalameva bahiddha kamanam amanasikara vikkhambhanavasena kamacchando pahiyati. Anunayappahaneneva cassa lohitappahanena pubbo viya byapadopi pahiyati. Tatha araddhaviriyataya thinamiddham, avippatisarakarasantadhammanuyogavasena uddhaccakukkucam, adhigatavisesassa paccakkhataya patipattidesake sathari patipattiyam patipattiphale ca vicikiccha pahiyatiti pabca nivaranaani pahiyanti. Tasmibbeva ca nimitte cetaso abhiniropanalakkhano vitakko, nimittanumajjanakiccim sadhayamano vicaro, patiladdhavisessadhighamapaccaya piti, pitimanassa passaddhisambhavato passaddhi, tannimittam sukham, (Vism.190.) sukhittassa cittasamaddhisambhavato sukhanimitta ekaggata cati jhanavgani patubhavanti. Evamassa pathamajjhanapatibimbabhutam upacarajjhanampi tavkhanabbeva nibbattati. Ito param yava pathamajjhanassa appana ceva vasippatti ca, tava sabbam pathavikasine vuttanayeneva veditabbam.

Vinilakadikammattathanani 青瘀(相)等業處

118. Ito paresu pana vinilakadisupi yam tam "uddhumatakam asubhanimittam ugganhanto eko adutiyo gacchati upatthitaya satiya'ti-adina nayena gamanam adim katva lakkhanam vuttam, tam sabbam "vinilakam asubhanimittam ugganhanto, vipubbakam asubhanimittam ugganhanto'ti evam tassa tassa vasena tattha tattha uddhumatakapadamattam parivattetva vuttanayeneva savinicchayadhippayam veditabbam.

Ayam pana viseso-(2)**Vinilake** "vinilakapatikkulam vinilakapatikkulan'ti manasikaro pavattetabbo. Uggahanimittabhettha kabarakabaravannam hutva upatthati. Patibhaganimittam pana ussadasena upatthati.

(3)**Vipubbake** "vipubbakapatikkulam vipubbakapatikkulan'ti manasikaro pavattetabbo. Uggahanimittam panettha paggharantamiva upatthati. Patibhaganimittam niccalam sannisinnam hutva upatthati.

(4)**Vicchiddakam** yuddhamandale va corataviyam va susane va yatha rajano (CS:pg.1.185) core chindapenti. Arabbe va pana sihyabyaggehi chinnapurisatthane labbhati. Tasma tatharupam thanam gantva sace nanadisayam patitampi ekavajjanena apathamagacchati iccetam kusalam. No ce agacchati, sayam hatthena na paramasittabbam. Paramasanto hi vissasam apajjati. Tasma aramikenā va samanuddesena va abbena va kenaci ekatthane karettabbam. Alabhantena kattarayatthiya va dandakena va ekavgulantaram katva upanametabbam. Evam upanametva "vicchiddakapatikkulam vicchiddakapatikkulan'ti manasikaro pavattetabbo. Tattha uggahanimittam majjhe chiddam viya upatthati. Patibhaganimittam pana paripunnam hutva upatthati.

(Vism.191.) (5)**Vikkhayitake** vikkhayitakapatikkulam vikkhayitakapatikkulanti manasikaro pavattetabbo. Uggahanimittam panettha tahim tahim khayitasadisameva upatthati. Patibhaganimittam paripunnamva hutva upatthati.

(6)**Vikkhattakampi** vicchiddake vuttanayeneva avgulavgulantaram karettva va katva va "vikkhattakapatikkulam vikkhattakapatikkulan'ti manasikaro pavattetabbo. Ettha uggahanimittam pakatantaram hutva upatthati. Patibhaganimittam pana paripunnamva hutva upatthati.

(7)**Hatavikkhattakampi** vicchiddake vuttappakaresuyeva thanesu labbhati. Tasma tattha gantva vuttanayeneva avgulavgulantaram karettva va katva va "hatavikkhattakapatikkulam hatavikkhattakapatikkulan'ti manasikaro pavattetabbo. Uggahanimittam panettha pabbayamanam paharamukham viya hoti. Patibhaganimittam paripunnameva hutva upatthati.

(8)**Lohitakam** yuddhamandaladisū laddhappaharanam hatthapadadisū va chinnesu

bhinnagandapilakadinam va mukhato paggharamanakale labbhati. Tasma tam disva “lohitakapatikkulam lohitaapatikkulan”ti manasikaro pavattetabbo. Ettha uggahanimittam vatappahata viya rattapataka calamanakaram upatthati. Patibhaganimittam pana sannisinnam hutva upatthati.

(9)**Pulavakam** dvihatihaccayena kunapassa navahi vanamukhehi kimirasipaggharanakale hoti. Apica tam sonasivgalamanussagomahimsahatthi-assa-ajagaradinam sarirappamanameva hutva salibhattarasi viya titthati (CS:pg.1.186) Tesu yattha katthaci “pulavakapatikkulam pulavakapatikkulan”ti manasikaro pavattetabbo. Culapindapatikatissattherassa hi kaladighavapiya anto hatthikunape nimittam upatthasi. Uggahanimittam panettha calamanam viya upatthati. Patibhaganimittam salibhattapindo viya sannisinnam hutva upatthati.

(10)**Atthikam** “seyyathapi passeyya sariram sivathikaya chadditam atthisavkhalikam samamsalohitam naharusambandhan”ti-adina (ma.ni.3.154=M.10./I,58.) nayena nanappakarato (Vism.192.) vuttam. Tattha¹ yattha tam nikkhittam hoti, tattha purimanayeneva gantva samanta pasanadinam vasena sanimittam sarammanam katva idam atthikanti sabhavabhavato upalakkhetva vannadivasena ekadasahakarehi nimittam uggahetabbam.

119. Tam pana **vannato** setanti oloketassa na upatthati, odatakasinasambhedo hoti. Tasma atthikanti patikkulavaseneva oloketabbam. **Livgati** idha hatthadinam namam. Tasma hatthapadasisa-urabahukati-urujavghanam vasena livgato vavatthapetabbam. Digharassavattacaturassakhuddakamahantavasena pana **santhanato** vavatthapetabbam. **Disokasa** vuttanaya eva. Tassa tassa atthino pariyantavasena **paricchedato** vavatthapetva yadevettha pakatam hutva upatthati, tam gahetva appana papunitabba. Tassa tassa atthino ninnatthanathalattthanavasena pana **ninnato** ca **thalato** ca vavatthapetabbam. Padesavasenapi aham ninne thito, atthi thale, aham thale, atthi ninnetipi vavatthapetabbam. Dvinnam pana atthikanam ghatitaghatitattthanavasena **sandhito** vavatthapetabbam. Atthikanamyeva antaravasena **vivarato** vavatthapetabbam. Sabbattheva pana banam caretva imasmim thane idamatthiti **samantato** vavatthapetabbam. Evampi nimitte anupatthahante nalatatthimhi cittam santhapetabbam.

120. Yatha cetha, evam idam ekadasavidhena nimittaggahanam ito purimesu pulavakadisupi yujjamanavasena sallakkhetabbam. Idabca pana kammattthanam sakalayapi atthikasavkhalikaya ekasmimpi atthike sampajjati. Tasma tesu yatthakatthaci ekadasavidhena nimittam uggahetva “atthikapattikkulam atthikapattikkulan”ti (CS:pg.1.187) manasikaro pavattetabbo. Idha uggahanimittampi patibhaganimittampi ekasadisameva hotiti vuttam, tam ekasmim atthike yuttam. Atthikasavkhalikaya pana uggahanimittam pabbayamane vivarata. Patibhaganimittam paripunnabhavo yujjati. (Vism.193.) Ekattthikepi ca uggahanimittena bibhacchena bhayanakena bhavitabbam. Patibhaganimittena pitisomanassajanakena, upacaravahatta.

Imasmim hi okase yam atthakathasu vuttam, tam dvaram datvava vuttam. Tatha hi tattha “catusu brahmaviharesu dasasu ca asubhesu patibhaganimittam natthi. Brahmaviharesu hi simasambhedoyeva nimittam. Dasasu ca asubhesu nibbikappam katva patikkulabhavayeva ditthe nimittam nama hoti”ti vatvapi puna anantameva “duvidham idha nimittam uggahanimittam patibhaganimittam. Uggahanimittam virupam bibhaccham bhayanakam hutva upatthati”ti-adi vuttam. Tasma yam vicaretva avocumha, idamevettha yuttam.

Apica mahatissattherassa dantatthikamattavalokanena sakalithisarirassa atthisavghatabhavana upatthanadini cetha nidassananiti.

Iti asubhani subhaguno, dasasatalocanena thutakitti;

Yani avoca dasabalo, ekekajjhanahetuniti.

Evam tani ca tesabca, bhavananayamimam veditvana;

Tesveva ayam bhiyyo, pakinnakakathapi vibbeyya.

Pakinnakakatha 雜論(十不淨)

¹ Tattha : P.T.S. Tasma

121. Etesu hi yattha katthaci adhigatajjhano suvikkhambhitaragatta vitarago viya nilloluppacaro hoti. Evam santapi yvayam asubhappabhedo vutto, so sarirasabhavappattivāsena ca ragacaritabhedavasena cati veditabbo. Chavasariṃ hi patikkulabhavam apajjāmanam uddhumatakasabhavappattam va siya, vinīlakadinam va abbataṛasabhavappattam. Iti yaḍisaṃ yaḍisaṃ sakka hoti laddhum, tadise tadise uddhumatakapatikkulam vinīlakaḍipatikkulanti evaṃ nimittam gaṇhitabbamevaṭi sarirasabhavappattivāsena dasadha asubhappabhedo vuttoti veditabbo.

Visesato (CS:pg.1.188) cettha uddhumatakam sarirasanthanavipattippakasanato santhanaragino sappayam. Vinīlakam chaviragavipattippakasanato sariravannaragino sappayam. Vipubbakam kayavanapatibaddhassa duggandhabhavassa pakasanato (Vism.194.) malagandhadivasena samutthapitasariragandharagino sappayam. Vicchiddakam antosusirabhavappakasanato sarire ghanabhavaragino sappayam. Vikkhayitakam mamsupacayasampattivinasappakasanato thanaḍisu sarirappadesesu mamsupacayaragino sappayam. Vikkhittakam avgapaccavgaṇam vikkhepappakasanato avgapaccavgalilaragino sappayam. Hatavikkhittakam sarirasavghatabhedavikarappakasanato sarirasavghatasampattiragino sappayam. Lohitakam lohitamakkhitaḍipatikkulabhavappakasanato alaḍkarajānitasobharagino sappayam. Pulavakam kayassa anekakimikulasadharanabhavappakasanato kaye mamattaragino sappayam. Atthikam sarirattinam patikkulabhavappakasanato dantaṣampattiragino sappayanti evaṃ ragacaritabhedavasenaḍi dasadha asubhappabhedo vuttoti veditabbo.

Yasma pana dasavidhepi etasmim asubhe seyyathapi nama aparisanthitajalaya sigḥasotaya nadiya arittabaleneva nava tittḥati, viṇa arittena na sakka thapetum, evameva dubbalaṭṭa arammanassa vitakkabaleneva cittam ekaggam hutva tittḥati, viṇa vitakkena na sakka thapetum, tasma pathamajjhanamevetḥa hoti, na dutiyadāni.

Patikkulepi ca etasmim arammane “addha imaya patipadaya jamaṛanamḥa paṛimuccissami”ti evamaṇisaṃsadassavitaya ceva nivaṛanasantaḍappahaṇena ca piṭisomaṇassam uppajjati, “baḥum dāni veṭaṇaṃ laḍhissami”ti aṇisaṃsadassavino pupphachaddakassa gutharaṣimḥi viya, ussaṇabyadhidukkḥassa rogiṇo vamaṇavirecaṇappavattiyam viya ca.

122. Dasavidhampi cetam asubham lakkhaṇato ekameva hoti. Dasavidhassapi heṭassa asuciḍuggandḥajegucḥapattikkulabhavo eva lakkhaṇam. Tadeṭaṃ imiṇa lakkhaṇena na kevaḷaṃ maṭasaṛire, dantaṭṭhikaḍassavino pana cetiyapabbataḍasino maḥatissatḥheṛassa viya, haṭṭhikkhaṇḍagataṃ raḇaṇaṃ olokeṇṭassa saḍgharaḥkḥitaṭṭheṛupaṭṭhaḥkaṣamaṇeṛassa viya ca jivamaṇaḥkaṣariṇepi (CS:pg.1.189) upatṭḥati. Yaṭheva hi maṭasaṛiraṃ, evaṃ jivamaṇakaṃpi asubḥameva. (Vism.195.) Asubḥalaḥkḥaṇaṃ paṇeṭṭha agaṇṭukeṇa alaḍkaṛeṇa paṭicḥaṇṇaṭṭa na paḍḍayaṭi. Paḥatiya pana idaṃ saṛiraṃ naṃa aṭireḥkaṭisaṭa-atṭhikaṣaṃuṣṣayaṃ aṣiṭisaṭasaṇḍhisavghaṭitaṃ naḍaṇḥaṛusaṭaṇibandhaṇaṃ naḍamaṃsaḍeṣisaṭaṇulittaṃ allaḥamaḍaḍariyaṇaḍḍhaṃ cḥaviya paṭicḥaṇṇaṃ cḥiddaḍaḍaḥcḥiddaṃ meḍakaṭaḥliḥa viya niḥcugghariṭaḍagghariṭaṃ kiṃisaḍghaṇiseḍitaṃ rogaṇaṃ ayaṭaṇaṃ dukḥḥadḥaṃmaṇaṃ vaṭṭḥu paṛibḥiṇṇaḍuraṇagaṇḍo viya naḍaḥi vaṇaṃuḥkeḥi saṭaṭaḍiṣṣaṇḍaṇaṃ. Yaṣṣa ubḥoḥi akkaḥiḥi akkaḥiguthako paḍgharaṭi, kaṇṇaḍileḥi kaṇṇagaṭḥako, naṣaḍuteḥi siḍghaṇika, muḥḥato aḥaraḍiṭṭasaṃḥaṛudḥiraṇi, adḥoḍvareḥi uccaṛaḍaṣṣaḍa, naḍaḇaḇuṭiya loṃakaḍupaṣaḥṣeḥi aṣuciṣeḍaḍaḍuṣo paḍgharaṭi. Nilamaḥkḥikaḍayo saṃpaṛivaṛeṇṭi. Yaṃ dantaḥkaṭṭhaṃuḥḥadḥoḇaṇaṣisaṃakḥḥaṇaṇaḥaṇaḇiḍasaṇaḍaṛupaṇaḍiḥi appaṭijaḍḍiṭva yaṭaḥaṭaṭova phaṛusaḍiḍpaḥkinnakeso hutva gaṃeṇa gaṃaṃ viḥaṛaṇṭo raḇaḇi pupphachaddakaṇḍalaḍisu abbataṛopi saṃasaṛiraḍaṭikkulaṭaya niḍḍiseṣo hoti, evaṃ aṣuciḍuggandḥajegucḥapattikkulaṭaya rabbo va caṇḍalaṣṣa va saṛire veṃattaṃ naṃa naṭṭḥi. Dantaḥkaṭṭhaṃuḥḥadḥoḇaṇaḍiḥi paṇeṭṭha dantaṃalaḍiṇi paṃaḇiṭṭiva naṇaḇaṭṭheḥi ḥiriḥopiṇaṃ paṭicḥaḍeṭva naṇaḇaṇṇeṇa suṛaḇḥiḍileḍaṇeṇa viḻiṃḍiṭva pupphabḥaraṇaḍiḥi alaḍkaṛiṭva “aḥaṃ maṃaṇ”ti gaḥeṭabbaḥkaṛappaṭṭaṃ kaṛaṇṭi. Taṭo imiṇa agaṇṭukeṇa alaḍkaṛeṇa paṭicḥaṇṇaṭṭa taḍassa yaṭaḇaṣaṛasaṃ asubḥalaḥkḥaṇaṃ aṣaḇjaṇaṇṭa ḍuriṣa iṭṭḥiṣu, iṭṭḥiyo ca ḍuriṣeṣu raṭiṃ kaṛaṇṭi. Paṛamaṭṭḥaṭo paṇeṭṭha raḇiṭṭabbaḥkaḍuṭṭaṭṭhaṇaṃ naṃa aṇuṃattaṃpi naṭṭḥi. Taṭḥa ḥi keṣaloṃaḥkaḥḍantaḥkeḻaṣiḍghaṇika-uccaṛaḍaṣṣaḍaḍisu ekaḥoṭṭḥasaṃpi saṛiraṭo baḥi paṭiṭaṃ saṭṭa ḥaṭṭheṇa cḥuḍiṭuṃpi na iḥḥaṇṭi, aṭṭiyaṇṭi ḥaṛayaṇṭi jiḇucḥaṇṭi. Yaṃ yaṃ paṇeṭṭha aḇaṣeṣaṃ hoti, taṃ taṃ evaṃ paṭikkulaṃpi saṃaṇaṃ aḇiḇjaṇḍḥakaṛaḍariyaṇaḍḍha aṭṭaṣiṇeḥaraḇaṛaṭṭa “iṭṭhaṃ

kantam niccam (Vism.196.) sukham atta”ti ganhanti. Te evam ganhanta ataviyam kimsukarukkham disva rukkhato apatitapuppham “āyam mamsapesi”ti vihabbamanena jarasivgalena samanātam apajjanti. Tasma—

Yathapi (CS:pg.1.190) pupphitam disva, sivgalo kimsukam vane;
Mamsarukkho maya laddho, iti gantvāna vegasa.
Patitam patitam puppham, damsitva atilolupo;
Nayidam mamsam adum mamsam, yam rukkhasminti ganhati.
Kotthasam patitāmyeva, asubhanti tatha budho;
Aggaheṭvāna ganheyya, sarirattampi nam tatha.
Imabhi subhato kayam, gaheṭva tatha mucchita;
Bala karonta papani, dukkha na parimuccare.
Tasma passeyya medhavi, jīvato va matassa va;
Sabhavam putikayassa, subhabhavana vajjitam.

Vuttābhetam—

Duggandho asuci kayo, kuṇapo ukkarupamo;
Nindito cakkhubhutehi, kayo balabhinandito.
Allacampaticchanṇo, navadvāro mahavāno;
Samantato paggharati, asuci putigandhiyo.
Sace imassa kayassa, anto bahirako siya;
Dandam nuna gaheṭvāna, kake sone nivarayeti.

Tasma dabbajātikena bhikkhuna jivamanasariram va hotu.

Matasariram va yatha yatha asubhakaro pabbayati, tatha tattheva nimittam gaheṭva kammattānam appanam papetabbanti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanādhikāre Asubhakammattānaniddeso nama Chattho paricchedo.

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7. Cha-anussatiniddeso 說六隨念品

(Vism.197.)

1. Buddhanussatikatha 佛隨念

123. Asubhanantaram (CS:pg.1.191) udditthasu pana dasasu anussatisu punappunam uppajjanato satiyeva anussati, pavattitabbatthanamhiyeva va pavattatta saddhapabbajitassa kulaputtassa anurupa satitipi anussati, (1)buddham arabbha uppanna anussati **Buddhanussati**, Buddhagunarammanaya satiya etamadhivacanam. (2)Dhammam arabbha uppanna anussati **dhammanussati**, svakkhatatadidhammagunarammanaya satiya etamadhivacanam. (3)Savgham arabbha uppanna anussati **savghanussati**, suppatipannatadisavghagunarammanaya satiya etamadhivacanam. (4)Silam arabbha uppanna anussati **silanussati**, akhandatadisilagunarammanaya satiya etamadhivacanam. (5)Cagam arabbha uppanna anussati **caganussati**, muttacagatadicagagunarammanaya satiya etamadhivacanam. (6)Devata arabbha uppanna anussati **devatanussati**, devata sakkhitthane thapetva attano saddhadigunarammanaya satiya etamadhivacanam. (7)Maranam arabbha uppanna anussati **marananussati**, jivitindriyupacchedarammanaya satiya etamadhivacanam. (8)Kesadibhedam rupakayam gata, kaye va gatati kayagata, kayagata ca sa sati cati kayagatasatiti vattabbe rassam akatva **kayagatasatiti** vutta, kesadikayakotthasanimittarammanaya satiya etamadhivacanam. (9) Anapane arabbha uppanna sati **anapanassati**, assasapassasanimittarammanaya satiya etamadhivacanam. (10)Upasamam arabbha uppanna anussati **upasamanussati**, sabbadukkhupasamarammanaya satiya etamadhivacanam.

(Vism.198.) 124. Iti imasu dasasu anussatisu Buddhanussatim tava bhavetukamena aveccappasadasamannagatena yogina patirupasenasane rahogatena patisallinena “itipi so Bhagava ¹Araham ²Sammāsambuddho ³Vijjācaranasampanno ⁴Sugato ⁵Lokavidu ⁶Anuttaro purisadamma-sarathi (CS:pg.1.192) ⁷Sattha Devamanussanam ⁸Buddho ⁹Bhagava”ti (a.ni.6.10=A.6.10./III,285. ; D.2./I,49. ; D.16./II,93. ; D.24./III,5. ; A.3.70./I,207.¹) evam Buddhassa Bhagavato guna anussaritabba.

Tatrayam anussarananayo—so Bhagava itipi araham, itipi sammāsambuddho ...pe... itipi Bhagavati anussarati. Imina ca imina ca karanenati vuttam hoti.

125. Tattha arakatta arinam aranabca hatatta paccayadinam arahatta papakarane rahabhavati imehi tava karanehi so Bhagava **arahanti** anussarati. Araka hi so sabbakilesehi suviduravidure thito maggena savasananam kilesanam viddhamsitattati **arakatta araham**.

So tato araka nama, yassa yenasamavgita;

Asamavgi ca dosehi, natho tena**raham** matoti.

126. Te canena kilesarayo maggena hatati **arinam hatattapi araham**.

Yasma ragadisavkhata, sabbepi arayo hata;

Pabbasatthena nathena, tasmapi **araham** matoti.

127. Yabcetam avijjabhavatanhamayanabhi pubbadi-abhisavkhararam jaramarananemi asavasamudayamayena akkhena vijjhiva tibhavarathe samayojitam anadikalappavattam samsaracakkam, tassenena bodhimande viriyapadehi silapathaviyam patitthaya saddhatthena kammakkhayakaram banapharasum gahetva sabbe ara hatati **aranam hatattapi araham**.

128. Atha va samsaracakkanti anamataggam samsaravattam vuccati. Tassa ca avijja nabhi, mulatta. Jaramaranam nemi, pariyosanatta. Sesa dasa dhamma ara, avijjamulakatta jaramaranapariyantatta ca, tattha dukkhadisu abbanam avijja. Kamabhava ca avijja (Vism.199.) kamabhava savkharanam paccayo hoti, rupabhava avijja rupabhava savkharanam paccayo hoti, arupabhava avijja (CS:pg.1.193) arupabhava savkharanam paccayo hoti. Kamabhava savkhara

¹ 《雜阿含931經》（大正2.237c）

kamabhava patisandhivibbanassa paccaya honti, esa nayo itaresu. Kamabhava patisandhivibbanam kamabhava namarupassa paccayo hoti, tatha rupabhava. Arupabhava namasseva paccayo hoti. Kamabhava namarupam kamabhava salayatanassa paccayo hoti, rupabhava namarupam rupabhava tinnam ayatananam paccayo hoti, arupabhava namam arupabhava ekassa ayatanassa paccayo hoti. Kamabhava salayatanam kamabhava chabbidhassa phassassa paccayo hoti, rupabhava tini ayatanani rupabhava tinnam phassanam paccaya honti, arupabhava ekam ayatanam arupabhava ekassa phassassa paccayo hoti. Kamabhava cha phassa kamabhava channam vedananam paccaya honti, rupabhava tayo phassa tattheva tissannam, arupabhava eko tattheva ekissa vedanaya paccayo hoti. Kamabhava cha vedana kamabhava channam tanhakayanam paccaya honti, rupabhava tisso tattheva tinnam, arupabhava eka vedana arupabhava ekassa tanhakayassa paccayo hoti. Tattha tattha sa sa tanha tassa tassa upadanassa, upadanadayo bhavadinam.

Katham? Idhekacco kame paribhujissamiti kamupadanapaccaya kayena duccharitam carati, vacaya duccharitam carati, manasa duccharitam carati, duccharitaparipuriya apaye upapajjati. Tatthassa upapattihetubhutam kammam kammabhavo, kammanibbatta khandha upapattibhavo, khandhanam nibbatti jati, paripako jara, bhedo maranam.

Aparo saggasampattim anubhavissamiti tattheva sucaritam carati, sucaritaparipuriya sagge upapajjati. Tatthassa upapattihetubhutam kammam kammabhavoti so eva nayo.

Aparo pana brahmalokasampattim anubhavissamiti kamupadanapaccaya-eva mettam bhaveti, karunam, muditam, upekkham bhaveti, bhavanaparipuriya brahmaloke nibbattati. (Vism.200.) Tatthassa nibbattihetubhutam kammam kammabhavoti so eva nayo.

Aparo (CS:pg.1.194) arupabhava sampattim anubhavissamiti tattheva akasanabcayatanadisamapattiyo bhaveti, bhavanaparipuriya tattha tattha nibbattati. Tatthassa nibbattihetubhutam kammam kammabhavo, kammanibbatta khandha upapattibhavo, khandhanam nibbatti jati, paripako jara, bhedo marananti. Esa nayo sesupadanamulikasupi yojanasu.

Evam ayam avijja hetu, savkhara hetusamuppanna, ubhopete hetusamuppannati paccayapariggahe pabba dhammatthitibanam. Atitampi addhanam anagatampi addhanam avijja hetu, savkhara hetusamuppanna, ubhopete hetusamuppannati paccayapariggahe pabba dhammatthitibananti eteneva nayena sabbapadani vittharetabbani.

Tattha avijjasavkhara eko savkhapo, vibbananamarupasalayatanaphassavedana eko, tanhupadanabhava eko, jatijaramaranam eko. Purimasavkhapo cettha atito addha, dve majjhima paccuppanno, jatijaramaranam anagato. Avijjasavkharaggahanena cettha tanhupadanabhava gahitava hontiti ime pabca dhamma atite kammavattam, vibbanadayo pabca etarahi vipakavattam, tanhupadanabhavaggahanena avijjasavkhara gahitava hontiti ime pabca dhamma etarahi kammavattam, jatijaramaranapadesena vibbanadinam nidditthatta ime pabca dhamma ayatim vipakavattam. Te akarato visatividha honti. Savkharavibbananabcettha antara eko sandhi, vedanatanhanamantara eko, bhavajatinamantara ekoti, iti Bhagava etam catusavkhepam tiyaddham visatakaram tisandhim paticcasamuppadam sabbakarato janati passati abbati pativijjhati. Tam batatthena banam, pajananatthena pabba, tena vuccati paccayapariggahe pabba dhammatthitibananti. Imina dhammatthitibanena Bhagava te dhamme yathabhutam batva tesu nibbindanto virajjanto vimuccanto vuttappakarassa imassa samsaracakkassa are hani vihani viddhamsesi. Evampi **aranam hatatta araham.**

(Vism.201.) Ara samsaracakkassa, hata banasina yato;

Lokanathena tenesa, **arahanti** pavuccati.

129. Aggadakkhineyyatta (CS:pg.1.195) ca civaradipaccaye arahati pujavisesabca. Teneva ca uppanne Tathagate yekeci mahesakka devamanussa, na te abbattha pujam karonti. Tatha hi brahma sahampati sinerumattena ratanadamena Tathagatam pujesi. Yathabalabca abbe deva manussa ca bimbisarakosalarajadayo. Parinibbutampi ca Bhagavantam uddissa channavutikotidhanam vissajjiva asokamaharaja sakalajambudipe caturativiharasahassani patitthapesi. Ko pana vado abbesam pujavisesananti **paccayadinam arahattapi araham.**

Pujavisesam saha paccayehi,

Yasma ayam arahati lokanatho.

Atthanurupam **arahanti** loke,
Tasma jino arahati namametam.

130. Yatha ca loke yekeci panditamanino bala asilokabhayena raho papam karonti, evamesa na kadaci karotiti **papakarane rahabhavatopi araham**.

Yasma natthi raho nama, papakammesu tadino;
Rahabhavena tenesa, **araham** iti vissuto.

Evam sabbathapi–

Arakatta hatatta ca, kilesarina so muni;
Hatasamsaracakkaro, paccayadina caraho.

Na raho karoti papani, **araham** tena vuccatiti.

131. Samma samabca sabbadhammanam Buddhatta pana **sammasambuddho**. Tathahi esa sabbadhamme samma samabca Buddho, abhibbeyye dhamme abhibbeyyato Buddho, paribbeyye dhamme paribbeyyato, pahatabbe dhamme pahatabbato, sacchikatabbe dhamme sacchikatabbato, bhavetabbe dhamme bhavetabbato. Teneva caha–

Abhibbeyyam abhibbatam, bhavetabbabca bhavitam;

Pahatabbam pahinam me, tasma Buddhosmi brahmanati. (ma.ni.2.399 su.ni.563 ; M.91./II,144. , M.92. , Sn.v,558. , Thag.v.828.).

(Vism.202.) 132. Apica (CS:pg.1.196) cakkhum dukkhasaccam, tassa mulakaranabhavena samutthapika purimatanha samudayasaccam, ubhinna appavatti nirodhasaccam, nirodhapajanana patipada maggasaccanti evam ekekapaduddharenapi sabbadhamme samma samabca Buddho, esa nayo sotaghanajivhakayamanesu. Eteneva nayena rupadini cha ayatanani, cakkhuvibbanadayo chavibbanakaya, cakkhusamphassadayo cha phassa, cakkhusamphassajadayo cha vedana, rupasabbadayo cha sabba, rupasabcetanadayo cha cetana, rupatanhadayo cha tanhakaya, rupavitakkadayo cha vitakka, rupavicaradayo cha vicara, rupakkhandhadayo pabccakkhandha, dasa kasinani, dasa anussatiyo, uddhumatakasabbadivasena dasa sabba, kesadayo dvattimsakara, dvadasayatanani, attharasa dhatuyo, kamabhavadayo nava bhava, pathamadini cattari jhanani, mettabhavanadayo catasso appamabba, catasso arupasamapattiyo, patilomato jaramaranadini, anulomato avijjadi paticcasamuppadaavgani ca yojetabbani.

Tatrayam ekapadayojana, jaramaranam dukkhasaccam, jati samudayasaccam, ubhinna nissaranam nirodhasaccam, nirodhapajanana patipada maggasaccanti evamekekapaduddharena sabbadhamme samma samabca Buddho anubuddho patibuddho. Tena vuttam–“samma samabca sabbadhammanam Buddhatta pana sammasambuddho”ti.

133. Vijjahi pana caranena ca sampannatta **vijjacaranasampanno**. Tattha **vijjati** tissopi vijja atthapi vijja. Tisso vijja Bhayabheravasutte (ma.ni.1.52adayo=M.4./I,22f) **vuttanayeneva veditabba, attha Ambatthasutte** (di.ni.1.278 adayo=D.3./I,100). Tatra hi vipassanabanena manomayiddhiya ca saha cha abhibba pariggahetva attha vijja vutta. **Carananti** silasamvaro, indriyesu guttadvarata, bhojane mattabbuta, jagariyanuyogo, satta saddhamma, cattari rupavacarajjhananiti ime pannarasa dhamma veditabba. Imeyeva hi pannarasa dhamma yasma etehi carati ariyasavako gacchati amatam disam, tasma carananti vutta. Yathaha–“Idha, mahanama, ariyasavako silava hoti”ti (ma.ni.2.24=M.53./I,354.Sekha-Sutta) sabbam (Vism.203.) majjhimapannasake vuttanayeneva veditabbam. Bhagava imahi vijjahi imina ca caranena samannagato. Tena vuccati vijjacaranasampannoti.

Tattha (CS:pg.1.197) vijjasampada Bhagavato sabbabbutam puretva thita. Caranasampada mahakarunikatam. So sabbabbutaya sabbasattanam atthanattham batva mahakarunikataya anattam parivajjetva atthe niyojeti. Yatha tam vijjacaranasampanno. Tenassa savaka suppatipanna honti, no duppatipanna vijjacaranavipannanam savaka attantapadayo viya.

134. Sobhanagamanatta, sundaram thanam gatatta, samma gatatta, samma ca gadatta **Sugato**. Gamanampi hi gatanti vuccati. Tabca Bhagavato sobhanam parisuddhamanavajjam. Kim pana tanti? Ariyamaggo. Tena hesa gamanena khemam disam asajjamaano gatoti **sobhanagamanatta Sugato**. Sundarabcesa thanam gato amatam nibbananti **sundaram thanam gatattapi Sugato**. Samma ca gato tena tena maggena pahine kilese puna apaccagacchanto. Vuttabhetam–“sotapattimaggena ye kilesa pahina, te kilese na puneti na pacceti na paccagacchatiti

Sugato ...pe... arahattamaggena ye kilesa pahina, te kilese na puneti na pacceti na paccagacchatiti Sugato”ti, samma va gato dipavkarapadamulato pabhuti yava bodhimanda tava samatimsaparamipurikaya sammapatipattiya sabbalokassa hitasukhameva karonto sassatam, ucchedam, kamasukham, attakilamathanti ime ca ante anupagacchanto gatoti **samma gatattapi Sugato**. Samma cesa gadati yuttatthane yuttameva vacam bhasati **samma gadattapi Sugato**. Tatridam sadhakasuttam “yam Tathagato vacam janati abhutam ataccham anattasabhitam, sa ca paresam appiya amanapa, na tam Tathagato vacam bhasati. Yampi Tathagato vacam janati bhutam taccham anattasabhitam, sa ca paresam appiya amanapa, tampi Tathagato vacam na (Vism.204.) bhasati. Yabca kho Tathagato vacam janati bhutam taccham atthasabhitam, sa ca paresam appiya amanapa, tatra kalabbu Tathagato hoti tassa vacaya veyyakaranaya. Yam Tathagato vacam janati abhutam ataccham anattasabhitam, sa ca paresam piya manapa, na tam Tathagato vacam bhasati. Yampi Tathagato vacam janati bhutam taccham anattasabhitam, sa ca paresam piya manapa, tampi Tathagato vacam na bhasati. Yabca kho Tathagato vacam janati bhutam taccham atthasabhitam, sa (CS:pg.1.198) ca paresam piya manapa, tatra kalabbu Tathagato hoti tassa vacaya veyyakaranaya”ti (ma.ni.2.86=M.58./I,395.). Evam **samma gadattapi Sugato**ti veditabbo.

135. Sabbathapi viditalokatta pana **lokavidu**. So hi Bhagava sabhavato samudayato nirodhato nirodhupayatoti sabbatha lokam avedi abbasi pativijjhi. Yathaha—“yattha kho, avuso, na jayati na jiyati na miyati na cavati na upapajjati, naham tam gamanena lokassa antam bateyyam dattheyyam patteyyanti vadami, na caham, avuso, apatvava lokassa antam dukkhassa antakiriyam vadami. Api caham, avuso, imasmibbeva byamamatte kalevare sasabbimhi samanake lokabca pabbapemi lokasamudayabca lokanirodhabca lokanirodhagaminibca patipadam.

Gamanena na pattabbo, lokassanto kudacanam;

Na ca apatva lokantam, dukkha atthi pamocanam.

Tasma have lokavidu Sumedho,

Lokantagu vusitabrahmacariyo.

Lokassa antam samitavi batva,

Nasisati lokamimam parabcati. (sam.ni.1.107 =S.2.26./I,61. ; a.ni.4.45=A.4.45./II,48.).

136. Apica tayo loka savkharaloko sattaloko okasalokoti. Tattha eko loko sabbe satta aharatthitiki (pati.ma.1.112 ; A.7.46./V,50 , A.7.47./V,55.) agatatthane (Vism.205.) savkharaloko veditabbo. Sassato lokoti va asassato lokoti vati (di.ni.1.421=D.9./I,189. , M.63./I,427.) agatatthane sattaloko.

Yavata candimasuriya pariharanti, disa bhanti virocamana;

Tava sahassadha loko, ettha te vattati vasoti. (ma.ni.1.503=M.49./I,328. ; A.3.80./I,227.)—

Agatatthane okasaloko. Tampi Bhagava sabbatha avedi. Tatha hissa “eko loko sabbe satta aharatthitika. Dve loka namabca rupabca. Tayo loka tisso vedana. Cattaro loka (CS:pg.1.199) cattaro ahara. Pabca loka pabcupadanakkhandha. Cha loka cha ajjhattikani ayatanani. Satta loka satta vibbanatthitiko. Attha loka attha lokadhamma. Nava loka nava sattavasa. Dasa loka dasayatanani. Dvadasa loka dvadasayatanani. Attharasa loka attharasa dhatuyo”ti (pati.ma.1.112=Pts.I,122.) ayam savkharalokopi sabbatha vidito.

Yasma panesa sabbesampi sattanam asayam janati, anusayam janati, caritam janati, adhimuttim janati, apparajakkhe maharajakkhe, tikkhindriye mudindriye, svakare dvakare, suvibbapaye duvibbapaye, bhabbe abhabbe satte janati. Tasmassa sattalokopi sabbatha vidito.

137. Yatha ca sattaloko, evam okasalokopi. Tatha hesa ekam cakkavalam ayamato ca vittharato ca yojananam dvadasasatasahassani catutimsasatani ca pabbasabca yojanani. Parikkhepato pana—

Sabbam satasahassani, chattimsaparimandalam;

Dasa ceva sahassani, addhuddhani satani ca.

Tattha—

Duve satasahassani, cattari nahutani ca;

Ettakam bahalattena, savkhatayam vasundhara.

Tassayeva sandharakam—

Cattari satasahassani, attheva nahutani ca;
Ettakam bahalattena, jalam vate patitthitam.

Tassapi sandharako—

(Vism.206.) Nava satasahassani, maluto nabhamuggato;
Satthibceva sahassani, esa lokassa santhiti.

Evam santhite cettha yojananam—

Caturasiti (CS:pg.1.200) sahassani, ajjhogalho mahannave;
Accuggato tavadeva, sineru pabbatuttamo.
Tato upaddhupaddhena, pamanena yathakkamam;
Ajjhogalhuggata dibba, nanaratanacittita.
Yugandharo isadharo, karaviko sudassano;
Nemindharo vinatako, assakanno giri braha.
Ete satta mahasela, sinerussa samantato;
Maharajanamavasa, devayakkhanisevita.
Yojananam satanucco, himava pabca pabbato;
Yojananam sahassani, tini ayatavittthato.
Caturasitisahasseehi, kutehi patimandito;
Tipabcayojanakkhandha-parikkhepa nagavhaya.
Pabbasayojanakkhandha-sakhayama samantato.
Satayojanavittthinna, tavadeva ca uggata.
Jambu yassanubhavena, jambudipo pakasito.

Yabcetam jambuya pamanam, etadeva asuranam citrapataliya, garulanam simbalirukkhassa,
aparagoyane kadambassa, uttarakurusu kapparukkhassa, pubbavidehe sirisassa, tavatimsesu
paricchattakassati. Tenahu porana—

“Patali Simbali Jambu, devanam Paricchattako;
Kadambo Kapparukkho ca, Sirisena bhavati sattamanti.
“Dve-asiti sahassani, ajjhogalho mahannave;
Accuggato tavadeva, cakkavalasiluccayo.
Parikkhipitva tam sabbam, lokadhatumayam thito”ti. (Culaniddesa-atthakatha (CS:pg.39) ;
Dhs.A.CS:pg.337))

(Vism.207.) Tattha candamandalam ekunapabbasayojanam. Suriyamandalam pabbasayojanam.
Tavatimsabhavanam dasasahassayojanam. Tatha asurabhavanam avicimahanirayo jambudipo ca.
Aparagoyanam sattasahassayojanam. Tatha (CS:pg.1.201) pubbavideham. Uttarakuru
atthasahassayojanam. Ekameko cettha mahadipo pabcasatapabcasataparittadipaparivaro. Tam
sabbampi ekam cakkavalam eka lokadhatu. Tadantaresu lokantarikaniraya.

Evam anantani cakkavalani ananta lokadhatuyo Bhagava anantena Buddhabanena avedi abbasi
pativijhi. Evamassa okasalokopi sabbatha vidito. Evampi **sabbatha viditalokatta lokavidu**.

138. Attana pana gunehi visittatarassa kassaci abhavato natthi etassa uttaroti **anuttaro**. Tatha
hesa silagunenapi sabbam lokamabhibhavati, samadhipabbavimuttivimuttibanadassanagunenapi.
Silagunenapi asamo asamasamo appatimo appatibhago appatipuggalo ...pe...
vimuttibanadassanagunenapi. Yathaha—“**na kho panaham samanupassami sadevake loke
samarake ...pe... sadevamanussaya pajaya attana silasampannataran**”ti vittharo(A.4.127./II,131. ,
S.6.2./I,139.)¹. Evam Aggapasadasuttadini (a.ni.4.34 =A.4.34./II,34. ; itivu.90)² “**na me acariyo
atthi**”ti-adika (ma.ni.1.285 mahava.11 ; M.26./I,171. , M.85./II,93. , Vin.I,8.) gathayo ca
vittharetabba.

139. Purisadamme saretiti **purisadammasarathi**. Dameti vinetiti vuttam hoti. Tattha
purisadammati adanta dametum yutta tiracchanapurisapi manussapurisapi amanussapurisapi.
Tatha hi Bhagavata tiracchanapurisapi Apalalo nagaraja³, Culodaro, Mahodaro, Aggisikho,

¹ 《雜阿含1188經》(大正2.322a), 《別譯雜阿含110經》, 《相應部》S.6.2./I,139.

² 《增壹阿含21.1經》(大正2.601c), 《雜阿含902經》(大正2.225c)

³ Divya.248, 385 ; Mhv.30,84.

Dhumasikho, Aravalo nagaraja¹, Dhanapalako hatthiti² evamadayo damita nibbisa kata saranesu ca silesu ca patitthapita, manussapurisapi Saccaka-niganthaputta³ Ambattha-manava⁴ (Vism.208.) Pokkharasati⁵ Sonadanta⁶ Kutadantadayo⁷, amanussapurisapi Alavakasucilomakharalomayakkhasakkadevarajadayo⁸ damita vinita vicitrehi vinayanupayehi. “Aham kho, kesi, purisadamme sanhenapi vinemi, pharusenapi vinemi, sanhapharusenapi vinemi”ti (a.ni.4.111=A.4.111./II,112.)⁹ idabcettha sutam vittharetabbam.

Apica Bhagava visuddhasiladinam pathamajjhanadini sotapannadinabca uttari maggapatipadam acikkhanto dantepi dametiyeva.

Atha (CS:pg.1.202) va anuttaro purisadammasarathiti ekamevidam atthapadam. Bhagava hi tatha purisadamme sareti, yatha ekapallavkeneva nisinna attha disa asajjamana dhavanti. Tasma **anuttaro purisadammasarathiti** vuccati. “Hatthidamakena, bhikkhave, hatthidammo sarito ekamyeva disam dhavati”ti idabcettha sutam (ma.ni.3.312=M.137./III,222.) vittharetabbam.

140. Ditthadhammikasamparayikaparamatthehi yatharaham anusasatiti **sattha**. Apica sattha viyati **sattha**, Bhagava satthavaho. Yatha satthavaho satthe kantaram taretī corakantaram taretī valakantaram taretī dubbhikkhakantaram taretī nirudakakantaram taretī uttaretī nittaretī pataretī khemantabhumim sampapeti, evameva Bhagava sattha satthavaho satte kantaram taretī, jatikantaram taretī-adina niddesanayenapettha attho veditabbo. **Devamanussananti** devanabca manussanabca. Ukkatthaparicchedavasena, bhābbapuggalaparicchedavasena cetam vuttam. Bhagava pana tiracchanagatanampi anusasanippadanena satthayeve. Tepi hi Bhagavato dhammassavanena upanissayasampattim patva taya eva upanissayasampattiya dutiye va tatiye va attabhāve maggaphalabhagino honti. Mandukadevaputtadayo cettha nidassanam.¹⁰

Bhagavati kira gaggaraya pokkharaniya tire campanagaravasinam dhammam desiyamane eko manduko Bhagavato sare (Vism.209.) nimittam aggahesi, tam eko vacchapalako dandam olubbha titthanto sise sannirumbhitva atthasi. So tavadeva kalavkatva tavatimsabhavane dvadasayojanike kanakavimane nibbatti. Suttappabuddho viya ca tattha accharasavghaparivutam attanam disva “are ahampi nama idha nibbatto, kim nu kho kammamakasin”ti avajjento na abbam kibci addasa abbatra Bhagavato sare nimittaggaha. So tavadeva saha vimanena agantva Bhagavato pade sirasa vandi. Bhagava janantova pucchi—

“Ko me vandati padani, iddhiya yasasa jalam;

Abhikkantena vannena, sabba obhasayam disa”ti.

(Devaputto :)“Mandukoham (CS:pg.1.203) pure asim, udake varigocarō;

Tava dhammam sunantassa, avadhi vacchapalakoti.”

Bhagava tassa dhammam desesi. Caturasitiya panasahassanam dhammabhisamayo ahosi. Devaputtopi sotapattiphale patitthaya sitam katva pakkamiti.

141. Yam pana kibci atthi beyyam nama, sabbasseva Buddhatta vimokkhanthikabbanavasena **Buddho**. Yasma va cattari saccani attanapi bujjihi, abbepi satte bodhesi, tasma evamadihipi karanehi **Buddho**. Imassa ca panatthassa vibbapanattham “bujjhita saccaniti **Buddho**. Bodheta pajayati **Buddho**”ti evam pavatto sabbopi niddesanayo (mahani.192=Nd¹.457.) patisambhidanayo

¹ Mhb.V,113.(Maha-Bodhi-Vamsa); Samantapasadika (Sp.I,64.)

² Vin.II,194f; cf.Jat.I,66; Mil.207, 349, 410.

³ M.35./I,227.f. 另參考《雜阿含110經》薩遮(大正2.35.)、《增壹阿含37.10經》薩遮(大正2.715.)

⁴ D.3./I,87.f.

⁵ D.3./I,87.f.; Sn.III,9.

⁶ D.4./I,111.f.

⁷ D.4./I,127.f.

⁸ Alavaka : S.10.12./I,213.Alava, 《經集》Sn.1.10. Alavaka-sutta, 《雜阿含1324經》, 《別譯雜阿含325經》。 Suciloma : S.10.3. S.10.3./I,207. Suciloma, 《雜阿含1314經》, 《雜阿含1324經》, 《別譯雜阿含313經》, 《別譯雜阿含323經》, 《經集》Sn.2.5. Suciloma. Kharalomayakkha : Sakkadevarajadayo : D.21./II,263.f. 《帝釋問經》, 《長阿含14經》《釋提桓因問經》(大正1.62)、《中阿含134經》釋問經(大正1.632), 《帝釋所問經》(大正1.246), 《雜寶藏經》卷第六(73)〈帝釋問事緣〉(大正4.476), 梵Wakraprawna-s. (Waldschmidt 小經)。

⁹ 《雜阿含923經》(大正2.234c)

¹⁰ Vv.49. (#51); Vv.A.209.

(pati.ma.1.162=Pts.I,174.) va vittharetabbo.

142. **Bhagavati** idam panassa gunavisitthasabbasattuttamagarugaravadhivacanam. Tenahu porana–

“Bhagavati vacanam settham, Bhagavati vacanamuttamam;

Garugaravayutto so, **Bhagava** tena vuccati”ti.

Catubbidham va namam avatthikam livgikam nemittikam adhiccasamuppannanti. Adhiccasamuppannam nama lokiyavoharena yadicchakanti vuttam hoti. Tattha (Vism.210.) vaccho dammo balibaddoti evamadi **avatthikam**. Dandi chatti sikhi kariti evamadi **livgikam**. Tevijjo chalabhibboti evamadi **nemittikam**. Sirivaddhako dhanavaddhakoti evamadi vacanattham anapekkhitva pavattam **adhiccasamuppannam**. Idam pana **Bhagavati** namam nemittikam, na mahamayaya, na suddhodanamaharajena, na asitiya batisahashehi katam, na sakkasantusitadihi devatavisesehi. Vuttampi cetam dhammasenapatina “Bhagavati netam namam matara katam ...pe... vimokkhanthikametam Buddhanam Bhagavantanam bodhiya mule saha sabbabbutabbanassa patilabha sacchika pabbatti yadidam Bhagava”ti (mahani.84=Nd¹.143, 458.).

143. Yamgunanemittikabacetam namam, tesam gunanam pakasanattham imam gatham vadanti–

“Bhagi (CS:pg.1.204) bhaji bhagi vibhattava iti,

Akasi bhagganti garuti bhagyava.

Bahuhi bayehi subhavitattano,

Bhavantago so **Bhagavati** vuccati”ti.–

Niddese (mahani.84=Nd¹.142, 466.) vuttanayeneva cetha tesam tesam padanam attho datthabbo.

144. Ayam pana aparo nayo.

¹Bhagyava ²bhaggava yutto, ³bhagehi ca ⁴vibhattava;

⁵bhattava ⁶vantagamano, bhavesu **Bhagava** tatoti.

Tattha vannagamo vannavipariyayoti-adikam niruttilakkhanam gahetva saddanayena va pisodaradipakkhepalakkhanam gahetva yasma lokiyalokuttarasukhabhinibbattakam danasiladiparappattam bhagyamassa atthi, tasma bhagyavati vattabbe **Bhagavati** vuccatiti batabbam.

Yasma

pana

ahirikanottappakodhupanahamakkhapalasa-issamacchariyamayasa theyyathambhasarambhamanati manamadapamadanha-avijja- tividhakusalamuladuccaritasamkilesamala- (Vism.211.)

visamasabbavitakpapapabcacatubbidhavipariyesa-

asavagantha-oghayoga-agatitanhuppapadanapabcacetokhilavinibandhanivaranabhinandana-

chavivadatulatanhakayasattanayasa-atthamicchattanavatanhamulakadasakusalakammamapathadvasa

ttthiditthigata- atthasatanhavicaritappabhedasabbadarathaparilahakilesasatasahassani savkhepato va pabca kilesakhandha-abhisavkharadevaputtamaccumare abhabbi. Tasma bhaggatta etesam

parissayanam bhaggavati vattabbe **Bhagavati** vuccati. Aha cetha–

“Bhaggarago bhaggadoso, bhaggamoho anasavo;

Bhaggassa papaka dhamma, **Bhagava** tena vuccati”ti.

Bhagyavataya cassa satapubbalakkhanadharassa rupakayasampatti dipita hoti.

Bhaggadosataya dhammakayasampatti. Tatha lokiyasarikkhakanam bahumatabhavo,

gahatthapabbajitehi abhigamaniyata, abhigatanabca nesam kayacittadukkhapanayane (CS:pg.1.205)

patibalabhavo, amisadanadhammadanehi upakarita, lokiyalokuttarasukhehi ca

samyojanasamatthata dipita hoti.

Yasma ca loke issariyadhammayasasirikamapayattesu chasu dhammesu bhagasaddo pavattati, paramabcassa sakacitte issariyam, animalavghimadikam va lokiyasammatam sabbakaraparipuram atthi. Tatha lokuttaro dhammo. Lokattayabyapako yathabhuccagunadhigato ativiya parisuddho yaso.

Rupakayadassanabyavatajananayanappasadananasamattha sabbakaraparipura

sabbavgapaccavgasiri. Yam yam etena icchitam patthitam attahitam parahitam va, tassa tassa

tatheva abhinipphannatta icchitathanibbattisabbito kamo. Sabbalokagarubhavappattihetubhuto

sammavayamasavkhato payatto ca atthi. Tasma imehi bhagehi yuttattapi bhaga assa santiti imina

atthena **Bhagavati** vuccati.

Yasma pana kusaladihi bhedehi sabbadhamme, khandhayatanadhatusacca- (Vism.212.)

indriyapaticcasamuppadadihi va kusaladidhamme, pilanasavkhatasantapaviparinamatthena va dukkham ariyasaccam, ayuhananidanasamyogapalibodhatthena samudayam, nissaranavivekasavkhata-amatatthena nirodham, niyyanikahetudassanadhipateyyatthena maggam vibhattava, vibhajitva vivaritva desitavati vuttam hoti. Tasma vibhattavati vattabbe **Bhagavati** vuccati.

Yasma ca esa dibbabrahma-ariyavihare kayacitta-upadhiviveke subbatappanihitanimittavimokkhe abbe ca lokiyalokuttare uttarimanussadhamme bhaji sevi bahulam akasi, tasma bhattavati vattabbe **Bhagavati** vuccati.

Yasma pana tisu bhavesu tanhasavkhatam gamanam anena vantam, tasma bhavesu vantagamanoti vattabbe bhavasaddato bhakaram gamanasaddato gakaram vantasaddato vakarabca digham katva adaya **Bhagavati** vuccati yatha loke mehanassa khassa malati vattabbe mekhalati.

145. Tassevam imina ca imina ca karanena so Bhagava araham ...pe... imina ca imina ca karanena Bhagavati Buddhagune anussarato neva tasmim samaye ragapariyutthitam cittam hoti, na dosapariyutthitam, na mohapariyutthitam (CS:pg.1.206) cittam hoti. Ujugatamevassa tasmim samaye cittam hoti Tathagatamarabbha (a.ni.6.10). Iccassa evam ragadipariyutthanabhavena vikkhambhitanivaranaassa kammattanabhimukhataya ujugatacittassa Buddhagunapona vitakkavicara pavattanti. Buddhagune anuvitakkayato anuvicarayato piti uppajjati. Pitimanassa pitipadatthanaya passaddhiya kayacittadaratha patippassambhanti. Passaddhadarathassa kayikampi cetasikampi sukham uppajjati. Sukhino Buddhagunarammanam hutva cittam samadhiyatiti anukkamena ekakkhane jhanavgaṇi uppajjanti. Buddhagunanam pana gambhirataya nanappakaragunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti. Tadetam Buddhagunanussaranavasena uppannatta Buddhanussaticceva savkham gacchati.

Imabca pana Buddhanussatim anuyutto bhikkhu satthari sagaravo hoti sappatisso, saddhavepullam sativapullam pabbavepullam pubbavepullabca adhigacchati, pitipamojjabahulo hoti, (Vism.213.) bhayabheravasaho dukkhadhivasanasamattho, satthara samvasasabbam patilabhati. Buddhagunanussatiya ajjhavutthabca sarirampi cetiyagharamiva pujaraham hoti. Buddhabhumiyam cittam namati. Vitikkamitabbavatthusamayoge cassa sammukha sattharam passato viya hirottappam paccupatthati. Uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, Buddhanussatiya sadati.

Idam tava Buddhanussatiyam vittharakathamukham.

2. Dhammanussatikatha 法隨念

146. Dhammanussatim bhavetukamenapi rahogatena patisallinena “svakkhato Bhagavata dhammo sanditthiko akaliko ehipassiko opaneyyiko paccattam veditabbo vibbuhi”ti (a.ni.6.10 A.6.10./III,285. ; D.27./II,93. ; D.24./III,5. ; A.3.70./I,207. etc.)¹ evam pariyaṭṭidhammassa ceva navavidhassa ca lokuttaradhammassa guna anussaritabba.

147. **Svakkhatoti** imasmim hi pade pariyaṭṭidhammopi savgaham gacchati, itaresu lokuttaradhammova. Tattha pariyaṭṭidhammo tava svakkhato adimajjhapiyosanakalyanatta (CS:pg.1.207) satthasabyabjanakevalapariyuppannaparisuddhabrahmacariyappakasanatta ca. Yabhi Bhagava ekagathampi deseti, sa samantabhadakatta dhammassa pathamapadena adikalyana, dutiyatatiyapadehi majjhekalyana, pacchimapadena piyosanakalyana. Ekanusandhikam suttaṃ nidanena adikalyanam, nigamanena piyosanakalyanam, sesena majjhekalyanam. Nananusandhikam suttaṃ pathamanusandhina adikalyanam, pacchimena piyosanakalyanam, sesehi majjhekalyanam. Apica sanidanasa-uppatikatta adikalyanam, veneyyanam anurupato atthassa aviparitaya ca hetudahanayuttato ca majjhekalyanam, sotunam saddhapatilabhajanana niganena ca piyosanakalyanam.

Sakalopi sasanadhammo attano atthabhutena silena adikalyano,

¹ 《雜阿含931經》（大正2.238a）

samathavipassanamaggaphalehi majjhekalyano, nibbanena pariyosanakalyano. Silasamadhihi va adikalyano, (Vism.214.) vipassanamaggehi majjhekalyano, phalanibbanehi pariyosanakalyano. Buddhasubodhitaya va adikalyano, dhammasudhammataya majjhekalyano, savghasuppatippattiya pariyosanakalyano. Tam sutva tathatthaya patipannena adhigantabbaya abhisambodhiya va adikalyano, paccekabodhiya majjhekalyano, savakabodhiya pariyosanakalyano.

Suyyamano cesa nīvaranavikkhambhanato savanenapi kalyanameva avahatiti adikalyano, patipajjiyamano samathavipassanasukhavahanato patipattiyapi kalyanam avahatiti majjhekalyano, tathapatipanno ca patipattiphale nitthite tadibhavavahanato patipattiphalenapī kalyanam avahatiti pariyosanakalyanoti evam adimajjhāpariyosanakalyanatta svakkhato.

Yam panesa Bhagava dhammam desento sasanabrahmacariyam maggabrahmacariyabca pakaseti nananayehi dipeti, tam yathanurupam atthasampattiya sattham, byabjanasampattiya sabyabjanam. Savkasanapakasanavivaranavibhajana-uttanikaranapabbatti-atthapadasamayogato sattham, akkharapadabyabjanakaraniruttiniddesasampattiya sabyabjanam. Atthagambhiratapativedhagambhiratahi sattham, dhammagambhiratadesanagambhiratahi (CS:pg.1.208) sabyabjanam. Atthapatibhanapatisambhidavisayato sattham, dhammaniruttipatisambhidavisayato sabyabjanam. Panditavedaniyato parikkhakajanappasadakanti sattham, saddheyyato lokiyajanappasadakanti sabyabjanam. Gambhiradhippayato sattham, uttanapadato sabyabjanam. Upanetabbassa abhavato sakalapariṇṇabhavena kevalapariṇṇam. Apanetabbassa abhavato niddosabhavena parisuddham.

Apica patipattiya adhigamabyattito sattham, pariyaṭṭiya āgamabyattito sabyabjanam, silātipaccadhammakkhandhayuttato kevalapariṇṇam, nirupakkilesato nittaranatthaya pavattito lokamisanirapekkhato ca parisuddhanti evam satthasabyabjanakevalapariṇṇanāparisuddhabrahmacariyappakasanato svakkhato.

Atthavipallasabhavato va sutthu akkhatoti svakkhato. Yatha hi abbatitthiyanam dhammassa attho vipallasamapajjati, antarayikati vuttadhammanam (Vism.215.) antarayikattabhavato, niyyanikati vuttadhammanam niyyanikattabhavato. Tena te durakkhatadhammayeva honti, na tatha Bhagavato dhammassa attho vipallasamapajjati. Ime dhamma antarayika, ime dhamma niyyanikati evam vuttadhammanam tathabhavanatikkamanatoti. Evam tava pariyaṭṭidhammo svakkhato.

Lokuttaradhammo pana nibbananurupaya patipattiya patipadanurupassa ca nibbanassa akkhatatta svakkhato. Yathaha—“supabbatta kho pana tena Bhagavata savakanam nibbanāgamini patipada samsandati nibbanabca patipada ca. Seyyathapi nama gavgodakam yamunodakena samsandati sameti, evameva supabbatta tena Bhagavata savakanam nibbanāgamini patipada samsandati nibbanabca patipada ca”ti(di.ni.2.296=D.19/II,223.)¹. Ariyamaggo cettha antadvayam anupagamma majjhima patipadabhutova “majjhima patipada”ti akkhatatta svakkhato. Samabbaphalāni patipassaddhakilesaneva “patipassaddhakilesāni”ti akkhatatta svakkhatani. Nibbanam sassatamatatanālenadisabhavameva sassatadisabhavavasena akkhatatta svakkhatanti evam lokuttaradhammopi svakkhato.

148. Sanditthikoti (CS:pg.1.209) ettha pana ariyamaggo tava attano santane ragadinam abhavam karontena ariyapuggalena samam datthabboti sanditthiko. Yathaha—“ratto kho, brahmana, rāgena abhibhuto pariyaḍinnacitto attabyābadhayapi ceteti, parabyābadhayapi ceteti, ubhayabyābadhayapi ceteti. Cetasikam dukkham domanassam patisaṃvedeti. Rāge pahine neva attabyābadhaya ceteti, na parabyābadhaya ceteti, na ubhayabyābadhaya ceteti, na cetasaṃ dukkham domanassam patisaṃvedeti. Evampi kho, brahmana, sanditthiko dhammo hoti”ti(a.ni.3.54=A.3.53/I,156.f.). (Vism.216.) Apica navavidhopi lokuttaradhammo yena yena adhigato hoti, tena tena parasaddhaya gantabbatam hitva paccavekkhanābanena sayam datthabboti sanditthiko. Atha va pasattha ditthi sanditthi, sanditthiya jayatiti sanditthiko. Tatha hettha ariyamaggo sampayuttaya, ariyaphalam karanabhutaya, nibbanam visayibhutaya sanditthiya kilese jayati. Tasma yatha rathena jayatiti rathiko, evam navavidhopi lokuttaradhammo sanditthiya

¹ 《長阿含3經》(大1.30c)

jayatiti sanditthiko.

Atha va ditthanti dassanam vuccati. Ditthameva sandittham, dassananti attho. Sandittham arahatiti sanditthiko. Lokuttaradhammo hi bhavanabhisamayavasena sacchikiriyaabhisamayavasena ca dissamanoyeva vattabhayam nivatteti. Tasma yatha vattham arahatiti vatthiko, evam sandittham arahatiti sanditthiko.

149. Attano phaladanam sandhaya nassa kaloti akalo. Akaloyeva **akaliko**. Na pabcahasattahadibhedam kalam khepetva phalam deti, attano pana pavattisamanantarameva phaladoti vuttam hoti. Atha va attano phaladane pakattho kalo patto assati kaliko. Ko so? Lokiyo kusaladhammo. Ayam pana samanantaraphalatta na kalikoti akaliko. Idam maggameva sandhaya vuttam.

150. “Ehi passa imam dhamman”ti evam pavattam ehipassavidhim arahatiti **ehipassiko**. Kasma panesa tam vidhim arahatiti? Vijjamanatta parisuddhatta ca (CS:pg.1.210) Rittamutthiyam hi hirabbam va suvannam va atthiti vatvapi “ehi passa iman”ti na sakka vattum. Kasma? Avijjamanatta. Vijjamanampi ca gutham va muttam va manubbabhavappakasanena cittasampahamsanattam “ehi passa iman”ti na sakka vattum. Apica kho pana tinehi va pannehi va paticchadetabbameva hoti. Kasma? Aparisuddhatta. Ayam pana navavidhopi lokuttaradhammo sabhavatova vijjmano vigatavalahake akase sampunnacandamandalam viya pandukambale nikkhattajati mani viya ca parisuddho. (Vism.217.) Tasma vijjamanatta parisuddhatta ca ehipassavidhim arahatiti ehipassiko.

151. Upanetabboti **opaneyyiko**. Ayam panettha vinicchayo, upanayanam upanayo, adittam celam va sisam va ajjhupekkhitvapi bhavanavasena attano citte upanayanam arahatiti opaneyyiko. Opanayikova opaneyyiko. Idam savkhate lokuttaradhamme yujjati. Asavkhate pana attano cittena upanayanam arahatiti opaneyyiko. Sacchikiriyaavasena alliyam arahatiti attho.

Atha va nibbanam upanetiti ariyamaggo upaneyyo. Sacchikatabbatam upanetabboti phalanibbanadhammo upaneyyo. Upaneyyo eva opaneyyiko.

152. **Paccattam veditabbo vibbuhiti** sabbehipi ugghatitabbu-adihi vibbuhiti attani attani veditabbo “bhavito me maggo, adhigatam phalam, sacchikato nirodho”ti. Na hi upajjhayena bhavitena maggena saddhiviharikassa kilesa pahiyanti, na so tassa phalasamapattiya phasuviharati, na tena sacchikatam nibbanam sacchikaroti. Tasma na esa parassa sise abharanam viya datthabbo, attano pana citteyeva datthabbo, anubhavitabbo vibbuhiti vuttam hoti. Balanam pana avisayo cesa.

Apica (CS:pg.1.211) svakkhato ayam dhammo. Kasma? Sanditthikatta. Sanditthiko, akalikatta. Akaliko, ehipassikatta. Yo ca ehipassiko, so nama opaneyyiko hotiti.

153. Tassevam svakkhatatadibhede dhammagune anussarato neva tasmim samaye ragapariyutthitam cittam hoti. Na dosa ...pe... na mohapariyutthitam cittam hoti. Ujugatamevassa tasmim samaye cittam hoti dhammam arabbhati (a.ni.6.10) purimanayeneva vikkhambhitanivaranassa ekakkhane jhanavgani uppajjanti. Dhammagunanam pana gambhirataya nanappakaragunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti. Tadetam dhammagunanussaranavasena uppannatta dhammanussaticceva savkham gacchati.

(Vism.218.) Imabca pana dhammanussatim anuyutto bhikkhu evam opaneyyikassa dhammassa desetaram iminapavgena samannagatam sattharam neva atitamse samanupassami, na panetarahi abbatra tena Bhagavatati evam dhammagunadassaneneva satthari sagaravo hoti sappattisso. Dhamme garucittikaro saddhadvipullam adhigacchati, pitipamojjabahulo hoti, bhayabheravasaho, dukkhadhivasanasamattho, dhammena samvasasabbam patilabhati, dhammagunanussatiya ajjhavutthab cassa sarirampi cetiyagharamiva pujaraham hoti, anuttaradhammadhigamaya cittam namati, vitikkamitabbavatthusamayoge cassa dhammasudhammatam samanussarato hirottappam paccupatthati. Uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, dhammanussatiya sadati.

Idam dhammanussatiyam vittharakathamukham.

3. Savghanussatikatha 僧隨念

154. Savghanussatim bhavetukamenapi rahogatena patisallinena “suppatipanno Bhagavato savakasavgho, ujuppatipanno Bhagavato savakasavgho, bayappatipanno Bhagavato savakasavgho, samicippatipanno Bhagavato savakasavgho, yadidam cattari purisayugani attha purisapuggala (CS:pg.1.212) esa Bhagavato savakasavgho ahuneyyo, pahuneyyo, dakkhineyyo, abjalikaraniyo, anuttaram pubbakhetam lokassa”ti (a.ni.6.10 ; A.3.70./I,208. ; A.4.52./II,56. ; A.6.10./III,286. ; D.16./II,96.f ; D.24./III,5.)¹ evam ariyasavghaguna anussaritabba.

155. Tattha **suppatipannoti** sutthu patipanno, sammapatipadam anivattipadadam anulomapatipadam apaccanikapatipadam dhammanudhammapatipadam patipannoti vuttam hoti. Bhagavato ovdanusasanim sakkaccam sunantiti savaka. Savakanam savgho **savakasavgho**, siladitthisamabbataya savghatabhavamapanno savakasamuhoti attho. Yasma (Vism.219.) pana sa sammapatipada uju avavka akutilla ajimha, ariyo ca bayotipi vuccati, anucchavikatta ca samicitipi savkham gata. Tasma tampatipanno ariyasavgho **ujuppatipanno bayappatipanno samicippatipannoti** vutto.

Ettha ca ye maggattha, te sammapatipattisamavgitaya suppatipanna. Ye phalattha, te sammapatipadaya adhigantabbassa adhigatatta atitam patipadam sandhaya suppatipannati veditabba.

Apica svakkhate dhammavinaye yathanusittham patipannattapi apannakapatipadam patipannattapi **suppatipanno**.

Majjhimaya patipadaya antadvayamanupagamma patipannatta kayavacimanovakkakutillajimhadossapahanaya patipannatta ca ujuppatipannatta ca **ujuppatipanno**.

Bayo vuccati nibbanam. Tadattaya patipannatta **bayappatipanno**.

Yatha patipanna samicippatipannaraha honti, tatha patipannatta **samicippatipanno**.

156. **Yadidanti** yani imani. **Cattari purisayugani**ti yugalavasena pathamamaggattho phalattthoti idamekam yugalanti evam cattari purisayugalani honti. **Attha purisapuggalati** purisapuggalavasena eko pathamamaggattho eko phalattthoti imina nayena attheva purisapuggala honti Ettha ca purisoti va puggaloti va ekatthani etani padani. Veneyyavasena panetam vuttam. **Esa Bhagavato savakasavgho**ti yanimani yugalavasena (CS:pg.1.213) cattari purisayugani, pati-ekkattho attha purisapuggala, esa Bhagavato savakasavgho, ahuneyyoti-adisu anetva hunitabbanti ahunam, duratopi anetva silavantesu databbanti attho. Catunnam paccayanametamadhivacanam. Tam ahunam patiggahetum yutto tassa mahapphalakaranatoti **ahuneyyo**. Atha va duratopi agantva sabbasapateyyampi ettha hunitabbanti ahavaniyo. Sakkadinampi va ahavanam arahatitthi ahavaniyo. Yo cayam brahmananam ahavaniyo nama aggi, yattha hutam mahapphalanti tesam laddhi. (Vism.220.) Sace hutassa mahapphalataya ahavaniyo, savghova ahavaniyo. Savghe hutabhi mahapphalam hoti. Yathaha—

“Yo ca vassasatam jantu, aggim paricare vane;

Ekacca bhavitattanam, muhuttamapi pujaye.

Sayeva pujana seyyo, yabce vassasatam hutam”ti. (dha.pa.107).

Tadetam nikayantare ahavaniyoti padam idha ahuneyyoti imina padena atthato ekam. Byabjanato panettha kibcimattameva nanam. Iti **ahuneyyo**.

Pahuneyyoti ettha pana pahunam vuccati disavidisato agatanam piyamanapanam batimittanamattaya sakkarena patiyattam agantukadanam. Tampi thapetva te tatharupe pahunake savghasseva datum yuttam, savghova tam patiggahetum yutto. Savghasadiiso hi pahunako natthi. Tatha hesa ekabuddhantare ca dissati, abbokinnabca piyamanapattakarehi dhammehi samannagatoti. Evam pahunamassa datum yuttam pahunabca patiggahetum yuttoti pahuneyyo. Yesam pana pahavaniyoti pali, tesam yasma savgho pubbakaramarahati, tasma sabbapathamam anetva ettha hunitabbanti pahavaniyo. Sabbappakarena va ahavanamarahatitthi

¹ 《雜阿含931經》(大正2.238a)

pahavaniyo. Svayamidha teneva atthena pahuneyyoti vuccati.

Dakkhinati pana paralokam saddahitva databbadanam vuccati. Tam dakkhinam arahati, dakkhinaya va hito yasma nam mahapphalakaranataya visodhetiti **dakkhineyyo**.

Ubho (CS:pg.1.214) hatthe sirasmim patitthapetva sabbalokena kayiramanam abjalikammam arahatiti **abjalikaraniyo**.

Anuttaram pubbakhetam lokassati sabbalokassa asadisam pubbaviruhanatthanam. Yatha hi rabbo va amaccassa va salinam va yavanam va viruhanatthanam rabbo salikkhetam rabbo yavakkhetanti vuccati, evam savgho sabbalokassa pubbanam viruhanatthanam. Savgham nissaya hi lokassa nanappakarahitasukhasamvattanikani pubbani viruhanti. Tasma savgho anuttaram pubbakhetam lokassati.

157. Evam suppatipannatadibhede savghagune anussarato neva (Vism.221.) tasmim samaye ragapariyutthitam cittam hoti. Na dosapariyutthitam cittam hoti, na mohapariyutthitam cittam hoti. Ujugatamevassa tasmim samaye cittam hoti savgham arabbhati (a.ni.6.10= A.6.10./III,286. ; M.104./II,251. ; S.12.41./II,70. ; A.3.70./I,209. ; A.5.32./III,36.)¹ purimanayeneva vikkhambhitanivaranassa ekakkhane jhanavgani uppajjanti. Savghagunanam pana gambhirataya nanappakaragunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti. Tadetam savghagunanussaranavasena uppannatta savghanussaticceva savkham gacchati.

Imabca pana savghanussatim anuyutto bhikkhu savghe sagaravo hoti sappatisso. Saddhadevupullam adhigacchati, pitipamojjabahulo hoti, bhayabheravasaho, dukkhadhivasanasamattho, savghena samvasasabbam patilabhati. Savghagunanussatiya ajjhavutthabcessa sariram sannipatitasavghamiva uposathagaram pujaraham hoti, savghagunadhigamaya cittam namati, vitikkamitabbavatthusamayoge cassa sammukha savgham passato viya hirottappam paccupatthati, uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, savghanussatiya sadati.

Idam savghanussatiam vittharakathamukham.

4. Silanussatikatha 戒隨念

158. Silanussatim (CS:pg.1.215) bhavetukamena pana rahogatena patisallinena “aho vata me silani akhandani acchiddani asabalani akammasani bhujissani vibbuppasatthani aparamatthani samadhisamvattanikani”ti (a.ni.6.10= A.6.10./III,286. ; M.104./II,251. ; S.12.41./II,70. ; A.3.70./I,209. ; A.5.32./III,36.) evam akhandatadigunavasena attano silani anussaritabbani. Tani ca gahatthena gahatthasilani, pabbajitena pabbajitasilani.

Gahatthasilani va hontu pabbajitasilani va, yesam adimhi va ante va ekampi na bhinnam, tani pariyante chinnaśatako viya na khandaniti **akhandani**. (Vism.222.) Yesam vemajjhe ekampi na bhinnam, tani majjhe vinividdhasatako viya na chiddaniti **acchiddani**. Yesam patipatiya dve va tini va na bhinnani, tani pitthiya va kucchiya va utthitena dighavattadisathanena visabhagavannena kalarattadinam abbatarasariravanna gavi viya na sabalaniti **asabalani**. Yani antaranāra na bhinnani, tani visabhagabindu vicitra gavi viya na kammāsaniti **akammasani**. Avisesena va sabbānīpi sattaviddhena methunasamyogena kodhupanahadihi ca papadhammehi anupahatatta akhandani acchiddani asabalani akammasani. Taniyeva tanhadasabyato mocetva bhujissabhavakāraṇena **bhujissani**. Buddhadihi vibbuhi pasatthatta **vibbuppasatthani**. Tanhaditthihi aparamatthataya kenaci va ayam te silesu dosoti evam paramatthum asakkuneyyataya **aparamatthani**. Upacarasamādhim appanasamādhim va, atha va pana maggasamādhim phalasamādhīcapi samvattenti **samadhisamvattanikani**.

159. Evam akhandatadigunavasena attano silani anussarato nevassa tasmim samaye ragapariyutthitam cittam hoti. Na dosa ...pe... na mohapariyutthitam cittam hoti. Ujugatamevassa tasmim samaye cittam hoti, silam arabbhati purimanayeneva

¹ 《雜阿含931經》（大正2.238a）

vikkhambhitanivaranassa ekakkhane jhanavgani uppajjanti. Silagunanam pana gambhirataya nanappakaragunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti. Tadetam (CS:pg.1.216) silagunanussaranavasena uppannatta silanussaticceva savkham gacchati.

Imabca pana silanussatim anuyutto bhikkhu sikkhaya sagaravo hoti sabhagavutti, patisanthare appamatto, attanuvadadibhayavirahito, anumattesu vajjesu bhayadassavi, saddhadivepullam adhigacchati, pitipamojjabahulo hoti. Uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, silanussatiya sadati.

Idam silanussatiyam vittharakathamukham.

(Vism.223.)

5. Caganussatikatha 捨隨念

160. Caganussatim bhavetukamena pana pakatiya cagadhimuttana niccappavattadanasmvibhagena bhavitabbam. Atha va pana bhavanam arabhantena ito dani pabhuti sati patiggahake antamaso ekalopamattampi danam adatva na bhujjissamiti samadanam katva tamdivasam gunavisitthesu patiggahakesu yathasatti yathabalam danam datva tattha nimittam ganhitva rahogatena patisallinena “labha vata me suladdham vata me, yoham maccheramalapariyutthitaya pajaya vigatamalamaccherena cetasa viharami ¹muttacago ²payatapani ³vossaggarato ⁴yacayogo ⁵danasmvibhagarato”ti(A.6.10./III,286. , A.6.25./III,313.) ¹ evam vigatamalamaccheratadigunavasena attano cago anussaritabbo.

Tattha **labha vata meti** mayham vata labha, ye ime “ayum kho pana datva ayussa bhagi hoti dibbassa va manusassa va” iti (a.ni.5.37=A.5.36./III,42.) ² ca, “dadam piyo hoti bhajanti nam bahu” iti (a.ni.5.34=A.5.34./III,40.) ³ ca, “dadamano piyo hoti, satam dhammam anukkamam” iti (a.ni.5.35=A.5.35./III,41.) ca evamadihi nayehi Bhagavata dayakassa labha samvannita, te mayham avassam bhaginoti adhippayo. **Suladdham vata meti** yam maya idam sasanam manussattam va laddham, tam suladdham vata me. Kasma (CS:pg.1.217) Yoham maccheramalapariyutthitaya pajaya ...pe... danasmvibhagaratoti.

Tattha **maccheramalapariyutthitayati** maccheramalena abhibhutaya. **Pajayati** pajayanavasena satta vuccanti. Tasma attano sampattinam parasadharanabhavamasahanalakkanena cittassa pabhassarabhavadusakanam kanhadhammanam abbatarena maccheramalena abhibhutesu sattesuti ayamettha attho. **Vigatamalamaccherenati** abbesampi ragadosadimalanabceva maccherassa ca vigatatta vigatamalamaccherena. **Cetasa viharamiti** yathavuttappakaracitto hutva (Vism.224.) vasamiti attho. ⁴ Suttasu pana Mahanamasakkassa sotapannassa sato nissayaviharam pucchato nissayaviharavasena desitatta agaram ajjhavasamiti vuttam. Tattha abhibhavitva vasamiti attho.

Muttacagoti vissatthacago. **Payatapani** parisuddhahattho. Sakkaccam sahattha deyyadhammam datum sada dhotahatthoyevati vuttam hoti. **Vossaggaratoti** vossajjanam vossaggo, pariccagoti attho. Tasmim vossagge satatabhiyogavasena ratoti vossaggarato. **Yacayogoti** yam yam pare yacanti, tassa tassa danato yacanayogoti attho. Yajayogotipi patho. Yajanasavkhatena yajena yuttoti attho. **Danasmvibhagaratoti** dane ca smvibhage ca rato. Ahabhi danabca demi, attana paribhujjitatbatopi ca smvibhagam karomi, ettheva casmi ubhaye ratoti evam anussaratiti attho.

161. Tassevam vigatamalamaccheratadigunavasena attano cagam anussarato neva tasmim samaye ragapariyutthitam cittam hoti. Na dosa ...pe... na mohapariyutthitam cittam hoti. Ujugatamevassa tasmim samaye cittam hoti cagam arabbhati (a.ni.6.10=A.6.10./III,287.) purimanayeneva vikkhambhitanivaranassa ekakkhane jhanavgani uppajjanti. Cagagunanam pana

¹ 《雜阿含931經》(大正2.238a)

² 《增壹阿含32.11經》(大正2.681a), 《佛說食施獲五福報經》(大正2.854c)

³ 《增壹阿含32.10經》(大正2.680c), 《增壹阿含52.6經》(大正2.826a)

⁴ A.6.10./III,284.f; 《雜阿含931經》(大正2.237c), 《別譯雜阿含156經》(大正2.432b), 《集異門足論》第十六(大正26.433a), 《法蘊足論》第八(大正26.492c)

gambhirataya nanappakaracagagunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti. Tadetam cagagunanussaranavasena uppannatta caganussaticceva savkham gacchati.

Imabca (CS:pg.1.218) pana caganussatim anuyutto bhikkhu bhiyyoso mattaya cagadhimutto hoti, alobhajjhasayo, mettaya anulomakari, visarado, pitipamojjabahulo, uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, caganussatiya sadati.

Idam caganussatiyam vittharakathamukham.

(Vism.225.)

6. Devatanussatikatha 天隨念

162. Devatanussatim bhavetukamena pana ariyamaggavasena samudagatehi saddhadihi gunehi samannagatena bhavitabbam. Tato rahogatena patisallinena “santi deva catumaharajika, santi deva tavatimsa, yama, tusita, nimmanaratino, paranimmitavasavattino, santi deva brahmakayika, santi deva tatuttari, yatharupaya saddhaya samannagata ta devata ito cuta tattha upapanna, mayhampi tatharupa saddha samvijjati. Yatharupena silena. Yatharupena sutena. Yatharupena cagena. Yatharupaya pabbaya samannagata ta devata ito cuta tattha upapanna, mayhampi tatharupa pabba samvijjati”ti (a.ni.6.10 ; A.3.70./I,210. ; A.6.10./III,287.f ; A.11.12./V,329.f.)¹ evam devata sakkhitthane thapetva attano saddhadiguna anussaritabba.

Sutte pana yasmim mahanama samaye ariyasavako attano ca tasabca devatanam saddhabca silabca sutabca cagabca pabbabca anussarati, nevassa tasmim samaye ragapariyutthitam cittam hotiti vuttam. Kibcapi vuttam, atha kho tam sakkhitthane thapetabbadevatanam attano saddhadihi samanagunadipanattham vuttanti veditabbam. Atthakathayabhi devata sakkhitthane thapetva attano gune anussaratiti dalham katva vuttam.

163. Tasma pubbabhage devatanam gune anussaritva aparabhage attano samvijjamane saddhadigune anussarato cassa neva tasmim samaye (CS:pg.1.219) ragapariyutthitam cittam hoti. Na dosapariyutthitam cittam hoti, na mohapariyutthitam cittam hoti, ujugatamevassa tasmim samaye cittam hoti devata arabbhati (a.ni.6.10=A.6.10./III,287.f.)² purimanayeneva vikkhambhitanivaranaassa ekakkhane jhanavgani uppajjanti. Saddhadigunanam pana gambhirataya nanappakaragunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti. Tadetam devatanam gunasadisaddhadigunanussaranavasena devatanussaticceva savkham gacchati.

(Vism.226.) Imabca pana devatanussatim anuyutto bhikkhu devatanam piyo hoti manapo, bhiyyoso mattaya saddhadevepullam adhigacchati, pitipamojjabahulo viharati. Uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, devatanussatiya sadati.

Idam devatanussatiyam vittharakathamukham.

Pakinnakakatha 雜論

164. Yam pana etasam vittharadesanayam “ujugatamevassa tasmim samaye cittam hoti Tathagatam arabbha”ti-adini vatva “ujugatacitto kho pana, mahanama, ariyasavako labhati atthavedam, labhati dhammavedam, labhati dhammupasamhitam pamojjam, pamuditassa piti jayati”ti (a.ni.6.10) vuttam, tattha itipi so Bhagavati-adinam attham nissaya uppannam tutthim sandhaya labhati atthavedanti vuttam. Palim nissaya uppannam tutthim sandhaya labhati

¹ 《雜阿含931~932經》(大正2.238a) ; 《增壹阿含24-3.6經》(大2.624b) ; 《中阿含202經》(大1.770) ; 《別譯雜阿含157經》(大正2.433b)

² 《雜阿含931經》(大正2.238a)

dhammavedam. Ubhayavasena **labhati dhammupasamhitam pamojjanti** vuttanti veditabbam.

Yabca devatanussatiyam devata arabbhati vuttam, tam pubbabhage devata arabbha pavattacittavasena devatagunasadise va devatabhavanipphadake gune arabbha pavattacittavasena vuttanti veditabbam.

165. Ima (CS:pg.1.220) pana cha anussatiyo ariyasavakanabbeva ijjhanti. Tesam hi Buddhadhammasavghaguna pakata honti. Te ca akhandatadigunehi silehi, vigatamalamaccherena cagena, mahanubhavanam devatanam gunasadisehi saddhadigunehi samannagata. Mahanamasutte (a.ni.6.10=A.6.10./III,285.) ca sotapannassa nissayaviharam putthena Bhagavata sotapannassa nissayaviharadassanattameva eta vittharato kathita.

Gedhasuttepi “idha, bhikkhave, ariyasavako Tathagatam anussarati, itipi so Bhagava ...pe... ujugatamevassa tasmim samaye cittam hoti (Vism.227.) nikkhantam muttam vutthitam gedhamha. Gedhoti kho, bhikkhave, pabcanetam kamagunanamadhivacanam. Idampi kho, bhikkhave, arammanam karitva evamidhekacce satta visujjhanti”ti (a.ni.6.25=A.6.25./III,312.) evam ariyasavakassa anussativasena cittam visodhetva uttari paramatthavisuddhi-adhigamattaya kathita.

Ayasmata Mahakaccanena desite sambadhokasasuttepi “acchariyam, avuso, abbhutam, avuso, yavabcidam tena Bhagavata janata passata arahata sammāsambuddhena sambadhe okasadhigamo anubuddho sattanam visuddhiya ...pe... nibbanassa sacchikiriyaya yadidam cha anussatitthanani. Katamani cha? Idhavuso, ariyasavako Tathagatam anussarati ...pe... evamidhekacce satta visuddhidhamma bhavanti”ti (a.ni.6.26=A.6.26./III,314.Sambadhokasa-Sutta) evam ariyasavakasseva paramatthavisuddhidhammataya okasadhigamavasena kathita.

Uposathasuttepi “kathabca, visakhe, ariyuposatho hoti? Upakkilittassa, visakhe, cittassa upakkamena pariyodapana hoti. Kathabca, visakhe, upakkilittassa cittassa upakkamena pariyodapana hoti? Idha, visakhe, ariyasavako Tathagatam anussarati”ti (a.ni.3.71=A.3.70./I,206.f Uposatha-Sutta) evam ariyasavakasseva uposatham upavasato cittavisodhanakammattanavasena uposathassa mahapphalabhavadassanattam kathita.

Ekadasanipatepi “saddho kho, mahanama, aradhako hoti, no assaddho. Araddhaviriyo, upatthitasati, samahito, pabbava, mahanama (CS:pg.1.221) aradhako hoti, no duppabbo. Imesu kho tvam, mahanama, pabcasu dhammesu patitthaya cha dhamme uttari bhavēyyasi. Idha tvam, mahanama, Tathagatam anussareyyasi itipi so Bhagava”ti (a.ni.11.11=A.11.12./V,329. ; A.11.13./V,333.) evam ariyasavakasseva “tesam no, bhante, nanaviharena viharatam kenassa viharena viharitabban”ti pucchato viharadassanattam kathita.

166. Evam santēpi parisuddhasiladigunasamannagatena puthujjanenapi manasi katabba. Anussavavasēnapi hi (Vism.228.) Buddhadinam gune anussarato cittam pasidatiyeva. Yassanubhavana nīvaranani vikkhambhetva ularapamojjo vipassanam arabhitva arahattamyeva sacchikareyya kata-andhakaravasi **phussadevatthero** viya.

So kirayasma marena nimmitam Buddharupam disva “ayam tava saragadosamoho evam sobhati, katham nu kho Bhagava na sobhati, so hi sabbaso vitaragadosamoho”ti Buddharammanam pitim patilabbhitva vipassanam vaddhetva arahattam papuniti.

Iti sadhujanapamojjattaya kate Visuddhimagge

Samadhibhavanadhikare Cha-anussatiniddeso nama Sattamo paricchedo.

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8. Anussatikammatthananiddeso 說隨念業處品

(Vism.229.)

1. Maranassatikatha 死隨念

167. Idani (CS:pg.1.222) ito anantaraya maranassatiya bhavananiddeso anuppatto. Tattha **marananti** ekabhavapariyapannassa jivitindriyassa upacchedo. Yam panetam arahantanam vattadukkkhasamucchedasavkhatam **samucchedamaranam**, savkharanam khanabhavgasavkhatam **khanikamaranam**, rukkho mato loham matanti-adisu **sammutimaranabca**, na tam idha adhippetam.

Yampi cetam adhippetam, tam kalamaranam akalamarananti duvidham hoti. Tattha kalamaranam pubbakkhayena va ayukkhayena va ubhayakkhayena va hoti. Akalamaranam kammupacchedakakammavasena.

Tattha yam vijjamanayapi ayusantanajanakapaccayasampattiya kevalam patisandhijanakassa kammassa vipakkavipakatta maranam hoti, idam **pubbakkhayena maranam** nama. Yam gatikalaharadisampattiya abhavena ajjatanakalapuranam viya vassasatamattaparimanassa ayuno khayavasena maranam hoti, idam **ayukkhayena maranam** nama. Yam pana Dusimarakalaburajadinam¹ viya tavkhanabbeva thanacavanasamatthena kammuna upacchinna santananam, purimakammavasena va satthaharanadihi upakkamehi upacchijjamasantananam maranam hoti, (Vism.230.) idam **akalamaranam** nama. Tam sabbampi vuttappakarena jivitindriyupacchedena savgahitam. Iti jivitindriyupacchedasavkhatassa maranassa saranam maranassati.

168. Tam bhavetukamena rahogatena patisallinena “maranam bhavissati, jivitindriyam upacchijjissati”ti va, “maranam maranan”ti va yoniso manasikaro pavattetabbo. Ayoniso pavattayato hi itthajanamarananussarane soko uppajjati vijatamatuya piyaputtamarananussarane viya. Anitthajanamarananussarane pamojjam uppajjati verinam verimarananussarane viya. Majjhatajanamarananussarane samvego na uppajjati matakalevaradassane chavadahakassa viya. Attano marananussarane santaso uppajjati ukkhittasikam vadhakam disva bhirukajatikassa (CS:pg.1.223) viya. Tadetam sabbampi satisamvegabanavirahato hoti. Tasma tattha tattha hatamatasatte oloketva ditthapubbasampattinam sattanam matanam maranam avajjetva satibca samvegabca banabca yojetva “maranam bhavissati”ti-adina nayena manasikaro pavattetabbo. Evam pavattento hi yoniso pavatteti, upayena pavattetiti attho. Evam pavattayatoyeva hi ekaccassa nivarana vikkhambhanti, maranarammana sati santhati, upacarappattameva kammattanam hoti.

169. Yassa pana ettavata na hoti, tena (1)vadhakapaccupatthanato, (2)sampattivipattito, (3)upasamharanato, (4)kayabahasadharanato, (5)ayudubbalato, (6)animittato, (7)addhanaparicchedato, (8)khanaparittatoti imehi atthahakarehi maranam anussaritabbam.

Tattha (1)vadhakapaccupatthanatoti vadhakassa viya paccupatthanato. Yatha hi imassa sisam chindissamiti asim gahetva givaya carayamano vadhako paccupatthitova hoti, evam maranampi paccupatthitamevati anussaritabbam. Kasma?

¹ Dusimara : M.50(Maratajjaniya-sutta)/I,337. 《中阿含》131 (大正1.622a) 。 Kalabu-rajā : Jat.313,III,39 ; V.p.135 ; Mil.201 。

Saha jatiya agatato, jivitaharanato ca. Yatha hi ahicchattakamakulam matthakena pamsum gahetvava uggacchati, evam satta jaramaranam gahetvava nibbattanti. Tatha hi nesam patisandhicittam uppadanantameva jaram patva pabbatasikharato patitasila viya (Vism.231.) bhijjati saddhim sampayuttakhandhehi. Evam khanikamaranam tava saha jatiya agatam. Jatassa pana avassam maranato idhadhippetamaranampi saha jatiya agatam. Tasma esa satto jatakalato patthaya yatha nama utthito suriyo atthabhimukho gacchateva, gatagatatthanato isakampi na nivattati. Yatha va nadi pabbateyya sigghasota haraharini sandateva vattateva isakampi na nivattati, evam isakampi anivattamano maranabhimukhova yati. Tena vuttam—

“Yamekarattim pathamam, gabbhe vasati manavo;

Abbhutthitova so yati, sa gaccham na nivattati”ti. (ja.1.15.363=Jat.IV,494.).

Evam gacchato cassa gimhabhitattanam kunnadinam khayō viya, pato aporasanugatabandhananam dumapphalanam patanam viya, muggarabhitalitanam mattikabhajananam bhedo (CS:pg.1.224) viya, suriyarasmisamphutthanam ussavabindunam viddhamsanam viya ca maranameva asannam hoti. Tenaha—

“Accayanti ahoratta, jivitamuparujjhati;

Ayu khiyati maccanam, kunnadinamva odakam.

(sam.ni.1.146=S.4.10./I,109.)¹.

“Phalanamiva pakkanam, pato papatato bhayam;

Evam jatana maccanam, niccam maranato bhayam. (Jat.IV,127.Sn.v,567.)

“Yathapi kumbhakarassa, katam mattikabhajanam;

Khuddakabca mahantabca, yam pakkam yabca amakam.

Sabbam bhedanapariyantam, evam maccana jivitam’. (su.ni.581-582=Sn.v,577. ; S.3.22./I,97. ; Dh.40.).

“Ussavova tinaggamhi, suriyuggamanam pati;

Evamayu manussanam, ma mam amma nivaraya”ti. (ja.1.11.79=Jat.IV,122 ; cf.A.7.70./IV,137.).

Evam ukkhittasiko vadhako viya saha jatiya agatam panetam maranam givaya asim carayamano so vadhako viya (Vism.232.)jivitam haratiyeva, na aharitva nivattati. Tasma saha jatiya agatato, jivitaharanato ca ukkhittasiko vadhako viya maranampi paccupatthitamevati evam vadhakapaccupatthanato maranam anussaritabbam.

170. (2)Sampattivipattitoti idha sampatti nama tavadeva sobhati, yava nam vipatti nabhibhavati, na ca sa sampatti nama atthi, ya vipattim atikkamma titttheyya. Tatha hi—

“Sakalam medinim bhutva, datva kotisatam sukhi;

Addhamalakamattassa, ante issaratam gato.

“Teneva dehabandhena, pubbamhi khayamagate;

Maranabhimukho sopi, asoko sokamagato”ti.²

Apica (CS:pg.1.225) sabbam arogyam byadhipariyosanam, sabbam yobbanam jarapariyosanam, sabbam jivitam maranapariyosanam, sabboyeva lokasannivaso jatiya anugato, jaraya anusato, byadhina abhibhuto, maranena abbhahato. Tenaha—

“Yathapi sela vipula, nabham ahacca pabbata;

Samanta anupariyeyyum, nipphotta catuddisa.

“Evam jara ca maccu ca, adhivattanti panine;

¹ 《雜阿含1085經》(大正2.284c)

² 《雜阿含641經》·阿育王施半阿摩勒果因緣經(大正2.180 a以下)及Divyavadana X X IX阿育王傳、阿育王經等。

Khattiye brahmane vesse, sudde candalapukkuse.

Na kibci parivajjeti, sabbamevabhimaddati.

“Na tattha hatthinam bhumi, na rathanam na pattiya;

Na capi mantayuddhena, sakka jetum dhanena va”ti.

(sam.ni.1.136=S.3.25./I,102.).

Evam jivitasampattiya maranavipattipariyosanatam vavatthapentena sampattivipattito maranam anussaritabbam.

171. (3)**Upasamharanatoti** parehi saddhim attano upasamharanato. Tattha sattahakarehi upasamharanato maranam anussaritabbam, yasamahattato, pubbamahattato, thamamahattato, iddhihamattato, pabbamahattato, paccekabuddhato, sammāsambuddhatoti. Katham? Idam maranam nama mahāyaśanam mahaparivaranam

(Vism.233.)

sampannadhanavahananam mahasammata mandhatumahāsudassana dalhanemi nimippabhūtinampi upari nirasavkameva patitam, kimavgam pana mayham upari na patissati?

Mahāyasa rajavara, mahasammata-adayo;

Tepi maccuvasam patta, madisesu kathava kati.

Evam tava **yasamahattato** anussaritabbam.

Katham pubbamahattato?

Jotiko jatilo uggo, mendako atha punnako;

Ete cabbe ca ye loke, mahapubbati vissuta.

Sabbe maranamapanna, madisesu kathava kati.

Evam **pubbamahattato** anussaritabbam.

Katham (CS:pg.1.226) thamamahattato?

Vasudevo baladevo, bhimaseno yudhitthilo;

Canuro yo mahamallo, antakassa vasam gata.

Evam thamabalupeta, iti lokamhi vissuta;

Etepi maranam yata, madisesu kathava kati.

Evam **thamamahattato** anussaritabbam.

Katham iddhihamattato?

Padavgutthakamattena vejayantamakampayi;

Yo namiddhimatam settho, dutiyo aggasavako.

Sopi maccumukham ghoram, migo sihamukham viya;

Pavitttho saha iddhihi, madisesu kathava kati.

Evam **iddhihamattato** anussaritabbam.

Katham pabbamahattato?

(Vism.234.)Lokanatham thapetvana, ye cabbe atthi panino;

Pabbaya Sariputtassa, kalam nagghanti solasim.

Evam nama mahapabbo, pathamo aggasavako;

Maranassa vasam patto, madisesu kathava kati.

Evam **pabbamahattato** anussaritabbam.

Katham paccekabuddhato? Yepi te attano banaviriyabalena sabbakilesasattunimmathanam katva paccekabodhim patta khaggavisanakappa sayambhuno, tepi maranato na mutta, kuto panaham muccissamiti.

Tam tam nimittamagamma, vimamsanta mahesayo;

Sayambhubbanatejena, ye patta asavakkhayam.

Ekacariyanivasena, khaggasivgasamupama;

Tepi natigata maccum, madisesu kathava kati.

Evam (CS:pg.1.227) **paccekabuddhato** anussaritabbam.

Katham sammāsambuddhato? Yopi so Bhagava asiti-anubyabjanapatimanditadvattimsamahapurisalakḥṇavicitrarupakayo

sabbakaraparissuddhasilakkhandhadigunaratanasamiddhadhammakayo
yasamahattapubbamahattathamamahatta-iddhimahattapabbamahattanam param gato
asamo asamasamo appatipuggalo araham sammāsambuddho, sopi salilavutthinipatena
maha-aggikkhandho viya maranavutthinipatena thanaso vupasanto.

Evam mahanubhavassa, yam nametam mahesino;

Na bhayena na lajjaya, maranam vasamagatam.

Nillajjam vitasarajjam, sabbasattabhimaddanam;

Tayidam madisam sattam, katham nabhibhavissatiti.

Evam **sammāsambuddhato** anussaritabbam.

Tassevam yasamahattatadisampannehi parehi saddhim maranasamabbataya
attanam upasamharitva tesam viya sattavisesanam mayhampi maranam bhavissatiti
anussarato upacarappattam kammattathanam hotiti. Evam upasamharanato maranam
anussaritabbam.

(Vism.235.) 172. (4)**Kayabahusadharanatoti** ayam kayo bahusadharano. Asitiya
tava kimikulanam sadharano, tattha chavinissita pana chavim khadanti,
cammanissita cammam khadanti, mamsanissita mamsam khadanti, nharunissita
nharum khadanti, atthinissita atthim khadanti, mibjanissita mibjam khadanti.
Tattheva jayanti jiyanti miyanti, uccarapassavam karonti. Kayova nesam
sutigharabceva gilanasala ca susanabca vaccakuti ca passavadonika ca. Svayam
tesampi kimikulanam pakopena maranam nigacchatiyeva. Yatha ca asitiya
kimikulanam, evam ajjhattikanamyeva anekasatanam rogam bahiranabca
ahivicchikadinam maranassa paccayanam sadharano.

Yatha hi catumahapathe thapite lakkhamhi sabbadisahi agata
sarasattitomarapasanadayo nipatanti, evam kayepi sabbupaddava nipatanti
(CS:pg.1.228) Svayam tesampi upaddavanam nipatena maranam nigacchatiyeva.
Tenaha Bhagava—“idha, bhikkhave, bhikkhu divase nikkhante rattiya patihitaya iti
patisabcikkhati, bahuka kho me paccaya maranassa, ahi va mam damseyya, vicchiko
va mam damseyya, satapadi va mam damseyya, tena me assa kalavkiriya, so
mamassa antarayo, upakkhalitva va papateyyam, bhattam va me bhuttam byapajjeyya,
pittam va me kuppeyya, semham va me kuppeyya, sathaka va me vata kuppeyyum,
tena me assa kalavkiriya, so mamassa antarayo”ti (a.ni.6.20=A.6.20/III,306. ;
A.8.74/IV,320.). Evam kayabahusadharanato maranam anussaritabbam.

173. (5)**Ayudubbalatoti** ayu nametam abalam dubbalam. Tatha hi sattanam
jivitam assasapassasupanibaddhabceva iriyapathupanibaddhabca
situnhupanibaddhabca mahabhutupanibaddhabca aharupanibaddhabca. Tadetam
assasapassasanam samavuttitam labhamanameva pavattati. Bahi
nikkhantanasikavate pana anto apavisante, pavitthe va anikkhamante mato nama hoti.
Catunnam iriyapathanampi samavuttitam labhamanameva pavattati. (Vism.236.)
Abbatarabbatarassa pana adhimattataya ayusavkhara upacchijjanti. Situnhanampi
samavuttitam labhamanameva pavattati. Atisitena pana ati-unhena va abhibhutassa
vipajjati. Mahabhutanampi samavuttitam labhamanameva pavattati.
Pathavidhatuya pana apodhatu-adinam va abbatarabbatarassa pakopena
balasampannopi puggalo patthaddhakayo va atisaradivasena kilinnaputikayo va
mahadahapareto va sambhijjamasandhibandhano va hutva jivitakkhayam papunati.
Kabalikaraharampi yuttakale labhantasseva jivitam pavattati, aharam alabhamanassa
pana parikkhayam gacchatiti. Evam ayudubbalato maranam anussaritabbam.

174. (6)**Animittatoti** avavatthanato, paricchedabhavatoti attho. Sattanam hi—

Jivitam byadhi kalo ca, dehanikkhepanam gati;

Pabcete jivalokasmim, animitta na nayare.

Tattha (CS:pg.1.229) **jivitam** tava “ettakameva jivitabbam, na ito paran”ti

vavatthanabhavato animittam Kalalakalepi hi satta maranti, abbudapesighanamasikadvemasatemasacatumasapabcamasadasamasakalepi. Kucchito nikkhantasamayepi. Tato param vassasatassa antopi bahipi marantiyeva. **Byadhipi** “iminava byadhina satta maranti, nabbena”ti vavatthanabhavato animitto. Cakkhurogenapi hi satta maranti, sotarogadinam abbatarenapi. **Kalopi** “imasmimyeva kale maritabbam, nabbasmin”ti evam vavatthanabhavato animitto. Pubbanhepi hi satta maranti, majjhanhikadinam abbatarasmimpi. **Dehanikkhepanampi** “idheva miyamananam dehena patitabbam, nabbatra”ti evam vavatthanabhavato animittam. Antogame jatanam hi bahigamepi attabhavo patati. Bahigame jatanampi antogame. Tatha thalajanam va jale, jalajanam va thaleti anekappakarato vittharetabbam. (Vism.237.) **Gatipi** “ito cutena idha nibbattitabban”ti evam vavatthanabhavato animitta. Devalokato hi cuta manussesupi nibbattanti, manussalokato cuta devalokadinampi yattha katthaci nibbattantiti evam yantayuttagono viya gatipabcake loko samparivattatiti evam animittato maranam anussaritabbam.

175. (7)**Addhanaparicchedatoti** manussanam jivitassa nama etarahi paritto addha. Yo ciram jivati, so vassasatam, appam va bhiyyo. Tenaha Bhagava-“Appamidam, bhikkhave, manussanam ayu, gamaniyo samparayo, kattabbam kusalam, caritabbam brahmacariyam, natthi jatassa amaranam. Yo, bhikkhave, ciram jivati, so vassasatam, appam va bhiyyoti.

Appamayumanussanam, hileyya nam suporiso;

Careyyadittasisova, natthi maccussa nagamoti. (sam.ni.1.145=S.4.9./I,108)¹.

Aparampi aha-“bhutapubbam, bhikkhave, arako nama sattha ahosi”ti sabbampi sattahi upamahi alavkatam suttam vittharetabbam.

Aparampi aha-“Yocayam, bhikkhave, bhikkhu evam maranassatim bhaveti, aho vataham rattindivam jiveyyam, Bhagavato sasanam manasikareyyam, bahum vata me katam assati. Yocayam, bhikkhave, bhikkhu evam maranassatim bhaveti (CS:pg.1.230) aho vataham divasam jiveyyam, Bhagavato sasanam manasikareyyam, bahum vata me katam assati. Yo cayam, bhikkhave, bhikkhu evam maranassatim bhaveti, aho vataham tadantaram jiveyyam, yadantaram ekam pindapatam bhujami, Bhagavato sasanam manasikareyyam, bahum vata me katam assati. Yo cayam, bhikkhave, bhikkhu evam maranassatim bhaveti, aho vataham tadantaram jiveyyam, yadantaram cattaro pabca alope savkhaditva ajjhoharami, Bhagavato sasanam manasikareyyam, bahum vata me katam assati. Ime vuccanti, bhikkhave, bhikkhu pamatta viharanti, dandham maranassatim bhaventi asavanam khayaya. (Vism.238.) Yo ca khvayam, bhikkhave, bhikkhu evam maranassatim bhaveti, aho vataham tadantaram jiveyyam, yadantaram ekam alopam savkhaditva ajjhoharami, Bhagavato sasanam manasikareyyam, bahum vata me katam assati. Yo cayam, bhikkhave, bhikkhu evam maranassatim bhaveti, aho vataham tadantaram jiveyyam, yadantaram assasitva va passasami, passasitva va assasami, Bhagavato sasanam manasikareyyam, bahum vata me katam assati. Ime vuccanti, bhikkhave, bhikkhu appamatta viharanti, tikkham maranassatim bhaventi asavanam khayaya”ti (a.ni.6.19=A.6.19./III,305. ; A.8.73./IV,318.f.). Evam catupabcalopasavkhadanamattam avissasiyo paritto jivitassa addhati evam addhanaparicchedato maranam anussaritabbam.

176. **Khanaparittatoti** paramatthato hi atiparitto sattanam jivitakkhano ekacittappavattimattoyeva. Yatha nama rathacakkam pavattamanampi ekeneva nemippadesena pavattati, titthamanampi ekeneva titthati, evameva ekacittakkhanikam sattanam jivitam. Tasmim citte niruddhamatte satto niruddhoti vuccati.

¹ 《雜阿含1084經》(大正2.284b以下),《別譯雜阿含23經》(大正2.381a以下)

Yathaha—“atite cittakkhane jivittha, na jivati, na jivissati. Anagate cittakkhane na jivittha, na jivati, jivissati. Paccuppanne cittakkhane na jivittha, jivati, na jivissati.

“Jivitaṃ attabhavo ca, sukhadukkha ca kevala;

Ekacittasamayutta, lahu so vattate khano.

“Ye niruddha marantassa, tittamanassa va idha;

Sabbepi sadisa khandha, gata appatisandhika.

“Anibbattena (CS:pg.1.231) na jato, paccuppannena jivati;

Cittabhavga mato loko, pabbatti paramatthiya”ti. (mahani.42, 117).

Evam khanaparittato maranam anussaritabbam.

177. Iti imesam atthannam akaranam abbatarabbatarena anussaratopi punappunam manasikaravasena cittam asevanam labhati, maranarammana sati santitthati, nivaranaṃ vikkhambhanti, jhanavgaṃ patubhavanti. Sabhavadhammatta pana samvejaniyatta ca arammanassa appanam appatva upacarappattameva jhanam hoti. Lokuttarajjhanam pana (Vism.239.) dutiyacattutthani ca aruppajjhanani sabhavadhammepi bhavanavisesena appanam papunanti. Visuddhibhavananukkamavasena hi lokuttaram appanam papunati. Arammanatikkamabhavanavasena aruppam. Appanapattasseva hi jhanassa arammanasamatikkamanamattam tattha hoti. Idha pana tadubhayampi natthi. Tasma upacarappattameva jhanam hoti. Tadetam maranassatibalena uppannatta maranassaticceva savkham gacchati.

Imabca pana maranassatim anuyutto bhikkhu satatam appamatto hoti, sabbabhavesu anabhiratisabbam patilabhati, jivitanikantim jahati, papagaraḥ hoti, asannidhibahulo parikkharesu vigatamalamacchero, aniccasabba cassa paricayam gacchati, tadanusareneva dukkhasabba anattasabba ca upatthati. Yatha abhavitamarana satta sahassa valamigayakkhasappacoravadhakabhivhuta viya maranasamaye bhayam santasam sammoham apajjanti, evam anapajjitva abhaya asammulho kalam karoti. Sace dittheva dhamme amatam naradheti, kayassa bheda sugatiparayano hoti.

Tasma have appamadam, kayiratha sumedhaso;

Evam mahanubhavaya, maranassatiya sadati.

Idam maranassatiyam vittharakathamukham.

2. Kayagatasatikatha 身至念

178. Idani (CS:pg.1.232) yam tam abbatra Buddhuppada appavattapubbam sabbatitthiyanam avisayabhutam tesu tesu suttantesu “ekadhammo, bhikkhave, bhavito bahulikato mahato samvegaya samvattati. Mahato atthaya samvattati. Mahato yogakkhemaya samvattati. Mahato satisampajabbaya samvattati. Banadassanapatilabhaya samvattati. Dittadhammasukhaviharaya samvattati. Vijjavimuttiphalasacchikiriyaya samvattati. Katamo ekadhammo? Kayagata sati... (a.ni.1.563adayo=A.1.21./I,43., 45.). “Amatam te, bhikkhave, paribhujanti, ye kayagatasatim paribhujanti. Amatam te, bhikkhave, na (Vism.240.) paribhujanti, ye kayagatasatim na paribhujanti. Amatam tesam, bhikkhave, paribhuttam... aparibhuttam... parihinam... aparihinam... viraddham... aviraddham, yesam kayagatasati araddhati”.(a.ni.1.603=A.1.21./I,46) Evam Bhagavata anekehi akarehi pasamsitva “katham bhavita, bhikkhave, kayagatasati katham bahulikata mahapphala hoti mahanisamsa? Idha, bhikkhave, bhikkhu arabbagato va”ti-adina

(ma.ni.3.154=M.119./III,89.)¹ nayena anapanapabbam, iriyapathapabbam, catusampajabbapabbam, patikkulamanasikarapabbam, dhatumanasikarapabbam, navasivathikapabbanti imesam cuddasannam pabbanam vasena kayagatasatikammatthanam niddittham, tassa bhavananiddeso anuppatto.

Tattha yasma iriyapathapabbam catusampajabbapabbam dhatumanasikarapabbanti imani tini vipassanavasena vuttani. Nava sivathikapabbanti vipassanabanesuyeva adinavanupassanavasena vuttani. Yapi cettha uddhumatakadisu samadhibhavana ijjheyya, sa asubhaniddese pakasitayeve. Anapanapabbam pana patikkulamanasikarapabbabca imanevettha dve samadhivasena vuttani. Tesu anapanapabbam anapanassativasena visum kammattthanamyeva. Yam panetam “puna caparam, bhikkhave, bhikkhu imameva kayam uddham padatala adho kesamatthaka tacapariyantam puram nanappakarassa asucino paccavekkhati. Atthi imasmim kaye kesa loma ...pe... muttan”ti (ma.ni.3.154) evam **matthaluvgam atthimibjena savgahetva** patikkulamanasikaravasena desitam dvattimsakarakammattthanam, idamidha kayagatasatiti adhippetam.

179. Tatthayam (CS:pg.1.233) palivannanapubbavgamo bhavananiddeso. **Imameva kayanti** imam catumahabhutikam putikayam. **Uddham padatalati** padatalato upari. **Adho kesamatthakati** kesaggato hettha. **Tacapariyantanti** tiriya tacaparicchinnam. **Puram nanappakarassa asucino** (Vism.241.) **paccavekkhati**ti nanappakarakesadi-asucibharito ayam kayoti passati. Katham? Atthi imasmim kaye kesa ...pe... muttanti.

Tattha **atthi**ti samvijjanti. **Imasminti** yvayam uddham padatala adho kesamatthaka tacapariyanta puro nanappakarassa asucinoti vuccati, tasmim. **Kayeti** sarire. Sariram hi asucisabcayato kucchitanam kesadinabceva cakkhurogadinabca rogasatanam ayabhutato kayoti vuccati. **Kesa lomati** ete kesadayo dvattimsakara. Tattha atthi imasmim kaye kesa, atthi imasmim kaye lomati evam sambandho veditabbo.

Imasmim hi padatala patthaya upari, kesamatthaka patthaya hettha, tacato patthaya paritoti ettake byamamatte kalevare sabbakarenapi vicinanto na koci kibci muttam va manim va veluriyam va agarum va kuvkumam va kappuram va vasacunnadim va anumattampi sucibhavam passati, atha kho paramaduggandhajeguccham asirikadassanam nanappakaram kesalomadibhedam asucimyeve passati. Tena vuttam “atthi imasmim kaye kesa loma ...pe... muttan”ti. Ayamettha padasambandhato vannana.

180. Imam pana kammattthanam bhavetukamena adikammikena kulaputtana vuttappakaram kalyanamittam upasavkamtva idam kammattthanam gahetabbam. Tenapissa kammattthanam kathentena sattadha uggahakosallam dasadha ca manasikarakosallam acikkhitabbam. Tattha vacasa manasa vannato santhanato disato okasato paricchedatoti evam sattadha uggahakosallam acikkhitabbam.

Imasmim hi patikkulamanasikarakammattthane yopi tipitako hoti, tenapi manasikarakale pathamam vacaya sajjhayo katabbo. Ekaccassa hi sajjhayam karontasseva kammattthanam pakatam hoti malayavasi mahadevattherassa santike uggahitakammattthanam dvinnam theranam viya. Thero (CS:pg.1.234) kira tehi kammattthanam yacito cattaro(Vism.242.) mase imamyeva sajjhayam karothati dvattimsakarapalim adasi. Te kibcapi nesam dve tayo nikaya paguna, padakkhinaggahitaya pana cattaro mase dvattimsakaram sajjhayantava sotapanna ahesum. Tasma kammattthanam kathentena acariyena antevasiko vattabbo “pathamam tava vacaya sajjhayam karohi”ti.

¹ 《中阿含81經》念身經(大正1.554.)

Karontena ca **tacapabcakad**ini paricchinditva anulomapatilomavasena sajjhayo katabbo. Kesa loma nakha danta tacoti hi vatva puna patilomato taco danta nakha loma kesati vattabbam.

Tadanantaram **vakkapabcake** mamsam nharu atthi atthimibjam vakkanti vatva puna patilomato vakkam atthimibjam atthi nharu mamsam, taco danta nakha loma kesati vattabbam.

Tato **papphasapabcake** hadayam yakanam kilomakam pihakam papphasanti vatva puna patilomato papphasam pihakam kilomakam yakanam hadayam, vakkam atthimibjam atthi nharu mamsam, taco danta nakha loma kesati vattabbam.

Tato **matthaluvgapabcake** antam antagunam udariyam karisam matthaluvganti vatva puna patilomato matthaluvgam karisam udariyam antagunam antam, papphasam pihakam kilomakam yakanam hadayam, vakkam atthimibjam atthi nharu mamsam, taco danta nakha loma kesati vattabbam.

Tato **medachakke** pittam semham pubbo lohita sedo medoti vatva puna patilomato medo sedo lohita pubbo semham pittam, matthaluvgam karisam udariyam antagunam antam, papphasam pihakam kilomakam yakanam hadayam, vakkam atthimibjam atthi nharu mamsam, taco danta nakha loma kesati vattabbam.

Tato **muttachakke** assu vasa khelo sivghanika lasika muttanti vatva puna patilomato muttam lasika sivghanika khelo vasa assu, medo sedo lohita pubbo semham pittam, matthaluvgam karisam udariyam antagunam antam, papphasam pihakam kilomakam yakanam hadayam, vakkam atthimibjam atthi nharu mamsam, taco danta nakha loma kesati vattabbam.

(Vism.243.) Evam (CS:pg.1.235) kalasatam kalasahassam kalasatasahassampi vacaya sajjhayo katabbo. Vacasa sajjhayena hi kammattathanatanti paguna hoti, na ito cito ca cittam vidhavati. Kotthasa pakata honti, hatthasavkhalika viya vatipadapanti viya ca khayanti.

Yatha pana vacasa, tatheva manasapi sajjhayo katabbo. Vacasa sajjhayo hi manasa sajjhayassa paccayo hoti. Manasa sajjhayo lakkhanapativedhassa paccayo hoti.

Vannatoti kesadinam vanna vavatthapetabbo.

Santhanatoti tesabbeva santhanam vavatthapetabbam.

Disatoti imasmim hi sarire nabhito uddham uparimadisa, adho hetthimadisa, tasma ayam kotthaso imissa nama disayati disa vavatthapetabba.

Okasatoti ayam kotthaso imasmim nama okase patitthitoti evam tassa tassa okaso vavatthapetabbo.

Paricchedatoti sabhagaparicchedo visabhagaparicchedoti dve pariccheda. Tattha ayam kotthaso hettha ca upari ca tiriya bca imina nama paricchinnoti evam sabhagaparicchedo veditabbo. Kesa na loma, lomapi na kesati evam amissakatavasena visabhagaparicchedo veditabbo.

Evam sattadha uggahakosallam acikkhantena pana idam kammattathanam asukasmim sutte patikkulavasena kathitam, asukasmim dhatuvasenati batva acikkhitabbam. Idabhi **Mahasatipatthane** (di.ni.2.377=D.22./II,290ff.)¹

patikkulavaseneva kathitam. **Mahahatthipadopama**(ma.ni.1.300.adayo=M.28./I,184.ff.) **Maharahulovada**(ma.ni.2.113.adayo=M.62./I,420ff.)

dhatuvibhavesu(ma.ni.3.342.adayo=M.140./III,237.ff.)² dhatuvasena kathitam. **Kayagatasatisutte** (ma.ni.3.153=M.119./III,88ff)³ pana yassa vannato upatthati, tam

¹ 《中阿含》98·念處經(大正1.582b以下)

² 《中阿含》162·分別六界經(大正1.690 a以下)

³ 《中阿含》81·念身經(大正1.554c以下)

sandhaya cattari jhanani vibhattani. Tattha dhatuvasena kathitam vipassanakammatthanam hoti. Patikkulavasena kathitam samathakammatthanam. Tadetam idha samathakammatthanamevati.

181. Evam (CS:pg.1.236) sattadha uggahakosallam acikkhitva anupubbato, natisighato, natisanikato, vikkhepatibahanato, pannattisamatikkamanato, anupubbamubcanato, appanato, tayo ca suttantati evam dasadha manasikarakosallam acikkhitabbam. Tattha **anupubbato**ti idabhi sajjhayakaranato patthaya (Vism.244.) anupatipatiya manasikatabbam, na ekantarikaya. Ekantarikaya hi manasikaronto yatha nama akusalo puriso dvattimsapadam nissenim ekantarikaya arohanto kilantakayo patati, na arohanam sampadeti, evameva bhavanasampattivaseṇa adhigantabbassa assadassa anadhigama kilantacitto patati, na bhavanam sampadeti.

Anupubbato manasikarontenapi ca **natisighato** manasikatabbam. Atisighato manasikaroto hi yatha nama tiyojanamaggam patipajjitva okkamanavissajjanam asallakkhetva sikhena javena satakkhattumpi gamanagamanam karoto purisassa kibcapi addhanam parikkhayam gacchati, atha kho pucchitvava gantabbam hoti, evameva kevalam kammatthanam pariyosanam papunati, avibhutam pana hoti, na visesam avahati, tasma natisighato manasikatabbam.

Yatha ca natisighato, evam **natisanikatopi**. Atisanikato manasikaroto hi yatha nama tadaheva tiyojanamaggam gantukamassa purisassa antaramagge rukkhapabbatatalakadisu vilambamanassa maggo parikkhayam na gacchati, dvihatihena pariyosapetabbo hoti, evameva kammatthanam pariyosanam na gacchati, visesadhigamassa paccayo na hoti.

Vikkhepatibahanatoti kammatthanam vissajjetva bahiddha puthuttarammane cetaso vikkhepo patibahitabbo. Appatibahato hi yatha nama ekapadikam papatamaggam patipannassa purisassa akkamanapadam asallakkhetva ito cito ca vilokayato padavaro virajjhati, tato sataporise papate patitabbam hoti, evameva bahiddha vikkhepe sati kammatthanam parihayati paridhamsati. Tasma vikkhepatibahanato manasikatabbam.

Pannattisamatikkamanatoti (CS:pg.1.237) yayam kesa lomati-adika pannatti, tam atikkamitva patikkulanti cittam thapetabbam. Yatha hi udakadullabhakale manussa arabbe udapanam disva tattha talapannadikam kibcideva sabbanam bandhitva tena sabbanena agantva nhayanti ceva pivanti ca. (Vism.245.) Yada pana nesam abhinhasabcareṇa agatagatapadam pakatam hoti, tada sabbanena kiccā na hoti, icchiticchitakkhane gantva nhayanti ceva pivanti ca, evameva pubbabhage kesa lomati pannattivasena manasikaroto patikkulabhavo pakato hoti. Atha kesa lomati pannattim samatikkamitva patikkulabhavēva cittam thapetabbam.

Anupubbamubcanatoti yo yo kotthaso na upatthati, tam tam mubcantena anupubbamubcanato manasikatabbam. Adikammikassa hi kesati manasikaroto manasikaro gantva muttanti imam pariyosanakotthasameva ahacca titthati. Muttanti ca manasikaroto manasikaro gantva kesati imam adikotthasameva ahacca titthati. Athassa manasikaroto manasikaroto keci kotthasa upatthahanti, keci na upatthahanti. Tena ye ye upatthahanti, tesu tesu tava kammam katabbam. Yava dvisu upatthitesu tesampi eko sutthutaram upatthahati, evam upatthitam pana tameva punappunam manasikarontena appana uppadetabba.

Tatrayam upama–yatha hi dvattimsatalake talavane vasantam makkatam gahetukamo luddo adimhi thitalassa pannam sareṇa vijjhitva ukkutthim kareyya, atha kho so makkato patipatiya tasmim tasmim tale patitva pariyaṇatālaṃ eva gaccheyya, tatthapi gantva luddena tatheva kate puna teneva nayena aditalam agaccheyya, so evam punappunam paripatiyāmano ukkutthukkuṭṭhitthāṇeyeva utthahitva anukkāmena ekasmim tale nipatitva tassa vemajjhe makulatalapannasucim

dalham gahetva vijjhiyamanopi na utthaheyya, evamsampadamidam datthabbam.

Tatridam opammasamsandanam—yatha hi talavane dvattimsatala, evam imasmim kaye dvattimsakotthasa. Makkato viya cittam. Luddo viya yogavacaro. Makkatassa dvattimsatalake talavane nivaso viya yogino (CS:pg.1.238) cittassa dvattimsakotthasake kaye arammanavasena anusabcaranam. Luddena adimhi thitalalassa pannam sarena vijjhitva ukkutthiya kataya makkatassa tasmim tasmim tale patitva pariyañatalagamanam viya yogino kesati manasikare araddhe patipatiya gantva pariyañanakotthaseyeva cittassa (Vism.246.) santhanam. Puna paccagamanepi eseva nayo. Punappunam paripatiyamanassa makkatassa ukkutthukkutthithane utthanam viya punappunam manasikaroto kesuci kesuci upatthitesu anupatthahante vissajjiva upatthitesu parikammakaranam. Anukkamena ekasmim tale nipatitva tassa majjhe makulatalapannasucim dalham gahetva vijjhiyamanassapi anutthanam viya avasane dvisu upatthitesu yo sutthutaram upatthati, tameva punappunam manasikariva appanaya uppadanam.

Aparapi upama—yatha nama pindapatiko bhikkhu dvattimsakulam gamam upanissaya vasanto pathamageheyyeva dve bhikkha labhitva parato ekam vissajjeyya. Punadivase tisso labhitva parato dve vissajjeyya. Tatiyadivase adimhiyeva pattapuram labhitva asanasalam gantva paribhujeyya. Evamsampadamidam datthabbam. Dvattimsakulagamo viya hi dvattimsakaro. Pindapatiko viya yogavacaro. Tassa tam gamam upanissaya vaso viya yogino dvattimsakare parikammakaranam. Pathamagehe dve bhikkha labhitva parato ekissa vissajjanam viya dutiyadivase tisso labhitva parato dvinnam vissajjanam viya ca manasikaroto manasikaroto anupatthahante vissajjiva upatthitesu yava kotthasadvaye parikammakaranam. Tatiyadivase adimhiyeva pattapuram labhitva asanasalayam nisiditva paribhogo viya dvisu yo sutthutaram upatthati, tameva punappunam manasikariva appanaya uppadanam.

Appanatoti appanakotthasato kesadisu ekekasmim kotthase appana hotiti veditabbati ayamevettha adhippayo.

Tayo ca suttantati adhiccittam, sitibhavo, bojjhavgakosallanti ime tayo suttanta viriyasamadhiyojanattham veditabbati ayamettha adhippayo. Tattha—

“Adhiccittamanuyuttena (CS:pg.1.239) bhikkhave, bhikkhuna tini nimittani kalenakalam manasikatabbani. Kalenakalam samadhinimittam manasikatabbam. Kalenakalam paggahanimittam manasikatabbam. Kalenakalam upekkhanimittam (Vism.247.) manasikatabbam. Sace, bhikkhave, adhiccittamanuyutto bhikkhu ekantam samadhinimittabbeva manasikareyya, thanam tam cittam kosajjaya samvatteyya. Sace, bhikkhave, adhiccittamanuyutto bhikkhu ekantam paggahanimittabbeva manasikareyya, thanam tam cittam uddhaccaya samvatteyya. Sace, bhikkhave, adhiccittamanuyutto bhikkhu ekantam upekkhanimittabbeva manasikareyya, thanam tam cittam na samma samadhiyeyya asavanam khayaya. Yato ca kho, bhikkhave, adhiccittamanuyutto bhikkhu kalenakalam samadhinimittam paggahanimittam upekkhanimittam manasikaroti, tam hoti cittam mudubca kammabbabca pabhassarabca, na ca pabhavgu, samma samadhiyati asavanam khayaya.

“Seyyathapi, bhikkhave, suvannakaro va suvannakarantevasi va ukkam bandhati, ukkam bandhitva ukkamukham alimpeti, ukkamukham alimpetva sandasena jatarupam gahetva ukkamukhe pakkhipitva kalenakalam abhidhamati, kalenakalam udakena paripphoseti, kalenakalam ajjupekkhati. Sace, bhikkhave, suvannakaro va suvannakarantevasi va tam jatarupam ekantam abhidhameyya, thanam tam jatarupam daheyya. Sace, bhikkhave, suvannakaro va suvannakarantevasi va tam jatarupam ekantam udakena paripphoseyya, thanam tam jatarupam nibbayeyya. Sace,

bhikkhave, suvannakaro va suvannakarantevasi va tam jatarupam ekantam ajjuhekkheyya, thanam tam jatarupam na samma paripakam gaccheyya. Yato ca kho, bhikkhave, suvannakaro va suvannakarantevasi va tam jatarupam kalenakalam abhidhamati, kalenakalam udakena paripphoseti, kalenakalam ajjuhekkhati, tam hoti jatarupam mudubca kammabbabca pabhassarabca, na ca pabhavgu, samma upeti kammaya. Yassa yassa ca pilandhanavikatiya akavkhati yadi patikaya yadi kundalaya yadi (CS:pg.1.240) giveyyaya yadi suvannamalaya, tabcassa attham anubhoti.

“Evameva kho, bhikkhave, adhiccittamanuyuttena ...pe... samadhiyati asavanam khayaya. Yassa yassa ca abhibba sacchi karaniyassa dhammassa cittam (Vism.248.)abhininnameti abhibba sacchi kiriyya, tatra tatveva sakkhibhabbatam papunati sati sati ayatane”ti (a.ni.3.103=A.3.102./I,256.-258.)¹.

Idam sutta **adhiccittanti** veditabbam.

“Chahi, bhikkhave, dhammehi samannagato bhikkhu bhabbo anuttaram sitibhavam sacchikatam. Katamehi chahi? Idha, bhikkhave, bhikkhu yasmim samaye cittam niggahetabbam, tasmim samaye cittam nigganhati. Yasmim samaye cittam paggahetabbam, tasmim samaye cittam pagganhati. Yasmim samaye cittam sampahamsitabbam, tasmim samaye cittam sampahamseti. Yasmim samaye cittam ajjuhekkhitabbam, tasmim samaye cittam ajjuhekkhati. Panitadhimuttiko ca hoti nibbanabhirato. Imehi kho, bhikkhave, chahi dhammehi samannagato bhikkhu bhabbo anuttaram sitibhavam sacchikatun”ti (a.ni.6.85=A.6.85./III,435.).

Idam sutta **anuttaram sitibhavoti** veditabbam.

Bojjhavgakosallam “pana evameva kho, bhikkhave, yasmim samaye linam cittam hoti, akalo tasmim samaye passaddhisambojjhavgassa bhavanaya”ti (sam.ni.5.234) appanakosallakathayam dassitameva.

Iti idam sattavidham uggahakosallam suggahitam katva idabca dasavidham manasikarakosallam sutthu vavatthapetva tena yogina ubhayakosallavasena kammattathanam sadhukam uggahetabbam. Sace panassa acariyena saddhim ekavihareyeva phasu hoti, evam vittharena akathapetva kammattathanam sutthu vavatthapetva kammattathanam anuyujjantena visesam labhitva uparupari kathapetabbam. Abbattha vasitukamena yathavuttena vidhina vittharato kathapetva punappunam parivattetva sabbam ganthitthanam chinditva pathavikasinaniddese vuttanayeneva ananurupam senasanam pahaya anurupe (CS:pg.1.241) vihare vasantena khuddakapalibodhupacchedam katva patikkulamanasikare parikammam katabbam.

Karontena pana kesesu tava nimittam gahetabbam. Katham? Ekam va dve va kese lubcitva hatthatale (Vism.249.) thapetva vanno tava vavatthapetabbo. Chinnatthanepi kese oloketum vattati. Udakapatte va yagupatte va oloketumpi vattatiyeva. Kalakakale disva kalakati manasikatabba Setakale setati. Missakakale pana ussadasenasena manasikatabba honti. Yatha ca kesesu, evam sakalepi tacapabcake disvava nimittam gahetabbam.

Kotthasavavathapanakatha 部分的確定

182. Evam nimittam gahetva sabbakotthase
vannasanthanadisokasapacchedavasena vavatthapetva
vannasanthanagandha-asayokasavasena pabcadha patikkulato vavatthapetabba.

¹ 《雜阿含1247經》(大正2.342a)

Tatrayam sabbakotthasesu anupubbakatha. **Kesa** tava pakativannena kalaka addarittakavanna. Santhanato dighavattalika tuladandasanthana. Disato uparimadisaya jata. Okasato ubhosu passesu kannaculikahi, purato nalatantena, pacchato galavatakena paricchinna. Sisakatahavethanam allacammam kesanam okaso. Paricchedato kesa sisavethanacamme vihaggamattam pavisitva patitthitena hettha attano mulatalena, upari akasena, tiriyam abbamabbena paricchinna, dve kesa ekato natthiti ayam sabhagaparicchedo. Kesa na loma, loma na kesati evam avasesa-ekatimsakotthasehi amissikata kesa nama patiyekko ekakotthasoti ayam visabhagaparicchedo. Idam kesanam vannadito vavatthapanam.

183. Idam pana nesam vannadivasena pabcadha patikkulato vavatthapanam. Kesa namete vannatopi patikkula. Santhanatopi gandhatopi asayatopi okasatopi patikkula.

Manubbepi (CS:pg.1.242) hi yagupatte va bhattapatte va kesavannam kibci disva kesamissakamidam haratha nanti jigucchanti. Evam kesa **vannato** patikkula. Rattim bhujantapi kesasanthanam akkavakam va makacivakam va chupitvapi tatheva jigucchanti. Evam **santhanato** patikkula.

Telamakkhanapupphadhupadi savkharavirahitanabca kesanam gandho paramajeguccho hoti. Tato jegucchataro aggimhi (Vism.250.) pakkhittanam. Kesa hi vannasanthanato appatikkulapi siyum, **gandhena** pana patikkulayeve. Yatha hi daharassa kumarassa vaccam vannato haliddivannam, santhanatopi haliddipindasanthanam. Savkaratthane chadditabca uddhumatakakalasunakhasariram vannato talapakkavannam Santhanato vattetva vissatthamudivgasanthanam. Dathapissa sumanamakulasadisati ubhayampi vannasanthanato siya appatikkulam gandhena pana patikkulameva. Evam kesapi siyum vannasanthanato appatikkula **gandhena** pana patikkulayevati.

Yatha pana asucitthane gamanissandena jatani supeyyapannani nagarikamanussanam jegucchani honti aparibhogani, evam kesapi pubbalohitamuttakarispittasemhadinissandena jatatta jegucchati idam nesam **asayato** patikkulyam.

Ime ca kesa nama gutharasimhi utthitakannikam viya ekatimsakotthasarasimhi jata. Te susanasavkaratthanadisu jatasakam viya parikkhadisu jatakamalakuvalayadipuppham viya ca asucitthane jatatta paramajegucchati idam nesam **okasato** patikkulyam.

Yatha ca kesanam, evam sabbakotthasanam vannasanthanagandhasayokasavasena pabcadha patikkulata veditabba. Vannasanthanadisokasaparicchedavasena pana sabbepi visum visum vavatthapetabba.

184. Tattha **loma** tava pakativannato na kesa viya asambhinnakalaka, kalapivgala pana honti. Santhanato onatagga talamulasanthana. Disato dvisu disasu jata. Okasato thapetva kesanam patitthitokasabca hatthapadatalani ca yebhuyyena avasesasariravethanacamme jata. Paricchedato sariravethanacamme likhamattam pavisitva (CS:pg.1.243) patitthitena hettha attano mulatalena, upari akasena, tiriyam abbamabbena paricchinna, dve loma ekato natthi, ayam nesam sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

185. **Nakhati** visatiya nakhapattanam namam. Te sabbepi vannato seta. Santhanato macchasakalikesanthana. Disato padanakha hetthimadisaya, hatthanakha uparimadisayati dvisu disasu jata. Okasato avgulinam aggapitthesu patitthita. Paricchedato (Vism.251.) dvisu disasu avgulikitimamsehi, anto avgulipitthimamsena, bahi ceva agge ca akasena, tiriyam abbamabbena paricchinna, dve nakha ekato natthi, ayam nesam sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

186. Dantati paripunnadantassa dvattimsa dantatthikani. Tepi vannato seta. Santhanato anekasanthana. Tesam hi hetthimaya tava dantapaliya majjhe cattaro danta mattikapinde patipatiya thapita-alabubijasanthana. Tesam ubhosu passesu ekeko ekamulako ekakotiko mallikamakulasanthano. Tato ekeko dvimulako dvikotiko yanaka-upatthambhinisanthano. Tato dve dve timula tikotika. Tato dve dve catumula catukotikati. Uparimapaliyapi eseva nayo. Disato uparimadisaya jata. Okasato dvisu hanukatthikesu patitthita. Paricchedato hettha hanukatthike patitthitena attano mulatalena, upari akasena, tiriyam abbamabbena paricchinna, dve danta ekato natthi, ayam nesam sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

187. Tacoti sakalasariram vethetva thitacammam. Tassa upari kalasamapitadivanna chavi nama ya sakalasariratopi savkaddhiyamana badaratthimatta hoti. Taco pana vannato setoyeva. So cassa setabhavo aggijalabhighatapaharanappaharadihi viddhamsitaya chaviya pakato hoti. Santhanato sarirasanthanova hoti. Ayamettha savkhepo.

Vittharato (CS:pg.1.244) pana padavgulittaco kosakarakakosasanthano. Pitthipadattaco putabandha-upahanasanthano. Javghattaco bhattaputakatalapannasanthano. Uruttaco tandulabharitadighatthavikasanthano. Anisadattaco udakapuritapataparissavanasanthano. Pitthittaco phalakonaddhacammasanthano. Kucchittaco vinadonikonaddhacammasanthano. Urattaco yebhuyyena caturassasanthano. Ubhayabahuttaco tunironaddhacammasanthano. Pitthihatthattaco khurakosasanthano, phanakatthavikasanthano va. Hatthavgulittaco kubcikakosakasanthano. Givattaco galakabcukasanthano. (Vism.252.) Mukhattaco chiddavachiddo kitakulavakasanthano. Sisattaco pattatthavikasanthanoti.

Tacaparigganhakena ca yogavacarena uttarotthato patthaya uparimukham banam pesetva pathamam tava mukham pariyanandhitva thitacammam vavatthapetabbam. Tato nalatatthicammam. Tato thavikaya pakkhittapattassa ca thavikaya ca antarena hatthamiva sisatthikassa ca sisacamma ca antarena banam pesetva atthikena saddhim cammassa ekabaddhabhavam viyojentena sisacammam vavatthapetabbam. Tato khandhacammam. Tato anulomena patilomena ca dakkhinahatthacammam. Atha teneva nayena vamaatthacammam. Tato pitthicammam tam vavatthapetva anulomena patilomena ca dakkhinapadacammam. Atha teneva nayena vamaatthacammam. Tato anukkameneva vatthi-udarahadayagivacammani vavatthapetabbani. Atha givacammanantaram hetthimahanucammam vavatthapetva adharotthapariyosanam papetva nitthapetabbam. Evam olarikolarikam parigganhantassa sukhumampi pakatam hoti. Disato dvisu disasu jato. Okasato sakalasariram pariyanandhitva thito. Paricchedato hettha patitthitatalena, upari akasena paricchinna, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

188. Mamsanti nava mamsapesisatani. Tam sabbampi vannato rattam kimsukapupphasadisam. Santhanato javghapindikamamsam talapannaputabhattasanthanam. Urumamsam nisadapotasanthanam. Anisadamamsam uddhanakotisanthanam. Pitthimamsam talagulapatalasanthanam. Phasukadvayamamsam kotthalikaya kucchiyam tanumattikalapasanthanam. Thanamamsam vattetva avakkhittamattikapindasanthanam. Bahudvayamamsam (CS:pg.1.245) dvigunam katva thapitanicammamahamusikasanthanam. Evam olarikolarikam parigganhantassa sukhumampi pakatam hoti. Disato dvisu disasu jatam. Okasato visadhikani tini atthisatani (Vism.253.) anulimpitva thitam. Paricchedato hettha atthisavghate patitthitatalena, upari tacena, tiriyam abbamabbena

paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

189. Nharuti nava nharusatani. Vannato sabbepi nharu seta. Santhanato nanasanthana. Etesu hi givaya uparimabhagato patthaya pabca mahanharu sariram vinandhamana purimapassena otinna. Pabca pacchimapassena. Pabca dakkhinapassena. Pabca vama-passena. Dakkhinahattham vinandhamanapi hatthassa purimapassena pabca. Pacchimapassena pabca. Tatha vama-hattham vinandhamana. Dakkhinapadam vinandhamanapi padassa purimapassena pabca. Pacchimapassena pabca. Tatha vama-padam vinandhamanapiti evam sariradharaka nama satthimahanharu kayam vinandhamana otinna Ye **kandarati**pi vuccanti. Te sabbepi kandalamakulasanthana. Abbe pana tam tam padesam ajjhotthariva thita. Tato sukhumatara suttarajjukasanthana. Abbe tato sukhumatara putilatanthana, abbe tato sukhumatara mahavinatantisanthana. Abbe thulasuttakasanthana. Hatthapadapitthisu nharu sakunapadasanthana. Sise nharu darakanam sisajalakasanthana. Pitthiyam nharu atape pasarita-allajalasanthana. Avasesa tamtam-avgapaccavganugata nharu sarire patimukkajalakabcukasanthana. Disato dvisu disasu jata. Okasato sakalasarire atthini abandhitva thita. Paricchedato hettha tinnam atthisatanam upari patitthitatalehi, upari mamsacamma-ni ahacca thitappadesehi, tiriya-m abbamabbena paricchinna, ayam nesam sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

190. Atthiti thapetva dvattimsa dantatthini avasesani catusatthi hatthatthini, catusatthi padatthini, catusatthi mamsanissitani mudu-atthini, dve panhikatthini, ekekasmim pade dve dve gopphakatthini, dve javghatthini, ekam jannukatthi, ekam urutthi, dve katitthini, attharasa (**Vism.254.**) pitthikantakatthini, catuvisati phasukatthini, cuddasa uratthini (**CS:pg.1.246**) ekam hadayatthi, dve akkhakatthini, dve kottatthini, dve bahutthini, dve dve aggabahutthini, satta givatthini, dve hanukatthini, ekam nasikatthi, dve akkhitthini, dve kannatthini, ekam nalatatthi. Ekam muddhatthi, nava sisakapalatthiniti evam timattani atthisatani, tani sabbanipi vannato setani. Santhanato nanasanthanani.

Tattha hi aggapadavguli-atthini katakabijasanthanani. Tadanantarani majjhapabbatthini panasatthisanthanani. Mulapabbatthini panavasanthanani. Pitthipadatthini kottitakandalakandarasisanthanani. Panhikatthi ekatthitalaphalabijasanthanam. Gopphakatthini baddhakilagolakasanthanani. Javghatthinam gopphakatthisu patitthitatthanam apanitatacasindikalirasanthanam. Khuddakajavghatthikam dhanukadandasanthanam. Mahantam milatasappapitthisanthanam. Jannukatthi ekato parikkhinaphenakasanthanam. Tattha javghatthikassa patitthitatthanam atikhinaggagosivgasanthanam. Urutthi duttacchitavasiparasudandasanthanam. Tassa katitthimhi patitthitatthanam kilagolakasanthanam. Tena katitthino patitthitatthanam aggacchinnamahapunnagaphalasanthanam.

Katitthini dve-pi ekabaddhani hutva kumbhakarika-uddhanasanthanani. Patiye-kkam kammarakutayottakasanthanani. Kotiyam thitam anisadatthi adhomukham katva gahitasappaphanasanthanam, sattatthathanesu chiddavachiddam. Pitthikantakatthini abbhantarato uparupari thapitasisapattavethakasanthanani. Bahirato vattanavalisanthanani. Tesam antarantara kakacadantasadisa dve tayo kantaka honti. Catuvisatiya phasukatthisu aparipunnani aparipunna-asisanthanani. (**Vism.255.**) Paripunnani paripunna-asisanthanani. Sabbanipi odatakukkutassa pasaritapakkkhasanthanani. Cuddasa uratthini jinnasandamanikapabjarasanthanani. Hadayatthi dabbiphanasanthanam.

Akkhakatthini khuddakalohavasidandasanthanani. Kottatthini ekato

parikkhinasihalakuddalasanthanani. Bahutthini adasadandakasanthanani. Aggabahutthini yamakatalakandasanthanani. Manibandhatthini ekato alliyapetva thapitasasakapattavethakasanthanani. Pitthihatthini kottitakandalakandarasisanthanani (CS:pg.1.247) Hatthavgulisu mulapabbatthini panavasanthanani. Majjhapabbatthini aparipunnapanasatthisanthanani. Aggapabbatthini katakabijasanthanani.

Satta givatthini dandena vijjhiva patipatiya thapitavamsakaliracakkalakasanthanani. Hetthimahanukatthi kammaranam ayokutayottakasanthanam. Uparimam avalekhanasatthakasanthanam. Akkhikupanasakupatthini apanitamibjatarunatalatthisanthanani. Nalatatthi adhomukhatthapitasavkhathalakakapalasanthanam. Kannaculikattthini nhapitakhurakosasanthanani. Nalatakannaculikanam upari pattabandhanokase atthisavkutitaghatapunnapatalakhandasanthanam. Muddhatthi mukhacchinnavavkanalikerasanthanam. Sisatthini sibbetva thapitajajjaralabukatahasanthanani.

Disato dvisu disasu jatani. Okasato avisesena sakalasarire thitani. Visesena panettha sisatthini givatthisu patitthitani. Givatthini pitthikantakatthisu. Pitthikantakatthini katitthisu. Katitthini urutthisu. Urutthini jannukatthisu. Jannukatthini javghatthisu. Javghatthini gopphakatthisu. Gopphakatthini pitthipadatthisu patitthitani. Paricchedato anto atthimibjena, uparito mamsena, agge mule ca abbamabbena paricchinnani, ayam nesam sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

191. Atthimibjanti tesam tesam atthinam abbhantaragatam mibjam. Tam vannato setam. Santhanato (Vism.256.) mahantamahantanam atthinam abbhantaragatam velunaliyam pakkhittaseditamahavettaggasanthanam. Khuddanukhuddakanam abbhantaragatam veluyatthipabbesu pakkhittaseditanuvettaggasanthanam. Disato dvisu disasu jatam. Okasato atthinam abbhantare patitthitam. Paricchedato atthinam abbhantaratalehi paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

192. Vakkanti ekabandhana dve mamsapindika. Tam vannato mandarattam palibhaddakatthivannam. Santhanato darakanam yamakakilagolakasanthanam, ekavantapatibaddha-ambaphaladvayasanthanam va. Disato uparimaya disaya jatam. Okasato galavataka nikkhantena ekamulena thokam gantva dvidha (CS:pg.1.248) bhinnena thulanharuna vinibaddham hutva hadayamamsam parikkhipitva thitam. Paricchedato vakkam vakkabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

193. Hadayanti hadayamamsam. Tam vannato rattapadumapattapitthivannam. Santhanato bahirapattani apanetva adhomukham thapitapadumamakulasanthanam. Bahi mattham, anto kosatakiphalassa abbhantarasadisam. Pabbavantanam thokam vikasitam, mandapabbanam makulitameva. Anto cassa punnagatthipattitthanamatto avatako hoti, yatha addhapasatamattam lohita santhati, yam nissaya manodhatu ca manovibbanadhatu ca vattanti. Tam panetam ragacaritassa rattam hoti, dosacaritassa kalakam, mohacaritassa mamsadhovana-udakasadisam, vitakkacaritassa kulatthayusavannam, saddhacaritassa kanikarapupphavannam, pabbacaritassa accham vippasannam anavilam pandaram parisuddham niddhotajatimani viya jutimantam khayati. Disato uparimaya disaya jatam. Okasato sarirabbhantare dvinnam thananam majjhe patitthitam. Paricchedato hadayam hadayabhagena paricchinnam, ayamassa (Vism.257.) sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

194. Yakananti yamakamamsapatalam. Tam vannato rattam pandukadhatukam natirattakumudassa pattapitthivannam. Santhanato mule ekam agge yamakam kovilarapattasanthanam. Tabca dandhanam ekameva hoti mahantam, pabbavantanam dve va tini va khuddakani. Disato uparimaya disaya jatam, okasato dvinnam thananam abbhantare dakkhinapassam nissaya thitam. Paricchedato yakanam yakanabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

195. Kilomakanti paticchannapaticchannabhedato duvidham pariyanahanamamsam. Tam duvidhampi vannato setam dukulapilotikavannam. Santhanato attano okasasanthanam. Disato paticchannakilomakam uparimaya disaya. Itaram dvisu disasu jatam. Okasato paticchannakilomakam (CS:pg.1.249) hadayabca vakkabca paticchadetva, appaticchannakilomakam sakalasare cammassa hetthato mamsam pariyanandhitva thitam. Paricchedato hettha mamsena, upari cammena, tiriyam kilomakabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

196. Pihakanti udarajivhamamsam. Tam vannato nilam niggundipupphavannam. Santhanato sattavgulappamanam abandhanam kalavacchakajivhasanthanam. Disato uparimaya disaya jatam. Okasato hadayassa vamapasse udarapatalassa matthakapassam nissaya thitam, yasmim paharanappaharena bahinikkhante sattanam jivitakkhaya hoti. Paricchedato pihakabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

197. Papphasanti dvattimsamamsakhandappabhedam papphasamamsam. Tam vannato rattam natipakka-udumbaraphalavannam. Santhanato visamacchinnabahalapuvakhandasanthanam. Abbhantare asitapitanam abhave uggatena kammajatejusmana abbhahatatta samkhaditapalapindamiva nirasam nirojam. Disato uparimaya disaya jatam. Okasato sarirabbhantare dvinnam thananam antare (Vism.258.) hadayabca yakanabca upari chadetva olambantam thitam. Paricchedato papphasabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

198. Antanti purisassa dvattimsahattha itthiya atthavisatihattha ekavisatiya thanesu obhagga antavatti. Tadetam vannato setam sakkharasudhavannam. Santhanato lohitadoniyam abhujitva thapitasacchinnaappasanthanam. Disato dvisu disasu jatam. Okasato upari galavatake hettha ca karisamagge vinibandhatta galavatakarisamaggapariyante sarirabbhantare thitam. Paricchedato antabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

199. Antagunanti (CS:pg.1.250) antabhogatthanesu bandhanam. Tam vannato setam dakasitalikamulavannam. Santhanato dakasitalikamulasanthanameva. Disato dvisu disasu jatam. Okasato kuddalapharasukammadini karontanam yantakaddhanakale yantasuttakamiva yantaphalakani antabhoge ekato agalante abandhitva padapubchanarajjumanandalakassa antara samsibbitva thitarajjuka viya ekavisatiya antabhoganam antara thitam. Paricchedato antagunabhagena paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

200. Udariyanti udare bhavam asitapitakhayitasayitam. Tam vannato ajjhohataharavannam. Santhanato parissavane sithilabaddhatandulasanthanam. Disato uparimaya disaya jatam. Okasato udare thitam.

Udaram nama ubhato nippiliyamanassa allasatakassa majjhe sabjataphotakasadisam antapatalam, bahi mattham, anto

mamsakasambupalivethanakilitthapavarakapupphakasadisam, kuthitapanasatacassa abbhantarasadisanti vattum vattati, yattha takkotaka ganduppadaka talahiraka sucimukhaka patatantasuttaka iccevamadidvattimsakulappabheda kimayo akulabyakula sandasandacarino hutva nivasanti, ye (Vism.259.) panabhojanadimhi avijjamane ullavghitva viravanta hadayamamsam abhihananti, panabhojanadi-ajjhoharanavelayabca uddhammukha hutva pathamajjhohate dve tayo alope turitaturita viluppanti, yam tesam kiminam sutigharam vaccakuti gilanasala susanabca hoti. Yattha seyyathapi nama candalagamadvare candanikaya nidaghasamaye thulaphusitake deve vassante udakena vuyhamanam muttakarisacamma-atthiharukhandakhelasivghanikalohitappabhutinanakunapajatam nipatitva kaddamodakalulitam dvihatihaccayena sabjatakimikulam suriyatapasantapavegakuthitam upari phenapupphulake mubcantam abhinilavannam paramaduggandhaje guccham neva upagantum, na datthum araharupatam apajjitva titthati, pageva (CS:pg.1.251) ghayitum va sayitum va, evameva nanappakaram panabhojanadidantamusalasabcunnitam jivhahatthaparivattitakhelalalalalibuddham tavkhanavigatavannagandharasadisampadam tantavayakhalisuvanavamathusadisam nipatitva pittasemhavatapalivethitam hutva udaraggisantapavegakuthitam kimikulakulam uparupari phenapupphulakani mubcantam paramakasambuduggandhaje gucchabhavam apajjitva titthati. Yam sutvapi panabhojanadisu amanubbata santhati, pageva pabbacakkhuna avaloketva. Yattha ca patitam panabhojanadi pabcadha vivekam gacchati, ekam bhagam panaka khadanti, ekam bhagam udaraggi jhapeti, eko bhago muttam hoti, eko bhago karisam, eko bhago rasabhavam apajjitva sonitamamsadini upabruhayati.

Paricchedato udarapatalena ceva udariyabhagena ca paricchinnam. Ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

201. Karisanti vaccam. Tam vannato yebhuyyena ajjhohataharavannameva hoti. Santhanato okasasanthanam. Disato hetthimaya disaya jatam. Okasato pakkasaye thitam. **Pakkasayo** nama hetthanabhi-pitthikantakamulanam antare (Vism.260.) antavasane ubbedhena atthavgulamatto velunalikasadiso, yattha seyyathapi nama upari bhumibhage patitam vassodakam ogalitva hettha bhumibhagam puretva titthati, evameva yamkibci amasaye patitam panabhojanadikam udaraggina phenuddehakam pakkam pakkam nisadaya pisitamiva sanhabhavam apajjitva antabilena ogalitva ogalitva omadditva velupabbe pakkipamanapandumattika viya sannicitam hutva titthati. Paricchedato pakkasayapatalena ceva karisabhagena ca paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

202. Matthaluvganti sisakatahabbhantare thitamibjarasi. Tam vannato setam ahicchattakapindavannam. Dadhibhavam asampattam dutthakhiravannantipi vattum vattati. Santhanato okasasanthanam. Disato uparimaya disaya jatam. Okasato sisakatahabbhantare cattaro sibbinimagge nissaya samodhanetva thapita cattaro pitthapinda viya samohitam titthati. Paricchedato sisakatahassa abbhantaratalehi ceva matthaluvgabhagena ca paricchinnam (CS:pg.1.252) ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

203. Pittanti dve pittani baddhapittabca abaddhapittabca. Tattha baddhapittam vannato bahalamadhukatelavannam. Abaddhapittam milata-akulipupphavannam. Santhanato ubhayampi okasasanthanam. Disato baddhapittam uparimaya disaya jatam, itaram dvisu disasu jatam. Okasato abaddhapittam thapetva kesalomadantanakhanam mamsavinimuttatthanabceva thaddhasukkhacammabca udakamiva telabindu avasesasariram byapetva thitam, yamhi kupite akkhini pitakani honti, bhamanti, gattam kampati, kanduyati. Baddhapittam hadayapapphasanam antare yakanamamsam nissaya patitthite mahakosatakikosakasadise pittakosake

thitam, yamhi kupite satta ummattaka honti, vipallatthacitta hirottappam chaddetva akatabbam karonti, abhasitabbam bhasanti, acintitabbam cintenti. Paricchedato pittabhagena paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

(Vism.261.) 204. **Semhanti** sarirabbhantare ekapattapurappamanam semham. Tam vannato setam nagabalapannarasavannam. Santhanato okasasanthanam. Disato uparimaya disaya jatam. Okasato udarapatale thitam. Yam panabhojanadi-ajjhoharanakale seyyathapi nama uduke sevalapanakam katthe va kathale va patante chijjiva dvidha hutva puna ajjhotthariva titthati, evameva panabhojanadimhi nipatante chijjiva dvidha hutva puna ajjhotthariva titthati, yamhi ca mandibhute pakkagando viya putikukkutandamiva ca udaram paramajeguccham kunapagandham hoti, tato uggatena ca gandhena uddekopi mukhampi duggandham putikunapasadisam hoti. So ca puriso apehi duggandham vayasiti vattabbatam apajjati, yabca vaddhitva bahalattamapannam pidhanaphalakamiva vaccakutiyam udarapatalassa abbhantareyeva kunapagandham sannirumbhitva titthati. Paricchedato semhabhagena paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

205. **Pubboti** (CS:pg.1.253) putilohitavasena pavattapubbam. Tam vannato pandupalasavanno. Matasarire pana putibahalacamavanno hoti. Santhanato okasasanthano. Disato dvisu disasu hoti. Okasato pana pubbassa okaso nama nibaddho natthi, yattha so sannicito tittheyya, yatra yatra khanukantakapaharanaggijaladihi abhigate sarirappadese lohita santhahitva paccati, gandapilakadayo va uppajjanti, tatra tatra titthati. Paricchedato pubbhagena paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

206. **Lohitanti** dve lohita sannicitalohitabca samsaranalohitabca. Tattha sannicitalohitam vannato nipakkabahalalakharasavannam. Samsaranalohitam acchalakharasavannam. Santhanato ubhayampi okasasanthanam. Disato sannicitalohitam uparimaya disaya jatam. Itaram dvisu disasu jatam. Okasato samsaranalohitam thapetva kesalomadantanakhanam mamsavinimuttatthanabceva thaddhasukkhacammabca dhamanijalanusarena sabbam upadinnasariram pharitva thitam. Sannicitalohitam yakanatthanassa hetthabhagam (Vism.262.) puretva ekapattapuramattam hadayavakkapapphasanam upari thokam thokam paggharantam vakkahadayayakanapapphase temayamanam thitam. Tasmim hi vakkahadayadini atemente satta pipasita honti. Paricchedato lohita bhagena paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

207. **Sedoti** lomakupadihi paggharanaka-apodhatu. So vannato vipasannatilatelavanno. Santhanato okasasanthano. Disato dvisu disasu jato. Okasato sedassokaso nama nibaddho natthi, yattha so lohita viya sada tittheyya. Yada pana aggisantapasuriyasantapa-utuvikaradihi sariram santapati, tada udakato abbulhamattavisamacchinnabhisamulalakumudanalakalapo viya sabbakesalomakupavivarehi paggharati, tasma tassa santhanampi kesalomakupavivaranabbeva vasena veditabbam. Sedaparigganhakena ca yogina kesalomakupavivare puretva thitavaseneva sedo manasi katabbo. Paricchedato (CS:pg.1.254) sedabhagena paricchinnam, ayamassa sabhagaparicchedo. Visabhagaparicchedo pana kesasadisoyeva.

Medoti thinasineho. So vannato phalitaliddivanno. Santhanato thulasarirassa tava cammamamsantare thapitaliddivannadukulapilotikasanthano hoti. Kisasarirassa javghamamsam urumamsam pitthikantakanissitam pitthimamsam udaravattimamsanti etani nissaya digunatigunam katva

thapitalaliddivannadukulapilotikasanthano. Disato dvisu disasu jato. Okasato thulassa sakalasariram pharitva kisassa javghamamsadini nissaya thito, yam sinehasavkham gatampi paramajegucchatta neva muddhani telathaya, na nasateladinamatthaya ganhanti. Paricchedato hettha mamsena, upari cammena, tiriya medabhagena paricchinno, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

208. Assuti akkhihi paggharanaka-apodhatu. Tam vannato vippasannatilatelavannam. Santhanato okasasanthanam. (Vism.263.) Disato uparimaya disaya jatam. Okasato akkhikupakesu thitam. Na cetam pittakosake pittamiva akkhikupakesu sada sannicita titthati. Yada pana satta somanassajata mahahasitam hasanti, domanassajata rodanti paridevanti, tatharupam va visamaharam aharenti, yada ca nesam akkhini dhumarajapamsukadihi abhihambanti. Tada etehi somanassadomanassavisabhagahara-utuhi samutthahitva akkhikupake puretva titthati va paggharati va. Assuparigganhakena ca yogina akkhikupake puretva thitavaseneva parigganhitabbam. Paricchedato assubhagena paricchinna, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

209. Vasati vilinasineho. Sa vannato nalikeratelavanna. Acame asittatelavannatipi vattum vattati. Santhanato nhanakale pasanna-udakassa upari paribbhamantasinehabinduvisatasanthana. Disato dvisu disasu jata. Okasato yebhuyyena hatthatalahatthapitthipadatalapadapitthinasaputalanalata-amsakutesu thita. Na cesa etesu okasesu sada vilinava hutva titthati. Yada pana aggisantapasuriyasantapa-utuvissabhagadhatuvissabhagehi te padesa usmajata (CS:pg.1.255) honti, tada tattha nhanakale pasanna-udakupari sinehabinduvisato viya ito cito ca sabcarati. Paricchedato vasabhagena paricchinna, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisoyeva.

210. Kheloti antomukhe phenamissa apodhatu. So vannato seto phenavanno. Santhanato okasasanthano. Phenasanthanotipi vattum vattati. Disato uparimaya disaya jato. Okasato ubhohi kapolapassehi oruyha jivhaya thito. Na cesa ettha sada sannicito hutva titthati. Yada pana satta tatharupamaharam passanti va saranti va, unhatittakatukalonambilanam va kibci mukhe thapenti, yada va nesam hadayam agilayati, kismibci deva va jiguccha uppajjati, tada khelo uppajjitva ubhohi kapolapassehi oruyha jivhaya santhati. Aggajivhaya cesa tanuko hoti, mulajivhaya bahalo, mukhe pakkhittabca puthukam va tandulam va abbam va kibci khadaniyam nadipuline khatakupakasalilam viya (Vism.264.) parikkhayam agacchantova temetum samattho hoti. Paricchedato khelabhagena paricchinno, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisova.

211. Sivghanikati matthaluv gato paggharanaka-asuci. Sa vannato tarunatalatthimibjavanna. Santhanato okasasanthana. Disato uparimaya disaya jata. Okasato nasapute puretva thita. Na cesa ettha sada sannicita hutva titthati, atha kho yatha nama puriso paduminipatte dadhim bandhitva hettha kantakena vijjheyya, athanena chiddena dadhimuttam galitva bahi pateyya, evameva yada satta rodanti, visabhagahara-utuvassena va sabjatadhatukhobha honti, tada anto sisato putisemhabhavamapannam matthaluv gam galitva talumatthakavivarena otaritva nasapute puretva titthati va paggharati va. Sivghanika parigganhakena ca yogina nasapute puretva thitavaseneva parigganhitabba. Paricchedato sivghanikabhagena paricchinna, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisova.

212. Lasikati (CS:pg.1.256) sarirasandhinam abbhantare picchilakunapam. Sa vannato kanikaraniyyasavanna. Santhanato okasasanthana. Disato dvisu disasu jata. Okasato atthisandhinam abbhajanakiccam sadhayamana asitisatasandhinam

abbhantare thita. Yassa cesa manda hoti, tassa utthahantassa nisidantassa abhikkamantassa patikkamantassa samibjantassa pasarentassa atthikani katakatayanti, accharasaddam karonto viya sabcarati. Ekayojanadvijojanamattam addhanam gatassa vayodhatu kuppati, gattani dukkhanti. Yassa pana bahuka honti, tassa utthananisajjadisu na atthini katakatayanti, dighampi addhanam gatassa na vayodhatu kuppati, na gattani dukkhanti. Paricchedato lasikabhagena paricchinna, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisova.

213. Muttanti muttarasam. Tam vannato masakharodakavannam. Santhanato adhomukhatthapita-udakakumbha-abbhantaragata-udakasanthanam. Disato hetthimaya disaya jatam. Okasato vatthissa abbhantare thitam. **Vatthi** nama vatthi puto vuccati. Yattha seyyathapi candanikaya pakkhitte amukhe (**Vism.265.**) ravanaghate candanikaraso pavisati, na cassa pavisanamaggo pabbayati evameva sarirato muttam pavisati, na cassa pavisanamaggo pabbayati, nikkhamanamaggo pana pakato hoti. Yamhi ca muttassa bharite passavam karomati sattanam ayuhanam hoti. Paricchedato vatthi-abbhantarena ceva muttabhagena ca paricchinnam, ayamassa sabhagaparinchedo. Visabhagaparinchedo pana kesasadisova.

214. Evabhi kesadike kotthase vannasanthanadisokasaparinchedavasena vavattapetva anupubbato natisighatoti-adina nayena vannasanthanagandhasayokasavasena pabcadha patikkula patikkulati manasikaroto pannattisamatikkamavasane seyyathapi cakkhumato purisassa dvattimsavannanam kusumanam ekasuttakaganthitam malam olokentassa sabbapupphani apubbapariyamiva pakatani honti, evameva atthi imasmim kaye kesati imam kayam olokentassa sabbe te dhamma (**CS:pg.1.257**) apubbapariyava pakata honti. Tena vuttam manasikarakosallakathayam “adikammikassa hi kesati manasikaroto manasikaro gantva muttanti imam pariyanakotthasameva ahacca tittathi”ti.

Sace pana bahiddhapi manasikaram upasamharati, athassa evam sabbakotthasesu pakatibhutesu ahindanta manussatiracchanadayo sattakaram vijahitva kotthasarasivaseneva upatthahanti, tehi ca ajjhohariyamanam panabhojanadi kotthasarasimhi pakkhipamanamiva upatthati.

Athassa anupubbamubcanadivasena patikkula patikkulati punappunam manasikaroto anukkamena appana uppajjati. Tattha kesadinam vannasanthanadisokasaparinchedavasena upatthanam uggahanimittam. Sabbakarato patikkulavasena upatthanam patibhaganimittam. Tam asevatō bhavayato vuttanayena asubhakammattanesu viya pathamajjhanavaseneva appana uppajjati.

Sa yassa ekova kotthaso pakato hoti, ekasmim va kotthase appanam patva puna abbasimim yogam na karoti, tassa ekava uppajjati. Yassa pana aneke kotthaso pakata honti, ekasmim va jhanam patva puna abbasimimpi yogam karoti, tassa mallakattherassa viya kotthasagananaya pathamajjhanani nibbattanti.

(**Vism.266.**) So kirayasma dighabhanaka-abhayattheram hatthe gahetva “avuso abhaya, imam tava pabham ugganhahi”ti vatva aha—“mallakatthero dvattimsakotthasesu dvattimsaya pathamajjhananam labhi. Sace rattim ekam, diva ekam samapajjati, atirekaddhamasena puna sampajjati, sace pana devasikam ekam samapajjati, atirekamasena puna sampajjati”ti.

Evam pathamajjhanavasena ijghananampi cetam kammattathanam vannasanthanadisū satibalena ijghanato kayagatasatiti vuccati.

Imabca kayagatasatimanuyutto bhikkhu “aratiratisaho hoti, na ca nam arati sahati, uppannam aratim abhibhuyya abhibhuyya viharati. Bhayabheravasaho hoti, na ca nam bhayabheravam sahati, uppannam bhayabheravam abhibhuyya abhibhuyya viharati. Khamo hoti sitassa unhassa (**CS:pg.1.258**) ...pe... panaharanam adhivasakajatico hoti” (ma.ni.3.159=**M.11/I,63-4.**). Kesadinam vannabhedam

nissaya catunnam jhananam labhi hoti. **Cha abhibba pativijjhati** (ma.ni.3.159).

Tasma have appamatto, anuyubjetha pandito;

Evam anekanisamsam, imam kayagatasatinti.

Idam kayagatasatiyam vittharakathamukham.

3. Anapanassatikatha¹ 安般念論

215. Idani yam tam Bhagavata “ayampi kho, bhikkhave, anapanassatisamadhi bhavito bahulikato santo ceva panito ca asecanako ca sukho ca viharo, uppannuppanne ca papake akusale dhamme thanaso antaradhapeti vupasameti”(S.54.9./V,321.)²ti evam pasamsitva–

“Katham bhavito ca, bhikkhave, anapanassatisamadhi katham bahulikato santo ceva panito ca asecanako ca sukho ca viharo, uppannuppanne ca papake akusale dhamme thanaso antaradhapeti vupasameti?”³ Idha, bhikkhave, bhikkhu arabbagato va rukkhamulagato va subbagaragato va nisidati pallavkam abhujitva ujum kayam panidhaya parimukham satim (Vism.267.) upatthapetva, so satova assasati sato passasati. Digham va assasanto digham assasamiti pajanati. Digham va passasanto ...pe... rassam va assasanto ...pe... rassam va passasanto rassam passasamiti pajanati. Sabbakayapatisamvedi assasissamiti sikkhati. Sabbakayapatisamvedi passasissamiti sikkhati. Passambhayam kayasavkharam assasissamiti sikkhati. Passambhayam kayasavkharam passasissamiti sikkhati. Pitipatisamvedi... sukhapatisamvedi... cittasavkharapatisamvedi... passambhayam cittasavkharam... cittapatisamvedi... abhippamodayam cittam... samadaham cittam... vimocayam cittam (CS:pg.1.259) ... aniccanupassi... viraganupassi... nirodhanupassi. Patinissagganupassi assasissamiti sikkhati. Patinissagganupassi passasissamiti sikkhati”ti–

Evam solasavatthukam anapanassatikammatthanam niddittham. Tassa bhavananayo anupatto. So pana yasma palivannananusareneva vuccamano sabbakaraparipuro hoti. Tasma ayamettha palivannanapubbavago niddeso.

216. Katham bhavito ca, bhikkhave, anapanassati samadhi⁴ ettha tava **kathanti** anapanassatisamadhibhavanam nanappakarato vittharetukamyatapuccha. **Bhavito ca bhikkhave anapanassatisamadhi**ti nanappakarato vittharetukamyataya putthadhammanidassanam. Katham bahulikato ...pe... vupasametiti etthapi eseva nayo. Tattha **bhavitoti** uppadito vaddhito va. **Anapanassatisamadhi**ti anapanapariggahikaya satiya saddhim sampayutto samadhi. Anapanassatiyam⁵ va samadhi anapanassatisamadhi. **Bahulikatoti** punappunam kato. **Santoceva panito cati** santo ceva panito ceva. Ubhayattha eva saddena niyamo veditabbo. Kim vuttam hoti? Ayabhi yatha asubhakammatthanam kevalam pativedhavasena santabca panitabca, olarikarammanatta pana patikkularammanatta ca arammanavasena neva santam na panitam, na evam kenaci pariyayena asanto va **apanito**⁶ va, atha kho arammanasantatayapi santo vupasanto nibbuto, pativedhasavkhata-avgasantatayapi. Arammanapanitatayapi panito (Vism.268.) atittikaro, avgapanitatayapiti. Tena vuttam “santo ceva panito ca”ti.

¹ Bhm anapanassati always

² 《雜阿含807經》(大正2.207b)

³ S.54.9./V,321. ; 《雜阿含807經》(大正2.207b)

⁴ S.54.10./V,322.

⁵ So all editions.

⁶ Sbh appan°

Asecanako ca sukho ca viharoti ettha pana nassa secananti **asecanako**, anasittako abbokinno patiyekko aveniko. Natthi ettha parikammena va upacarena va santata. Adisamannaharato pabhuti attano sabhaveneva santo ca panito cati attho. Keci pana asecanakoti anasittako ojavanto sabhaveneva (CS:pg.1.260) madhuroti vadanti. Evam ayam **asecanako ca**, appitappitakkhane kayikacetasikasukhapatilabhaya samvattanato **sukho ca viharoti** veditabbo. **Uppannuppanneti** avikkhambhite avikkhambhite. **Papaketi** lamake. **Akusale dhammeti** akosallasambhute dhamme. **Thanaso antaradhapetiti** khaneneva antaradhapeti vikkhambhite. **Vupasametiti** sutthu upasameti. Nibbedhabhagiyatta va anupubbena ariyamaggavuddhippatto samucchindati, patippassambhetiti vuttam hoti.

Ayam panettha savkhepattho. Bhikkhave, kena pakarena kenakarena kena vidhina bhavito anapanassatisamadhi kena pakarena bahulikato santo ceva ...pe... vupasametiti.

217. Idani tamattham vittharento “idha, bhikkhave”ti-adimaha. Tattha **idha bhikkhave bhikkhuti** bhikkhave, imasmim sasane bhikkhu. Ayabhi ettha **idhasaddo** sabbappakara-anapanassatisamadinibbattakassa puggalassa sannissayabhutasanaparidipano abbasanassa tathabhavapatisedhano ca. Vuttabhetam-idheva, bhikkhave, samano ...pe... subba parappavada samanebhi abbehi”ti (ma.ni.1.139=M.11./I,63-4. ; A.4.238./II,238.). Tena vuttam “imasmim sasane bhikkhu”ti.

Arabbagato va ...pe... subbagaragato vati idamassa anapanassatisamadhibhavananurupasenasanapariggahaparidipanam. Imassa hi bhikkhuno digharattam rupadisu arammanesu anuvisatam cittam anapanassatisamadhi-arammanam abhiruhitum na icchati, kutagonayuttaratho viya uppathameva dhavati. Tasma seyyathapi nama gopo (Vism.269.) kutadhenuya sabbam khiram pivitva vaddhitam kutavaccham dametukamo dhenuto apanetva ekamante mahantam thambham nikhanitva tattha yottena bandheyya, athassa so vaccho ito cito ca vipphanditva palayitum asakkonto tameva thambham upanisideyya va upanipajjeyya va, evameva iminapi bhikkhuna digharattam ruparammanadirasapanavaddhitam dutthacittam dametukamena rupadi-arammanato apanetva arabbam va ...pe... subbagaram va pavesetva tattha assasapassasathambhe satiyottena bandhitabbam. Evamassa tam cittam ito cito ca vipphanditvapi pubbe acinnarammanam alabhamanam satiyottam chinditva palayitum (CS:pg.1.261) asakkontam tamevarammanam upacarappanavasena upanisidati ceva upanipajjati ca. Tenahu porana—

“Yatha thambhe nibandheyya, vaccham damam naro idha;

Bandheyyevam sakam cittam, satiyarammane dalhan”ti. (para.attha.2.165 =Sp.Para.II,406.) ; di.ni.attha.3.374=Sv:D.22./III,763.) ; ma.ni.attha.1.107=MA.10./I,247.)).

Evamassetam senasanam bhavananurupam hoti. Tena vuttam “idamassa anapanassatisamadhibhavananurupasenasanapariggahaparidipanan”ti.

Atha va yasma idam kammattthanappabhede muddhabhutam sabbabbubuddhapaccekabuddhabuddhasavakanam visesadhigamaditthadhammasukhaviharapadatthanam anapanassatikammattthanam itthipurisahatthi-assadisaddasamakulam gamantam apariccajitva na sukaram bhavetum, saddakantakatta jhanassa. Agamake pana arabbe sukaram yogavacarena idam kammattthanam pariggahetva anapanacatutthajjhanam nibbattetva tadeva padakam katva savkhare sammassitva aggaphalam arahattam sampapunitum. Tasmassa anurupasenasanam dassento Bhagava “arabbagato va”ti-adimaha.

Vatthuvijjacariyo viya hi Bhagava, so yatha (Vism.270.) vatthuvijjacariyo

nagarabhumim passitva sutthu upaparikkhitva “ettha nagaram mapetha”ti upadisati, sotthina ca nagare nitthite rajakulato mahasakkaram labhati, evameva yogavacarassa anurupasenasanam upaparikkhitva “ettha kammattathanam anuyubjittabban”ti upadisati, tato tattha kammattathanam anuyuttena yogina kamena arahatte patte “sammasambuddho vata so Bhagava”ti mahantam sakkaram labhati.

Ayam pana bhikkhu dipisadisoti vuccati. Yatha hi mahadipiraja arabbe tinagahanam va vanagahanam va pabbatagahanam va nissaya niliyitva vanamahimsagokannasukaradayo mige ganhati, evameva ayam arabbadisukammattathanam anuyubjanto bhikkhu yathakkamena sotapattisakadagami-anagami-arahattamagge ceva ariyaphalabca ganhatiti veditabbo. Tenahu porana—

“Yathapi (CS:pg.1.262) dipiko nama, niliyitva ganhati mige;

Tathevayam Buddhaputto, yuttayogo vipassako.

Arabbam pavisitvana, ganhati phalamuttaman”ti. (para.attha.2.165 =Sp.Para.II,406. ; di.ni.attha.3.374=Sv:D.22./III,763. ; ma.ni.attha.1.107(Ps:M.10./I,247.)).

Tenassa parakkamajavayoggabhumim arabbasenasanam dassento Bhagava “arabbagato va”ti-adimaha.

218. Tattha **arabbagatoti** “arabbanti nikkhamitva bahi indakhila sabbametam arabbanti”ti (vibha.529=Pts.I,176.) ca, “arabbakam nama senasanam pabcadhanusatikam pacchiman”ti (para.654) ca evam vuttalakkhanesu arabbesu yamkibci pavivekasukham arabbam gato. **Rukkhamulagatoti** rukkhasamipam gato. **Subbagaragatoti** subbam vivittokasam gato. Ettha ca thapetva arabbabca rukkhamulabca avasesasattavidhasenasanagatopi subbagaragatoti vattum vattati.

(Vism.271.) Evamassa ututtayanukulam dhatucariyanukulabca anapanassatibhavananurupam senasanam upadisitva alinanuddhaccapakkhikam santam iriyapatham upadisanto **nisidatiti** aha. Athassa nisajjaya dalhabhavam assasapassasanam pavattanasukhatam arammanapariggahupayabca dassento pallavkam abhujitvati-adimaha. Tattha **pallavkanti** samantato urubaddhasanam. **Abhujitvati** bandhitva. **Ujum kayam panidhayati** uparimasariram ujukam thapetva. Attharasapitthikantake kotiya kotim patipadetva. Evabhi nisidantassa cammamamsanharuni na panamanti. Athassa ya tesam panamanappaccaya khane khane vedana uppajjeyyum, ta na uppajjanti. Tasu anuppajjamanasu cittam ekaggam hoti, kammattathanam na paripatati, vuddhim phatim upagacchati. **Parimukham satim upatthapetvati** kammattathanabhimukham satim thapayitva. Atha va **pariti** pariggahattho. **Mukhanti** niyyanattho. **Satiti** upatthanattho. Tena vuccati “parimukham satin”ti evam **Patisambhidayam** (pati.ma.1.164=Pts.I,176.) vuttanayenapettha attho datthabbo. Tatrāyam savkhepo, pariggahitaniyyanam satim katvati.

219. So (CS:pg.1.263) **satova assasati sato passasati**ti so bhikkhu evam nisiditva evabca satim upatthapetva tam satim avijahanto sato eva assasati sato passasati, satokari hotiti vuttam hoti. Idani yehakarehi satokari hoti, te dassetum digham va assasantoti-adimaha. Vuttabhetam **patisambhidayam** “so satova assasati sato passasati”ti etasseva **Vibhavge**—

“Battimsaya akarehi sato kari hoti. Digham assasavasena cittassa ekaggatam avikkhepam pajanato sati upatthita hoti. Taya satiya tena banena sato kari hoti. Digham passasavasena ...pe... patinissagganupassi assasavasena. Patinissagganupassi passasavasena cittassa ekaggatam avikkhepam pajanato sati upatthita hoti. Taya satiya tena banena sato kari hoti”ti (pati.ma.1.165=Pts.I,176.).

Tattha **digham va assasantoti** digham va assasam (Vism.272.) pavattayanto.

Assasoti bahi nikkhamanavato. **Passasoti** anto pavisanavatoti **vinayatthakathayam** vuttam. **Suttantatthakathasu** pana uppatipatiya agatam. Tatha sabbesampi gabbhaseyyakanam matukucchito nikkhamanakale pathamam abbhantaravato bahi nikkhamati. Paccha bahiravato sukhumarajam gahetva abbhantaram pavisanto talum ahacca nibbayati. Evam tava assasapassasa veditabba.

Ya pana tesam digharassata, sa addhanavasena veditabba. Yatha hi okasaddhanam pharitva thitam udakam va valika va “dighamudakam digha valika, rassamudakam rassa valika”ti vuccati, evam cunnavicunnapi assasapassasa hatthisarire ca ahisarire ca tesam attabhavasavkhatam digham addhanam sanikam puretva sanikameva nikkhamanti. Tasma dighati vuccanti. Sunakhasasadinam attabhavasavkhatam rassam addhanam sigham puretva sighamveva nikkhamanti, tasma rassati vuccanti. Manussesu pana keci hatthi-ahi-adayo viya kaladdhanavasena digham assasanti ca passasanti ca. Keci sunakhasasadayo viya rassam, tasma tesam kalavasena dighamaddhanam (CS:pg.1.264) nikkhamanta ca pavisanta ca te “digha” ittaramaddhanam nikkhamanta ca pavisanta ca “rassa”ti veditabba.

Tatrayam bhikkhu navahakarehi digham assasanto passasanto ca “digham assasami, passasami”ti pajanati. Evam pajanato cassa ekenakarena kayanupassanasatipatthanabhavana sampajjati veditabba. Yathaha **patisambhidayam** (pati.ma.1.166=Pts.I,177.)–

“Katham digham assasanto digham assasamiti pajanati. Digham passasanto digham passasamiti pajanati. Digham assasam addhanasavkhate assasati. Digham passasam addhanasavkhate passasati. Digham assasapassasam addhanasavkhate assasatipi passasatipi. Digham assasapassasam addhanasavkhate assasatopi passasatopi chando uppajjati. Chandavasena tato sukhumataram digham assasam addhanasavkhate assasati. Chandavasena tato sukhumataram digham passasam ...pe... digham assasapassasam addhanasavkhate assasatipi passasatipi. Chandavasena tato sukhumataram digham assasapassasam addhanasavkhate assasatopi passasatopi pamojjam uppajjati. (Vism.273.) Pamojjasena tato sukhumataram digham assasam addhanasavkhate assasati. Pamojjasena tato sukhumataram digham passasam ...pe... digham assasapassasam addhanasavkhate assasatipi passasatipi. Pamojjasena tato sukhumataram digham assasapassasam addhanasavkhate assasatopi passasatopi digham assasapassasa cittam vivattati, upekkha santhati. Imehi navahi akarehi digham assasapassasa kayo. Upatthanam sati. Anupassana banam. Kayo upatthanam, no sati. Sati upatthanabceva sati ca. Taya satiya tena banena tam kayam anupassati. Tena vuccati kaye kayanupassanasatipatthanabhavana”ti.

Esa (CS:pg.1.265) nayo rassapadehi. Ayam pana viseso, yatha ettha “digham assasam addhanasavkhate”ti vuttam, evamidha “rassam assasam ittarasavkhate assasati”ti agatam. Tasma rassavasena yava “tena vuccati kaye kayanupassanasatipatthanabhavana”ti, tava yojetabbam.

Evam ayam addhanavasena ittaravasena ca imehakarehi assasapassase pajananto digham va assasanto digham assasamiti pajanati ...pe... rassam va passasanto rassam passasamiti pajanatiti veditabbo. Evam pajanato cassa–

Digho rasso ca assaso,

Passasopi ca tadiso.

Cattaro vanna vattanti,

Nasikaggeva bhikkhunoti. (para.attha.2.165=Sp.Para.II,411.).

220. **Sabbakayapatisamvedi assasissami ...pe... passasissamiti sikkhatiti** sakalassa assasakayassa adimajjhapiyosanam viditam karonto pakatam karonto

assasissamiti sikkhati. Sakalassa passasakayassa adimajjhapariyosanam veditam karonto pakatam karonto passasissamiti sikkhati. Evam veditam karonto pakatam karonto banasampayuttacittena assasati ceva passasati ca. Tasma “assasissami passasissami”ti sikkhatiti vuccati. Ekassa hi bhikkhuno cunnavicunnavisate assasakaye passasakaye va adi pakato hoti, na majjhapariyosanam. So adimeva pariggahetum sakkoti, majjhapariyosane kilamati. Ekassa majjham pakatam hoti, na adipariyosanam. Ekassa pariyanam pakatam hoti, na adimajjham. So pariyanamyeva pariggahetum sakkoti, (Vism.274.) adimajjhe kilamati. Ekassa sabbampi pakatam hoti, so sabbampi pariggahetum sakkoti, na katthaci kilamati, tadisena bhavitabbanti dassento aha—“sabbakayapatisamvedi assasissamiti ...pe... passasissamiti sikkhati”ti.

Tattha (CS:pg.1.266) **sikkhatiti** evam ghatati vayamati. Yo va tathabhutassa samvaro, ayamettha adhisilasikkha. Yo tathabhutassa samadhi, ayam adhicitasikkha. Ya tathabhutassa pabba, ayam adhipabbasikkhati ima tisso sikkhaya tasmim arammane taya satiya tena manasikarena sikkhati asevatī bhaveti bahulikarotiti evamettha attho datthabbo.

Tattha yasma purimanaye kevalam assasitabbam passasitabbameva, na ca abbam kibci katabbam. Ito patthaya pana banuppadanadisū yogo karaniyo. Tasma tattha assasamiti pajanati passasamiti pajanaticceva vattamanakalavasena palim vatva ito patthaya kattabbassa banuppadanadino akarassa dassanattam sabbakayapatisamvedi assasissamiti-adina nayena anagatavacanavasena pali aropitati veditabba.

Passambhayam kayasavkharam assasissamiti ...pe... passasissamiti sikkhatiti olarikam kayasavkharam passambhento patippassambhento nirodhento vupasamento assasissami passasissamiti sikkhati. Tatra evam olarikasukhumata ca passaddhi ca veditabba. Imassa hi bhikkhuno pubbe apariggahitakale kayo ca cittabba sadaratha honti olarika. Kayacittanam olarikatte avupasante assasapassasapi olarika honti, balavatara hutva pavattanti, nasika nappahoti, mukhena assasantopi passasantopi titthati. Yada panassa kayopi cittampi pariggahita honti, tada te santa honti vupasanta. Tesu vupasantesu assasapassasa sukhuma hutva pavattanti, “atthi nu kho natthi”ti vicetabbatakarappatta honti.

Seyyathapi purisassa dhavitva, pabbata va orohitva, mahabharam va sisato oropetva thitassa olarika assasapassasa honti, nasika nappahoti, mukhena assasantopi passasantopi titthati. Yada panesa tam parissamam vinodetva nhatva ca pivitva ca (Vism.275.) allasatakam hadaye katva sitaya chayaya nipanno hoti, athassa te assasapassasa (CS:pg.1.267) sukhuma honti “atthi nu kho natthi”ti vicetabbatakarappatta, evameva imassa bhikkhuno pubbe apariggahitakale kayo ca ...pe... vicetabbatakarappatta honti. Tam kissa hetu? Tatha hissa pubbe apariggahitakale “olarikolarike kayasavkhare passambhemi”ti abhogasamannaharamanasikarapaccavekkhana natthi, pariggahitakale pana atthi. Tenassa apariggahitakalato pariggahitakale kayasavkharo sukhumo hoti. Tenahu porana—

“Saraddhe kaye citte ca, adhimattam pavattati;
Asaraddhamhi kayamhi, sukhumam sampavattati”ti.
(para.attha.2.165=Sp.Para.II,412.).

221. Pariggahepi olariko, pathamajjhanupacare sukhumo. Tasmimpi olariko, pathamajjhane sukhumo. Pathamajjhane ca dutiyajjhanupacare ca olariko, dutiyajjhane sukhumo. Dutiyajjhane ca tatiyajjhanupacare ca olariko, tatiyajjhane sukhumo. Tatiyajjhane ca catutthajjhanupacare ca olariko, catutthajjhane atisukhumo appavattimeva papunatiti. Idam tava **dighabhanakasamyuttabhanakanam** matam.

Majjhimabhanaka pana pathamajjhane olariko, dutiyajjhanupacare sukhumoti evam hetthimahetthimajjhanato uparuparijjhanupacarepi sukhumataramicchanti. Sabbesabbeva pana matena apariggahitakale pavattakayasavkharo pariggahitakale patippassambhati.

Pariggahitakale pavattakayasavkharo pathamajjhanupacare ...pe... catutthajjhanupacare pavattakayasavkharo catutthajjhane patippassambhati. Ayam tava **samathe** nayo.

Vipassanayam pana apariggahe pavatto kayasavkharo olariko, mahabhutapariggahe sukhumo. Sopi olariko, upadarupapariggahe sukhumo. Sopi olariko, sakalarupapariggahe sukhumo. Sopi olariko, arupapariggahe sukhumo. Sopi olariko, ruparupapariggahe sukhumo. Sopi olariko, paccayapariggahe sukhumo. Sopi olariko, sappaccayanamarupapariggahe sukhumo. Sopi olariko, lakkhanarammanikavipassanaya sukhumo. Sopi dubbalavipassanaya olariko, balavavipassanaya sukhumo. Tattha pubbe vuttanayeneva purimassa purimassa pacchimena (CS:pg.1.268) pacchimena patippassaddhi veditabba. Evamettha olarikasukhumata ca passaddhi ca veditabba.

(Vism.276.) Patisambhidayam (pati.ma.1.171=Pts.I,184.) panassa saddhim codanasodhanahi evamattho vutto—

“**Katham passambhayam kayasavkharam assasissami ...pe... passasissamiti sikkhati? Katame kayasavkhara? Digham assasapassasa kayika ete dhamma kayapatibaddha kayasavkhara. Te kayasavkhare passambhento nirodhento vupasamento sikkhati ...pe... yatharupehi kayasavkharehi kayassa anamana, vinamana, sannamana, panamana, ibjana, phandana, calana, kampana passambhayam kayasavkharam assasissamiti sikkhati, passambhayam kayasavkharam passasissamiti sikkhati. Yatharupehi kayasavkharehi kayassa na anamana, na vinamana, na sannamana, na panamana, anibjana, aphantana, acalana, akampana santam sukhumam passambhayam kayasavkharam assasissami passasissamiti sikkhati.**

“Iti kira passambhayam kayasavkharam assasissamiti sikkhati. Passambhayam kayasavkharam passasissamiti sikkhati. Evam sante vatupaladdhiya ca pabhavana na hoti. Assasapassasanabca pabhavana na hoti. Anapanassatiya ca pabhavana na hoti, anapanassatisamadhissa ca pabhavana na hoti, na ca nam tam samapattim pandita samapajjantipi vutthahantipi.

“Iti kira passambhayam kayasavkharam assasissami passasissamiti sikkhati. Evam sante vatupaladdhiya ca pabhavana hoti, assasapassasanabca pabhavana hoti, anapanassatiya ca pabhavana hoti, anapanassatisamadhissa ca pabhavana hoti, tabca nam samapattim pandita samapajjantipi vutthahantipi. Yatha katham viya?

“Seyyathapi kamse akotite pathamam olarika sadda pavattanti. Olarikanam saddanam nimittam sugahitatta sumanasikatatta supadharitatta niruddhepi olarike sadde atha paccha sukhumaka (CS:pg.1.269) sadda pavattanti. Sukhumakanam saddanam nimittam suggahitatta sumanasikatatta supadharitatta niruddhepi sukhumake sadde atha (Vism.277.) paccha sukhumasaddanimitrammanatapi cittam pavattati, evameva pathamam olarika assasapassasa pavattanti. Olarikanam assasapassasanam nimittam suggahitatta sumanasikatatta supadharitatta niruddhepi olarike assasapassase atha paccha sukhumaka assasapassasa pavattanti. Sukhumakanam assasapassasanam nimittam suggahitatta sumanasikatatta supadharitatta niruddhepi sukhumake assasapassase atha paccha sukhuma-assasapassasanimitrammanatapi cittam na vikkhepam gacchati.

“Evam sante vatupaladdhiya ca pabhavana hoti, assasapassasanabca pabhavana

hoti, anapanassatiya ca pabhavana hoti, anapanassatisamadhissa ca pabhavana hoti, tabca nam samapattim pandita samapajjantipi vutthahantipi. Passambhayam kayasavkharam assasapassasa kayo, upatthanam sati, anupassana banam, kayo upatthanam, no sati, sati upatthanabceva sati ca, taya satiya tena banena tam kayam anupassati. Tena vuccati kaye kayanupassana satipatthanabhavana”ti.

Ayam tavettha kayanupassanavasena vuttassa pathamacatukkassa anupubbapadavannana.

222. Yasma panettha idameva catukkam adikammikassa kammatthanavasena vuttam. Itarani pana tini catukkani ettha pattajjhanassa vedanacittadhammanupassanavasena vuttani. Tasma idam kammatthanam bhavetva anapanacatutthajjhanapadatthanaya vipassanaya saha patisambhidahi arahattam papunitukamena adikammikena kulaputtena pubbe vuttanayeneva silaparisodhanadini sabbakiccani katva vuttappakarassa acariyassa santike pabcasandhikam kammatthanam uggahetabbam.

Tatime (CS:pg.1.270) pabca sandhaya uggaho, paripuccha, upatthanam, appana, lakkhananti. Tattha **uggaho** nama kammatthanassa ugganhanam. **Paripuccha** nama kammatthanassa paripucchana. **Upatthanam** nama kammatthanassa upatthanam. **Appana** nama (Vism.278.) kammatthanassa appana. **Lakkhanam** nama kammatthanassa lakkhanam. “Evamlakkhanamidam kammatthanam”ti kammatthanasabhavupadharananti vuttam hoti.

Evam pabcasandhikam kammatthanam ugganhanto attanapi na kilamati, acariyampi na viheseti. Tasma thokam uddisapetva bahukalam sajjhayitva evam pabcasandhikam kammatthanam uggahetva acariyassa santike va abbatra va pubbe vuttappakare senasane vasantena upacinnakhuddakapalibodhena katabhattakiccena bhattasammadam pativinodetva sukhannisinnena ratanattayagunanussaranena cittam sampahamsetva acariyuggahato ekapadampi asammuyhantena idam anapanassatikammatthanam manasi katabbam. Tatrāyam manasikaravidhi–

223. Ganana anubandhana, phusana thapana sallakkhana;

Vivattana parisuddhi, tesabca patipassanati.

Tattha **ganapati** gananayeve. **Anubandhanati** anuvahana. **Phusanati** phutthatthanam. **Thapanati** appana. **Sallakkhanati** vipassana. **Vivattanati** maggo. **Parisuddhiti** phalam. **Tesabca patipassanati** paccavekkhana.

Tattha imina adikammikena kulaputtena pathamam gananaya idam kammatthanam manasi katabbam Ganentena ca pabcanam hettha na thapetabbam. Dasannam upari na netabbam. Antara khandam na dassetabbam. Pabcanam hettha thapentassa hi sambadhe okase cittuppado vipphandati sambadhe vaje sanniruddhagogano viya. Dasannampi upari nentassa ganananissitako cittuppado hoti. Antara khandam dassentassa “sikhappattam nu kho me kammatthanam, no”ti cittam vikampati. Tasma ete dose vajjetva ganetabbam.

Ganentena ca pathamam dandhagananaya **dhabbamapakagananaya** ganetabbam. Dhabbamapako hi nalim puretva “ekan”ti vatva okirati. Puna purento kibci kacavaram disva tam chaddento “ekam ekan”ti vadati. Esa nayo dve dveti-adisu. Evameva iminapi assasapassasesu yo upatthati, tam (CS:pg.1.271) gahetva “ekam ekan”ti adim katva (Vism.279.) yava “dasa dasa”ti pavattamanam pavattamanam upalakkhetvava ganetabbam. Tassa evam ganayato nikkhamanta ca pavisanta ca assasapassasa pakata honti.

Athanena tam dandhagananam dhabbamapakagananam pahaya sikhagananaya **gopalakagananaya** ganetabbam. Cheko hi gopalako sakkharadayo ucchavgena gahetva rajjudandahatto patova vajam gantva gavo pitthiyam paharitva palighatthambhamatthake nisinno dvarappattam dvarappattamyeva gavim eka dveti

sakkharam khipitva ganeti. Tiymarattim sambadhe okase dukkham vutthagogano nikkhamanto nikkhamanto abbamabbam upanighamsanto vegena vegena pubjapubjo hutva nikkhamati. So vegena vegena “tini cattari pabca dasa”ti ganetiyeva, evamimassapi purimanayena ganayato assasapassasa pakata hutva sigham sigham punappunam sabcaranti. Tatonena “punappunam sabcaranti”ti batva anto ca bahi ca agahetva dvarappattam dvarappattamyeva gahetva “eko dve tini cattari pabca cha. Eko dve tini cattari pabca cha satta ...pe... attha, nava, dasa”ti sigham siyam ganetabbameva. Gananapatibaddhe hi kammatthane ganabaleneva cittam ekaggam hoti, arittupatthambhanavasena candasote navatthapanamiva.

Tassevam sigham sigham ganayato kammatthanam nirantaram pavattam viya hutva upatthati. Atha nirantaram pavattatiti batva anto ca bahi ca vatam apariggahetva purimanayeneva vegena vegena ganetabbam. Anto pavisanavatena hi saddhim cittam pavesayato abbhantaram vatabbhahatam medapuritam viya hoti. Bahi nikkhamanavatena saddhim cittam niharato bahiddha puthuttarammane cittam vikkhipati. Phutthaphutthokase pana satim thapetva bhaventasseva bhavana sampajjati. Tena vuttam “anto ca bahi ca vatam apariggahetva purimanayeneva vegena vegena ganetabban”ti.

Kivaciram panetam ganetabbanti? Yava vina (Vism.280.) gananaya assasapassasarammane sati santitthati. Bahivisatavitakkavicchedam katva assasapassasarammane satisanthapanatthamyeva hi gananati.

224. Evam (CS:pg.1.272) gananaya manasi katva **anubandhanaya** manasi katabbam. **Anubandhana** nama gananam patisamharitva satiya nirantaram assasapassasanam anugamanam. Tabca kho na adimajjhapiyosanavanugamanavasena. Bahinikkhamanavatassa hi nabhi adi, hadayam majjham, nasikaggam pariyosanam. Abbhantaram pavisanavatassa nasikaggam adi, hadayam majjham nabhi pariyosanam. Tabcassa anugacchato vikkhepagatam cittam saraddhaya ceva hoti ibjanaya ca. Yathaha–

“Assasadimajjhapiyosanam satiya anugacchato ajjhantam vikkhepagatena cittena kayopi cittampi saraddha ca honti ibjita ca phandita ca. Passasadimajjhapiyosanam satiya anugacchato bahiddha vikkhepagatena cittena kayopi cittampi saraddha ca honti ibjita ca phandita ca”ti (pati.ma.1.157=Pts.I,165.).

Tasma anubandhanaya manasikarontena adimajjhapiyosanavasena na manasi katabbam. Apica kho **phusanavasena** ca **thapanavasena** ca manasi katabbam. Ganananubandhanavasena viya hi phusanathapanavasena visum manasikaro natthi. Phutthaphutthathaneyeva pana ganento gananaya ca phusanaya ca manasi karoti. Tattheva gananam patisamharitva te satiya anubandhanto, appanavasena ca cittam thapento anubandhanaya ca phusanaya ca thapanaya ca manasi karotiti vuccati. Svayamattho **atthakathasu** vuttapavguladovarikupamahi **patisambhidayam** vuttakakacupamaya ca veditabbo.

225. Tatrāyam **pavgulopama**–seyyathapi pavgulo dolaya kilatam mataputtanam dolam khipitva tattheva dolathambhamule nisinno kamena (Vism.281.) agacchantassa ca gacchantassa ca dolaphalakassa ubho kotiyo majjhabca passati, na ca ubhokotimajjhanam dassanattam byavato hoti, evamevāyam bhikkhu sativasena upanibandhanathambhamule thatva assasapassasadolam khipitva tattheva nimitte satiya nisidanto kamena agacchantanabca gacchantanabca phutthatthane assasapassasanam adimajjhapiyosanam satiya anugacchanto tattha ca cittam thapento passati, na ca tesam dassanattam byavato hoti, ayam pavgulopama.

226. Ayam (CS:pg.1.273) pana **dovarikupama**–seyyathapi dovariko nagarassa anto ca bahi ca purise “ko tvam, kuto va agato, kuhiṃ va gacchasi, kiṃ va te hatthe”ti

na vimamsati. Na hi tassa te bhara, dvarappattam dvarappattamyeva pana vimamsati, evameva imassa bhikkhuno antopavittavata ca bahinikkhantavata ca na bhara honti, dvarappatta dvarappattayeve bharati ayam dovarikupama.

227. Kakacupama pana adito patthaya evam veditabba. Vuttabhetam–

“Nimittam assasapassasa, anarammanamekacittassa;

Ajanato ca tayo dhamme, bhavana nupalabbhati.

“Nimittam assasapassasa, anarammanamekacittassa;

Janato ca tayo dhamme, bhavana upalabbhati”ti. (pati.ma.1.159=Pts.I,170f.).

“Katham ime tayo dhamma ekacittassa arammana na honti, na cime tayo dhamma avidita honti, na ca cittam vikkhepam gacchati, padhanabca pabbayati, payogabca sadheti, (Vism.282.) visesamadhi gacchati? Seyyathapi rukkho same bhumibhage nikkhitto, tamenam puriso kakacena chindeyya. Rukkhe phutthakakacadantanam vasena purisassa sati upatthita hoti, na agate va gate va kakacadante manasi karoti, na agata va gata va kakacadanta avidita honti, padhanabca pabbayati, payogabca sadheti, visesamadhigacchati.

“Yatha rukkho same bhumibhage nikkhitto, evam upanibandhananimittam. Yatha kakacadanta, evam assasapassasa. Yatha rukkhe phutthakakacadantanam vasena purisassa sati upatthita hoti, na agate va gate va kakacadante manasi karoti, na agata va gata va kakacadanta avidita honti, padhanabca pabbayati, payogabca sadheti, visesamadhigacchati, evameva bhikkhu nasikagge va mukhanimitte va satim upatthapetva nisinno hoti, na agate va gate va assasapassase manasi karoti, na ca agata va gata va assasapassasa avidita (CS:pg.1.274) honti, padhanabca pabbayati, payogabca sadheti, visesamadhigacchati.

Padhananti “**Katamam padhanam?** Araddhaviriyassa kayopi cittampi kammaniyam hoti, idam padhanam. Katamo **payogo?** Araddhaviriyassa upakkilesa pahiyanti, vitakka vupasamanti, ayam payogo. Katamo **viseso?** Araddhaviriyassa samyojana pahiyanti, anusaya byanti honti, ayam viseso. Evam ime tayo dhamma ekacittassa arammana na honti, na cime tayo dhamma avidita honti, na ca cittam vikkhepam gacchati, padhanabca pabbayati, payogabca sadheti, visesamadhigacchati (pati.ma.1.159=Pts.I,171.).

“Anapanassati yassa, paripunna subhavita;

Anupubbam paricita, yatha Buddhena desita.

So imam lokam pabhaseti, abbha muttova candima”ti. (pati.ma.1.160=Pts.I,172.).

Ayam kakacupama. Idha panassa agatagatavasena amanasikaramattameva payoananti veditabbam.

228. Idam kammattathanam manasikaroto kassaci na cireneva nimittabca uppajjati, avasesajhanavgapatimandita appanasavkhata thapana ca sampajjati. Kassaci pana ganavaseneva manasikarakalato pabhuti anukkamato olarika-assasapassasanirodhavasena kayadarathe vupasante (Vism.283.) kayopi cittampi lahukam hoti, sariram akase lavghanakarappattam viya hoti. Yatha saraddhakayassa mabce va pithe va nisidato mabcapitham onamati, vikujati, paccattharanam valim ganhati. Asaraddhakayassa pana nisidato neva mabcapitham onamati, na vikujati, na paccattharanam valim ganhati, tulapicupuritam viya mabcapitham hoti. Kasma? Yasma asaraddho kayo lahuko hoti. Evameva ganavasena manasikarakalato pabhuti anukkamato olarika-assasapassasanirodhavasena kayadarathe vupasante kayopi cittampi lahukam hoti, sariram akase lavghanakarappattam viya hoti.

Tassa (CS:pg.1.275) olarike assasapassase niruddhe sukhumassasapassasanimittarammanam cittam pavattati. Tasmimpi niruddhe aparaparam tato sukhumataram sukhumataram nimittarammanam pavattatiyeva. Katham? Yatha puriso mahatiya lohasalakaya kamsathalam akoteyya, ekappaharena mahasaddo uppajjeyya, tassa olarikasaddarammanam cittam pavatteyya. Niruddhe olarike sadde atha paccha sukhumasaddanimittarammanam, tasmimpi niruddhe aparaparam tato sukhumataram sukhumataram saddanimittarammanam pavattateva, evanti veditabbam. Vuttampicetam—“seyyathapi kamse akotite”ti (pati.ma.1.171=Pts.I,185.) vittharo.

229. Yatha hi abbani kammattathanani uparupari vibhutani honti, na tatha idam. Idam pana uparupari bhaventassa sukhumattam gacchati, upatthanampi na upagacchati, evam anupatthahante pana tasmim tena bhikkhuna utthayasana cammakhandam papphotetva na gantabbam. Kim katabbam? “Acariyam pucchissami”ti va, “nattham dani me kammattathanan”ti va na vutthatabbam. Iriyapatham vikopetva gacchato hi kammattathanam navanavameva hoti. Tasma yathanisinneneva desato aharitabbam.

Tatrayam aharanupayo, tena hi bhikkhuna kammattathanassa anupatthanabhavam batva iti patisabcikkhitabbam, ime assasapassasa nama kattha atthi, kattha natthi. Kassa va atthi, kassa va natthiti. Athevam patisabcikkhata ime ¹antomatukucchiyam natthi, ²udake nimugganam natthi, ³tatha asabbibhutanam, ⁴matanam, ⁵catutthajjhanasamapannanam, ⁶ruparupabhavasamavginam, ⁷nirodhasamapannananti batva evam attanava atta paticodetabbo “nanu tvam, pandita, neva matukucchigato, na udaye nimuggo, na asabbibhuto, na mato, na catutthajjhanasamapanno, na ruparupabhavasamavgi, na nirodhasamapanno. Atthiyeva te assasapassasa, mandapabbataya pana pariggahetum na sakkosi”ti. Athanena pakatiputthavasena cittam thapetva manasikaro pavattetabbo. Ime hi dighanasikassa nasaputam (Vism.284.) ghattenta pavattanti. Rassanasikassa uttarottham. Tasmanena imam nama thanam ghattentiti nimittam thapetabbam. Inameva hi atthavasam paticca vuttam Bhagavata—“naham, bhikkhave, mutthassatissa asampajanassa anapanassatibhavanam vadami”ti (ma.ni.3.149=M.118./III,84. ; sam.ni.5.992=S.54.16./V,337. ; cf.S.54.13./V,330.).

230. Kibcapi (CS:pg.1.276) hi yamkibci kammattathanam satassa sampajanasseva sampajjati. Ito abbam pana manasikarontassa pakatam hoti. Idam pana anapanassatikammattathanam garukam garukabhavanam Buddhapaccekabuddhabuddhaputtanam mahapurisanamyeva manasikarabhumibhutam, na ceva ittaram, na ca ittarasattasamasevitam. Yatha yatha manasi kariyati, tatha tatha santabceva hoti sukhumabca. Tasma ettha balavati sati ca pabba ca icchitabba.

Yatha hi matthasatakassa tunnakaranakale sucipi sukhuma icchitabba. Sucipasavedhanampi tato sukhumataram, evameva matthasatakasadisassa imassa kammattathanassa bhavanakale sucipatibhaga satipi, sucipasavedhanapatibhaga tamsampayutta pabbapi balavati icchitabba. Tahi ca pana satipabbahi samannagatena bhikkhuna na te assasapassasa abbatra pakatiputthokasa pariyesitabba.

Yatha pana kassako kasim kasitva balibadde mubcitra gocaramukhe katva chayaya nisinnam vissameyya, athassa te balibadda vegena atavim paviseyyum. Yo hoti cheko kassako, so puna te gahetva yojetukamo na tesam anupadam gantva atavim ahindahi, atha kho rasmibca patodabca gahetva ujukameva tesam nipatanatittham gantva nisidati va nipajjati va, atha te gone divasabhagam caritva nipatanatittham otaritva nhatva ca pivitva ca paccuttaritva thite disva rasmiya

bandhitva patodena vijjhanto anetva yojetva puna kammam karoti, evameva tena bhikkhuna na te assasapassasa abbatra pakatiphutthokasa pariyesitabba. Satirasmim pana pabbapatodabca gahetva pakatiphutthokase cittam thapetva manasikaro (Vism.285.) pavattetabbo. Evabhissa manasikaroto na cirasseva te upatthahanti nipatanatitthe viya gona. Tatonena satirasmiya bandhitva tasmimyeva thane yojetva pabbapatodena vijjhantena punappunam kammattathanam anuyubjitabbam.

231. Tassevamanuyubjato na cirasseva nimittam upatthati. Tam panetam na sabbesam ekasadisam hoti. Apica kho kassaci sukhasamphassam uppadayamano tulapicu viya kappasapicu viya vatadhara viya ca upatthatiti ekacce ahu.

Ayam (CS:pg.1.277) pana **atthakathasu vinicchayo**, idabhi kassaci tarakarupam viya manigulika viya muttagulika viya ca, kassaci kharasamphassam hutva kappasatthi viya darusarasuci viya ca, kassaci dighapamavgasuttam viya kusumadamam viya dhumasikha viya ca, kassaci vitthatam makkatakasuttam viya valahakapatalam viya padumapuppham viya rathacakkam viya candamandalam viya suriyamandalam viya ca upatthati. Tabca panetam yatha sambahulesu bhikkhusu suttantam sajjhayitva nisennesu ekena bhikkhuna “tumhakam kidisam hutva idam suttam upatthati”ti vutte eko “mayham mahati pabbateyya nadi viya hutva upatthati”ti aha. Aparo “mayham eka vanaraji viya”. Abbo “mayham eko sitacchayo sakhasampanno phalabharabharitarukkho viya”ti. Tesam hi tam ekameva suttam sabbananataya nanato upatthati. Evam ekameva kammattathanam sabbananataya nanato upatthati. Sabbajabhi etam sabbanidanam sabbapabhavam. Tasma sabbananataya nanato upatthatiti veditabbam.

Ettha ca abbameva assasarammanam cittam, abbam passasarammanam, abbam nimittarammanam. Yassa hi ime tayo dhamma natthi, tassa kammattathanam neva appanam, na upacaram papunati. Yassa pana ime tayo dhamma atthi, tasseva kammattathanam upacarabca appanabca papunati. Vuttabhetam–

“Nimittam assasapassasa, anarammanamekacittassa;

Ajanato tayo dhamme, bhavana nupalabbhati.

“Nimittam assasapassasa, anarammanamekacittassa;

Janatova tayo dhamme, bhavana upalabbhati”ti.

(pati.ma.1.159=Pts.I,170-1.) ; para.attha.2.165=Sp.Para.II,422.)).

(Vism.286.) 232. Evam upatthite pana nimitte tena bhikkhuna acariyassa santikam gantva arocetabbam “mayham, bhante, evarupam nama upatthati”ti. Acariyena pana etam nimittanti va na va nimittanti na vattabbam. “Evam hoti, avuso”ti vatva punappunam manasi karohiti vattabbo. Nimittanti hi vutte vosanam apajjeyya. Na nimittanti vutte niraso visideyya. Tasma tadubhayampi avatva manasikareyyeva niyojetabboti. Evam tava **Dighabhanaka**.

Majjhimabhanaka panahu “nimittamidam, avuso, kammattathanam punappunam manasi karohi sappurisati vattabbo”ti. Athanena nimittayeveva cittam thapetabbam.(CS:pg.1.278) Evamassayam ito pabhuti thapanavasena bhavana hoti. Vuttabhetam poranehi–

“Nimitte thapayam cittam, nanakaram vibhavayam;

Dhiro assasapassase, sakam cittam nibandhati”ti.

(para.attha.2.165=Sp.Para.II,428.).

Tassevam nimittupatthanato pabhuti nivaranani vikkhambhitaneva honti, kilesa sannisinnava. Sati upatthitayeveva. Cittam upacarasamadhina samahitameva. Athanena tam nimittam neva vannato manasi katabbam, na lakkhanato paccavekkhitabbam. Apica kho khattiyamahesiya cakkavattigabbho viya kassakena saliyavagabbho viya ca avasadini satta asappayani vajjetva taneva satta sappayani sevantena sadhukam rakkhitabbam. Atha nam evam rakkhitva punappunam

manasikaravasena vuddhim virulhim gamayitva dasavidham appanakosallam sampadetabbam, viriyasamata yojetabba. Tassevam ghatentassa pathavikasine vuttanukkameneva tasmim nimitte catukkapabcakajjhanani nibbattanti.

233. Evam nibbattacatukkapabcakajjhano panettha bhikkhu **sallakkhanavivattana**vasena kammattanam vaddhetva **parisuddhim** pattukamo tadeva jhanam pabcahakarehi vasippattam pagunam katva namarupam vavatthapetva vipassanam patthapeti. Katham? So hi samapattito vutthaya (**Vism.287.**) assasapassasanam samudayo karajakayo ca cittabcati passati. Yatha hi kammaragaggariya dhamamanaya bhasabca purisassa ca tajjam vayamam paticca vato sabcarati, evameva kayabca cittabca paticca assasapassasati. Tato assasapassase ca kayabca rupanti cittabca tamsampayuttadhamme ca arupanti vavatthapeti. Ayamettha savkhepo. Vittharato pana namarupavavatthanam parato avibhavissati.

Evam namarupam vavatthapetva tassa paccayam pariyesati. Pariyesanto ca nam disva tisupi addhasu namarupassa pavattim arabbha kavkham vitarati. Vitinnakavkho kalapasammasanavasena tilakkhanam aropetva udayabbayanupassanaya pubbabhage uppanne obhasadayo dasa vipassanupakkilese pahaya (**CS:pg.1.279**) upakkilesavimuttam patipadabanam maggoti vavatthapetva udayam pahaya bhavganupassanam patva nirantaram bhavganupassanena vayato upatthitesu sabbasavkharehu nibbindanto virajjanto vimuccanto yathakkamena cattaro ariyamagge papunitva arahattaphale patitthaya ekunavisatibhedassa paccavekkhanabanassa pariyañtam patto sadevakassa lokassa aggadakkhineyyo hoti.

Ettavata cassa gananam adim katva vipassanapariyosana anapanassatisamadhivhavana samatta hoti ayam sabbakarato pathamacatukkavannana.

234. Itaresu pana tisu catukkesu yasma visum kammattanabhavananayo nama natthi. Tasma anupadavannananayeneva tesam evam attho veditabbo.

Pitipatisamvediti pitim patisamviditam karonto pakatam karonto assasissami passasissamiti sikkhati. Tattha dvihakarehi piti patisamvidita hoti arammanato ca asammohato ca.

Katham **arammanato** piti patisamvidita hoti? Sappitike dve jhane samapajjati. Tassa samapattikkhane jhanapatilabhena arammanato piti patisamvidita hoti, arammanassa patisamviditatta. Katham **asammohato**? Sappitike dve jhane samapajjitva vutthaya jhanasampayuttam(**Vism.288.**) pitim khayato vayato sammasati. Tassa vipassanakkhane lakkhanapativedhena asammohato piti patisamvidita hoti. Vuttabhetam patisambhidayam (pati.ma.1.172=**Pts.I,186-7.**)–

“**Digham** assasavasena cittassa ekaggatam avikkhepam pajanato sati upatthita hoti. Taya satiya tena **banena** sa piti patisamvidita hoti. **Digham** passasavasena... rassam assasavasena... rassam passasavasena... sabbakayapatisamvedī assasapassasavasena... passambhayam kayasavkharam assasapassasavasena cittassa ekaggatam avikkhepam pajanato sati (**CS:pg.1.280**) upatthita hoti. Taya satiya tena **banena** sa piti patisamvidita hoti. Avajjato sa piti patisamvidita hoti. Janato passato paccavekkhato cittam adhitthahato saddhaya adhimuccato viriyam pagganhato satim upatthapayato cittam samadahato pabbaya pajanato abhibbeyyam paribbeyyam pahatabbam bhavetabbam sacchikatabbam sacchikaroto sa piti patisamvidita hoti. Evam sa piti patisamvidita hoti”ti.

Eteneva nayena avasesapadanipi atthato veditabbani. Idampanettha visesamattam, tinnam jhananam vasena **sukhapatisamvedita**, catunnampi vasena **cittasavkharapatisamvedita** veditabba. **Cittasavkharoti** vedanadayo dve khandha. Sukhapatisamvedipade cettha vipassanabhūmidassanattam “**sukhanti** dve sukhani

kayikabca sukham cetasikabca”ti Patisambhidayam (pati.ma.1.173=Pts.I,188.) vuttam. **Passambhayam cittasavkharanti** olarikam olarikam cittasavkharam passambhento, nirodhentoti attho. So vittharato kayasavkhare vuttanayeneva veditabbo.

Apicettha pitipade pitisena vedana vutta. Sukhapade sarupeneva vedana. Dvisu cittasavkharapadesu “**sabba ca vedana ca cetasika ete dhamma cittapatisambhaddha cittasavkhara**”ti (pati.ma.1.174 ma.ni.1.463=Pts.I,188.) vacanato sabbasampayutta (Vism.289.) vedanati evam **vedananupassananayena** idam catukkam bhasitanti veditabbam.

235. Tatiyacatukkepi catunnam jhananam vasena **cittapatisamvedita** veditabba. **Abhippamodayam cittanti** cittam modonto pamodonto hasento pahasento assasissami passasissamiti sikkhati. Tattha dvihakarehi abhippamodo hoti samadhiwasena ca vipassanavasena ca.

Katham **samadhiwasena**? Sappitike dve jhane samapajjati. So samapattikkhane sampayuttapitiya cittam amodeti pamodeti. Katham **vipassanavasena**? Sappitike dve jhane samapajjitva vutthaya jhanasampayuttapitim khayato vayato sammasati. Evam vipassanakkhane jhanasampayuttam pitim arammanam katva cittam amodeti pamodeti. Evam (CS:pg.1.281) patipanno “abhippamodayam cittam assasissami passasissamiti sikkhati”ti vuccati.

Samadaham cittanti pathamajjhanadivasena arammane cittam samam adahanto samam thapento. Tani va pana jhanani samapajjitva vutthaya jhanasampayuttam cittam khayato vayato sampassato vipassanakkhane lakkhanapativedhena uppajjati khanikacittekaggata. Evam uppannaya khanikacittekaggataya vasenapi arammane cittam samam adahanto samam thapento “samadaham cittam assasissami passasissamiti sikkhati”ti vuccati.

Vimocayam cittanti pathamajjhanena nivaranehi cittam mocento vimocento, dutiyena vitakkavicarehi, tatiyena pitiya, catutthena sukhadukkhehi cittam mocento vimocento. Tani va pana jhanani samapajjitva vutthaya jhanasampayuttam cittam khayato vayato sammasati. So vipassanakkhane aniccanupassanaya nicasabbato cittam mocento, dukkhanupassanaya suhasabbato, anattanupassanaya attasabbato, nibbidanupassanaya nandito, viraganupassanaya ragato, nirodhanupassanaya samudayato, patinissagganupassanaya adanato cittam mocento assasati ceva passasati ca. Tena vuccati (Vism.290.) “vimocayam cittam assasissami passasissamiti sikkhati”ti. Evam **cittanupassanavasena** idam catukkam bhasitanti veditabbam.

236. Catutthacatukke pana **aniccanupassiti** ettha tava aniccam veditabbam. Aniccata veditabba. Aniccanupassana veditabba. Aniccanupassiti veditabbo.

Tattha **aniccanti** pabakkhandha. Kasma? Uppadavayabbathattabhava. **Aniccata** tesamyeva uppadavayabbhattam, hutva abhavo va, nibbattanam tenevakarena atthatta khanabhavgena bhedoti attho. **Aniccanupassanati** tassa aniccataya vasena rupadisu aniccanti anupassana. **Aniccanupassiti** taya anupassanaya samannagato. Tasma evambhuto assasanto (CS:pg.1.282) passasanto ca idha “aniccanupassiti assasissami passasissamiti sikkhati”ti veditabbo.

Viraganupassiti ettha pana dve viraga khayavirago ca accantavirago ca. Tattha **khayaviragoti** savkharanam khanabhavo. **Accantaviragoti** nibbanam. **Viraganupassanati** tadubhayadassanavasena pavatta vipassana ca maggo ca. Taya duvidhayapi anupassanaya samannagato hutva assasanto passasanto ca “viraganupassiti assasissami passasissamiti sikkhati”ti veditabbo. **Nirodhanupassipade**pi ese va nayo.

Patinissagganupassiti etthapi dve patinissagga pariccagapatinissaggo ca pakkhandanapatinissaggo ca. Patinissaggoyeva anupassana patinissagganupassana.

Vipassanamagghanam etamadhivacanam.

Vipassana hi tadavgasena saddhim khandhabhisavkharehi kilese paricajati, savkhatadosadassanena ca tabbiparite nibbane tanninnataya pakkhandatiti **pariccagapatinissaggo** ceva **pakkhandanapatinissaggo**ti ca vuccati. **Maggo** samucchedavasena saddhim khandhabhisavkharehi kilese paricajati, arammanakaranena ca nibbane pakkhandatiti **pariccagapatinissaggo** ceva **pakkhandanapatinissaggo**ti ca vuccati. Ubhayampi pana purimapurimabbananam anu-anupassanato **anupassanati** vuccati. (Vism.291.) Taya duvidhayapi patinissagganupassanaya samannagato hutva assasanto passasanto ca “patinissagganupassi assasissami passasissamiti sikkhati”ti veditabbo.

Idam catutthacatukkam suddhavipassanavaseneva vuttam. Purimani pana tini samathavipassanavasena. Evam catunnam catukkanam vasena solasavatthukaya anapanassatiya bhavana veditabba. Evam solasavatthuvaseva ca pana ayam anapanassati mahapphala hoti mahanisamsa.

237. Tatrassa “ayampi kho, bhikkhave, anapanassatisamadhi bhavito bahulikato santo ceva panito ca”ti¹-adivacanato santabhavadivasenapi mahanisamsata veditabba, vitakkupacchedasamatthatayapi. Ayabhi santapanita-asecanakasukhaviharatta samadhi-antarayakaranam vitakkanam vasena ito cito ca cittassa vidhavanam vicchinditva anapanarammanabhimukhameva (CS:pg.1.283) cittam karoti. Teneva vuttam “anapanassati bhavetabba vitakkupacchedaya”ti (a.ni.9.1=A.9.1/IV,353.).

Vijjavimuttiparipuriya mulabhavenapi cassa mahanisamsata veditabba. Vuttabhetam Bhagavata–“anapanassati, bhikkhave, bhavita bahulikata cattaro satipatthane paripureti, cattaro satipatthana bhavita bahulikata satta bojjhavge paripureti, satta bojjhavga bhavita bahulikata vijjavimuttim paripureti”ti (ma.ni.3.147.=M.118/III,82. ; cf.S.42.12/V,335.).

Apica carimakanam assasapassasanam veditabhavakaranatopissa mahanisamsata veditabba. Vuttabhetam Bhagavata–“evam bhavitaya kho, Rahula, anapanassatiya evam bahulikata yepi te carimaka assasapassasa, tepi veditava nirujjhanti, no avidita”ti (ma.ni.2.121.=M.62/I,425f.).

238. Tattha nirodhasena tayo carimaka bhavacarimaka, jhanacarimaka, cuticarimakati. Bhavesu hi kamabhava assasapassasa pavattanti, ruparupabhavesu nappavattanti, tasma te **bhavacarimaka**. Jhanesu purime jhanattaye pavattanti, catutthe nappavattanti, tasma te **jhanacarimaka**. Ye pana cuticittassa purato (Vism.292.) solasamena cittena saddhim uppajjitva cuticittena saha nirujjhanti, ime **cuticarimaka** nama. Ime idha “carimaka”ti adhippeta.

Imam kira kammattathanam anuyuttassa bhikkhuno anapanarammanassa sutthu pariggahitatta cuticittassa purato solasamassa cittassa uppadakkhane uppadam avajjayato uppadopi nesam pakato hoti. Thitim avajjayato thitipi nesam pakata hoti. Bhavgam avajjayato ca bhavgo nesam pakato hoti.

Ito abbam kammattathanam bhavetva arahattam pattassa bhikkhuno hi ayu-antaram paricchinnam va hoti aparicchinnam va. Idam pana solasavatthukam anapanassatim bhavetva arahattam pattassa ayu-antaram paricchinnameva hoti. So “ettakam dani me ayusavkhara pavattissanti, na ito (CS:pg.1.284) paran”ti batva attano dhammataya eva sarirapatijaggananivasanaparupanadini sabbakiccani katva akkhini nimileti kotapabbataviharavasitissatthero viya Mahakarabjiyaviharavasimahatissatthero viya devaputtamaharatthe pindapatikatissatthero viya cittalapabbataviharavasino dve bhatiyatthera viya ca.

Tatridam ekavatthuparidipanam.

Dvebhatiyattheranam kireko

¹ S.54.9/V,321.

punnamuposathadivase patimokkham osareva bhikkhusavghaparivuto attano vasanattanam gantva cavkame thito candalokam oloketva attano ayusavkhare upadhareva bhikkhusavghamaha—“tumhehi katham parinibbayanta bhikkhu ditthapubba”ti. Tatra keci ahamsu “amhehi asane nisinnakava parinibbayanta ditthapubba”ti. Keci “amhehi akase pallavkamabhujitva nisinnaka”ti. Thero aha—“aham dani vo cavkamantameva parinibbayamanam dassessami”ti tato cavkame lekham katva “aham ito cavkamakotito parakotim gantva nivattamano imam lekham patvava parinibbayissami”ti vatva cavkamam oruya parabhagam gantva nivattamano ekena padena lekham akkantakkhaneyeva parinibbayi.

(Vism.293.)Tasma have appamatto, anuyubjetha pandito;

Evam anekanisamsam, anapanassatim sadati.

Idam anapanassatiyam vittharakathamukham.

4.Upasamanussatikatha寂止隨念

239. Anapanassatiya anantaram uddittham pana upasamanussatim bhavetukamena rahogatena patisallinena—“yavata, bhikkhave, dhamma savkhata va asavkhata va virago tesam dhammanam aggamakkhayati, yadidam madanimmadano pipasavinayo alayasamugghato vattupacchedo tanhakkhayo virago nirodho nibbanan”ti (a.ni.4.34./II,34.=A.5.32./III,35-36 ; itivu.90) evam sabbadukkhupasamasavkhatassa nibbanassa guna anussaritabba.

Tattha yavatati yattaka. Dhammati sabhava. Savkhata va asavkhata vati savgamma samagamma paccayehi kata va akata va. Virago tesam dhammanam (CS:pg.1.285) aggamakkhayatiti tesam savkhatasavkhatadhammanam virago aggamakkhayati settho uttamoti vuccati. Tattha viragoti na ragabhavamattameva, atha kho yadidam madanimmadano ...pe... nibbananti yo so madanimmadanoti-adini namani asavkhatadhammo labhati, so viragoti paccetabbo. So hi yasma tamagamma sabbepi manamadapurisamadadayo mada nimmada amada honti vinassanti, tasma madanimmadanoti vuccati. Yasma ca tamagamma sabbapi kamapipasa vinayam abbattham yati, tasma pipasavinayoti vuccati. Yasma pana tamagamma pabcakamagunala samugghatam gacchanti, tasma alayasamugghatoti vuccati. Yasma ca tamagamma tebhumakam vattam upacchijjati, tasma vattupacchedoti vuccati. Yasma pana tamagamma sabbaso tanha khayam gacchati virajjati nirujjhati ca, tasma tanhakkhayo virago nirodhoti vuccati. Yasma panesa catasso yoniyo pabca gatiyo satta vibbanatthitiyo nava ca sattavase aparaparabhavaya vinanato abandhanato samsibbanato vananti laddhavoharaya tanhaya nikkhanto nissato visamyutto, tasma (Vism.294.) nibbananti vuccatiti.

Evametesam madanimmadanatadinam gunanam vasena nibbanasavkhato upasamo anussaritabbo. Ye va panabbepi Bhagavata—“asavkhatabca vo, bhikkhave, desessami... saccabca... parabca... sududdasabca... ajarabca... dhuvabca... nippapabca... amatabca... sivabca... khemabca... abbhutabca... anitikabca... abyabajjhabca... visuddhibca... dipabca... tanabca lenabca vo, bhikkhave, desessami”ti-adisu (sam.ni.4.366=S.43.12./IV,362. ; S.43.14./369.ff.) suttesu upasamaguna vutta, tesampi vasena anussaritabboeva.

Tassevam madanimmadanatadigunavasena upasamam anussarato neva tasmim samaye ragapariyutthitam cittam hoti, na dosa... na mohapariyutthitam cittam hoti. Ujugatamevassa tasmim samaye cittam hoti upasamam arabbhati Buddhanussati-adisu vuttanayeneva vikkhambhitani varanassa ekakkhane jhanavgani uppajjanti. Upasamagunanam pana gambhirataya

nanappakaragunanussaranadhimuttataya va appanam appatva upacarappattameva jhanam hoti (CS:pg.1.286) Tadetamupasamagunanussaranavasena upasamanussaticceva savkhyam gacchati.

Cha anussatiyo viya ca ayampi ariyasavakasseva ijjhati, evam santapi upasamagarukena puthujjanenapi manasi katabba. Sutavasenapi hi upasame cittam pasidati. Imabca pana upasamanussatim anuyutto bhikkhu sukham supati, sukham patibujjhati, santindriyo hoti santamanaso hirottappasamannagato pasadiko panitadhimuttiko sabrahmacarinam garu ca bhavaniyo ca. Uttari appativijjhanto pana sugatiparayano hoti.

Tasma have appamatto, bhavayetha vicakkhano;

Evam anekanisamsam, ariye upasame satinti.

Idam upasamanussatiyam vittharakathamukham.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanadhikare Anussatikammatthaniddeso nama Atthamo paricchedo.

9. Brahmaviharaniddeso說梵住品

(Vism.295.)

1. Mettabhavanakatha慈的修習

240. Anussatikammatthanantaram (CS:pg.1.287) udditthesu pana metta, karuna, mudita, upekkhati imesu catusu brahmaviharesu mettam bhavetukamena tava adikammikena yogavacarena upacchinnaṇṇapalibodhena gahitakammatthanena bhattakiccā katva bhattasammādam pativinodetva vivitte padese supabbatte asane sukhānisinnena adito tava dose adinavo, khantiyabca anisamsa paccavekkhitabbo.

Kasma? Imaṃ hi bhavanāya dōso pahatabbo, khanti adhiṇṇatthabba. Na ca sakka kibbi aditthadinavāṃ pahatūṃ, aviditānisamsaṃ va adhiṇṇatūṃ. Tasma “**duṭṭho kho, avuso, dōsena abhibhūto pariyaḍinnacitto paṇampi haṇati**”ti-adinaṃ (a.ni.3.72=A.3.65./I,189.) vasena dōse adinavo dattṭhabbo.

“**Khanti paramaṃ tapo titikkha, nibbanaṃ paramaṃ vadanti Buddha**”; (di.ni.2.90 dha.pa.184=D.14./II,49.)¹.

“**Khantibalaṃ balanikaṃ, tamaṃ brūmi brahmanaṃ**”. (dha.pa.399 su.ni.628=Sn.623)².

“**Khanta bhiyyo na vijjati**”ti-adinaṃ (sam.ni.1.250=S.11.8./I,226)³ vasena khantiyaṃ anisamsa veditabbo.

Athevaṃ dīṭṭhadinavato dosato cittaṃ vivecaṇatthaya, viditānisamsaya ca khantiya saṃyojanaṇatthaya mettabhavana arabhitabba. Arabhantaṇa ca aditova puggalabhedo janitabbo “imesu puggalesu metta pathamaṃ [na⁴] (Vism.296.) bhavetabba, imesu neva bhavetabba”ti.

Āyabhi metta appiṇṇapuggale, atīppiyasahāyake, majjhate, veripuggaḍeti imesu catusu pathamaṃ na bhavetabba. Livgavisabhage odhiso na bhavetabba. Kalakate na bhavetabbava. Kimkaraṇa appiṇṇadisū pathamaṃ na bhavetabba? Appiyaṃ hi piyattṭhane thapento kilamati. Atīppiyasahāyakam majjhattatthane thapento kilamati, appamattakepi cassa dukkhe uppanne aroḍanakarappatto viya hoti. Majjhattam (CS:pg.1.288) garutthane ca piyattṭhane ca thapento kilamati. Verimaṇussarato kodho uppajjati, tasma appiṇṇadisū pathamaṃ na bhavetabba.

Livgavisabhage paṇa taveva arabbha odhiso bhaventaṇṇa rago uppajjati. Abbataro kira amaccaputto kulupakattheraṃ pucchi “bhante, kassa metta bhavetabba”ti? Thero “piṇṇapuggale”ti aha. Taṇṇa attano bhariya piya hoti. So taṇṇa mettāṃ bhavento sabbarattim bhittiyuddhamakasi. Tasma livgavisabhage odhiso na bhavetabba.

Kalakate paṇa bhavento neva appaṇaṃ, na upacāraṃ papunati. Abbataro kira daharabhikkhu acariyaṃ arabbha mettāṃ arabhi. Taṇṇa metta nappavattati. So mahatheraṇṇa santikaṃ gantva “bhante, paṇuṇa me mettajhāṇasamapatti, na ca naṃ samapajjitūṃ sakkomi, kiṃ nu kho karaṇaṃ”ti aha. Thero “nimittaṃ, avuso, gavesahi”ti aha. So gavesanto acariyaṇṇa matabhavaṃ batva abbaṃ arabbha mettayanto samapattim appesi. Tasma kalakate na bhavetabbava.

¹ 《法句經》述佛品（大正4.467a）

² 《法句經》梵志品（大正4.572c）

³ 《雜阿含》1119經（大正2.296c）

⁴ Sh omits.

241. Sabbapathamam pana “aham sukhito homi niddukkho”ti va, “avero abyapajjo anigho sukhi attanam pariharami”ti va evam punappunam attaniyeva bhavetabba.

Evam sante yam Vibhavge (vibha.643=Vibh.272.) vuttam–

“Kathabca bhikkhu mettasahagatena cetasa ekam disam pharitva viharati? Seyyathapi nama ekam puggalam piyam manapam disva mettayeyya, evameva sabbe satte mettaya pharati”ti.

“Yabca Patisambhidayam (pati.ma.2.22=Pts.II,130.)–

“Katamehi pabcahakarehi anodhisopharana metta cetovimutti bhavetabba, sabbe satta avera hontu” abyapajja anigha sukhi attanam pariharantu. Sabbe pana... sabbe(Vism.297.) bhuta... sabbe puggala... sabbe attabhavapariyapanna avera abyapajja anigha sukhi attanam pariharantu”ti-adi–

Vuttam. Yabca mettasutte (khu.pa.9.3 su.ni.145=Sn.v.145.)–

“Sukhinova (CS:pg.1.289) khemino hontu,

Sabbasatta bhavantu sukhitatta”ti-adi.

Vuttam, tam virujjhati. Na hi tattha attani bhavana vuttati ce. Tabca na virujjhati. Kasma? Tabhi appanavasena vuttam. Idam sakkebhavavasena.

Sacepi hi vassasatam vassasahassam va “aham sukhito homi”ti-adina nayena attani mettam bhaveti, nevassa appana uppajjati. “Aham sukhito homi”ti bhavayato pana yatha aham sukhakamo dukkhatikkulo jivitukamo amaritukamo ca, evam abbepi sattati attanam sakkeham katva abbasattesu hitasukhakamata uppajjati. Bhagavatapi–

“Sabba disa anuparigamma cetasa,

Nevajjhaga piyataramattana kvaci.

Evam piyo puthu atta paresam,

Tasma na himse paramattakamo”ti. (sam.ni.1.119=S.3.8./I,75.; uda.41=Ud.p.47).

Vadata ayam nayo dassito.

242. Tasma sakkebhavattam pathamam attanam mettaya pharitva tadanantaram sukhappavattanattam yvayam piyo manapo garu bhavaniyo acariyo va acariyamatto va upajjhayo va upajjhayamatto va tassa danapiyavacanadini piyamanapattakaranani silasutadini garubhavaniyattakaranani ca anussaritva “esa sappuriso sukhi hotu niddukkho”ti-adina nayena metta bhavetabba.

Evarupe ca puggale kamam appana sampajjati, imina pana bhikkhuna tavatakeneva tutthim anapajjitva simasambhedam kattukamena tadanantaram atippiyasahayake, atippiyasahayakato majjhatte, majjhattato veripuggale metta bhavetabba. Bhaventena ca ekekasmim kothase mudum kammaniyam cittam katva tadanantare tadanantare upasamharitabbam.

Yassa (CS:pg.1.290) pana veripuggalo va natthi, mahapurisajatikatta va anattam karontepi pare verisabbava nuppajjati, tena “majjhatte me mettacittam kammaniyam jatam, idani nam verimhi upasamharami”ti (Vism.298.)byaparo na katabbo. Yassa pana atthi, tam sandhaya vuttam “majjhattato veripuggale metta bhavetabba”ti.

243. Sace panassa verimhi cittamupasamharato tena kataparadhanussaranena patighamuppajjati, athanena purimapuggalesu yatha kammhaci punappunam mettam samapajjitva vutthahitva punappunam tam puggalam mettayantena patigham vinodetabbam. Sace evampi vayamato na nibbati, atha–

Kakacupama-ovada-adinam anusarato.

Patighassa pahanaya, ghatitabbam punappunam.

Tabca kho imina akarena attanam ovadanteneva “are kujjhanapurisa, nanu vuttam Bhagavata–

‘Ubhatodandakena cepi, bhikkhave, kakacena cora ocaraka avgamavgani

okanteyyum, tatrapī yo mano padoseyya. Na me so tena sasanakaro'ti (ma.ni.1.232=M.21./I,129 ; cf.Thag.v.445.) ca,

‘Tasseva tena papiyo, yo kuddham patikujjhati;

Kuddhamappatikujjhanto, savgamam jeti dujjayam.

“Ubhinnaṃmattham carati, attano ca parassa ca;

Param savkupitam batva, yo sato upasammāti'ti ca. (sam.ni.1.188=S.7.2./I,162. ; S.7.3./I,163. ; S.11.4./I,222. ; A.7.60./IV,94. ; Thag.v.441~444.).

“Sattime, bhikkhave, dhamma sapattakanta sapattakarana kodhanam agacchanti itthim va purisam va. Katame satta? Idha, bhikkhave, sapatto sapattassa evaṃ icchatī aho vatayam dubbanno assatī. Tam kissa hetu? Na, bhikkhave, sapatto sapattassa vānnavataya nandatī. Kodhanayam, bhikkhave, purisapuggalo kodhabbhibhuto kodhapareto kibcapi so hoti sunhato suvilitto kappitakesamassu odatavattavasano, atha kho so dubbannova hoti kodhabbhibhuto. Ayam, bhikkhave, (CS:pg.1.291) pathamo dhammo sapattakanto sapattakarano kodhanam agacchatī itthim va purisam va. Puna caparam, bhikkhave, sapatto sapattassa evaṃ icchatī ahovatayam dukkham sayeyyati ...pe... na pacurattho assatī ...pe... na bhogava assatī ...pe... na yasava assatī ...pe... na mittava assatī ...pe...(Vism.299.) na kayassa bheda param maraṇa sugatim saggam lokam upapajjeyyati. Tam kissa hetu? Na, bhikkhave, sapatto sapattassa sugatigamanena nandatī. Kodhanayam, bhikkhave, purisapuggalo kodhabbhibhuto kodhapareto kayena duccharitam caratī, vacaya manasa duccharitam caratī. So kayena vacaya manasa duccharitam caritva kayassa bheda param maraṇa apayam duggatim vinipatam nirayam upapajjati kodhabbhibhuto'ti (a.ni.7.64 ; A.7.60./IV,94.)¹ ca,

“Seyyathapi bhikkhave, chavalatam ubhatopadittam majjhe guthagatam neva game katthattam pharati, na arabbe katthattam pharati. Tathupamaham, bhikkhave, imam puggalam vadami'ti ca, “So dani tvam evaṃ kujjhanto na ceva Bhagavato sasanakaro bhavissasi, patikujjhanto ca kuddhapurisatopi papiyo hutva na dujjayam savgamam jessasi, sapattakarane ca dhamme attava attano karissasi, chavalatupamo ca bhavissasi”ti.(A.4.95./II,95 ; Itv.p.91. ; Puggalapabbatti 4,23.(CS. Pug.4,173.pg.162-3.))

244. Tassevam ghatayato vayamato sace tam patigham vupasammāti, iccetam kusalam. No ce vupasammāti, atha **yo yo dhammo tassa puggalassa vupasanto hoti parisuddho, anussariyamano pasadam avahati, tam tam anussaritva** aghato pativinetabbo.

Ekaccassa hi kayasamacaroṇa upasanto hoti. Upasantabhavo cassa bahum vattapatipattim karontassa sabbajanena bayati. Vacisamacaramanosamacara pana avupasanta honti. Tassa te acintetva kayasamacaravupasamoyeva anussaritabbo.

Ekaccassa (CS:pg.1.292) vacisamacaroṇa upasanto hoti. Upasantabhavo cassa sabbajanena bayati. So hi pakatiya ca patisantharakusalo hoti sakhilo sukhasambhaso sammodako uttanamukho pubbabhasi madhurena sareṇa dhammam osareti, parimandalehi padabyabjanehi dhammakatham katheti. Kayasamacaramanosamacara pana avupasanta honti, tassa te acintetva vacisamacaravupasamoyeva anussaritabbo.

Ekaccassa manosamacaroṇa upasanto hoti, upasantabhavo cassa cetiyavandanadisū sabbajanassa pakato hoti. Yo hi avupasantacitto hoti, so cetiyam va bodhim va there va vandamano na sakkaccam vandati, (Vism.300.) dhammassavanamandape vikkhattacitto va pacalayanto va nisidati. Upasantacitto

¹ 《中阿含》129·怨家經（大正1.617b）

pana okappetva vandati, ohitasoto atthimkatva kayena va vacaya va cittappasadam karonto dhammam sunati. Iti ekaccassa manosamacarova upasanto hoti, kayavacisamacara avupasanta honti, tassa te acintetva manosamacaravupasamoyeva anussaritabbo.

Ekaccassa pana imesu tisu dhammesu ekopi avupasanto hoti, tasmim puggale “kibcapi esa idani manussaloke carati, atha kho katipahassa accayena atthamahanirayasolasa-ussadanirayaparipurako bhavissati”ti karubbam upatthapetabbam. Karubbampi hi paticca aghato vupasammati.

Ekaccassa tayopime dhamma vupasanta honti, tassa yam yam icchati, tam tam anussaritabbam. Tadise hi puggale na dukkara hoti mettabhavanati.

Imassa ca atthassa avibhavattham—“**pabcime, avuso, aghatapativinaya. Yattha bhikkhuno uppanno aghato sabbaso pativinodetabbo**”ti (a.ni.5.162=A.5.161./III,185.f) idam pabcakanipate aghatapativinayasuttam vittharetabbam.

245. Sace panassa evampi vayamato aghato uppajjatiyeva, athanena evam atta **ovaditabbo**—

“Attano (CS:pg.1.293) visaye dukkham, katam te yadi verina;

Kim tassavisaye dukkham, sacitte kattumicchasi.

“Bahupakaram hitvana, bativaggam rudammukham;

Mahanatthakaram kodham, sapattam na jahasi kim.

“Yani rakkhasi silani, tesam mulanikantanam;

Kodham namupalalesi, ko taya sadiso jalo.

“Katam anariyam kammam, parena iti kujjhasi;

Kim nu tvam tadisamyeva, yo sayam kattumicchasi.

“Dosetukamo yadi tam, amanapam paro kari;

Dosuppadena tasseva, kim puresi manoratham.

“Dukkham tassa ca nama tvam, kuddho kahasi va nava;

Attanam panidaneva, kodhadukkhena badhasi.

“Kodham va ahitam maggam, arulha yadi verino;

Kasma tuvampi kujjhanto, tesamyevanusikkhasi.

“Yam dosam tava nissaya, sattuna appiyam katam;

Tameva dosam chindassu, kimatthane vihabbasi.

(Vism.301.) “Khanikatta ca dhammanam, yehi khandhehi te katam;

Amanapam niruddha te, kassa danidha kujjhasi.

“Dukkham karoti yo yassa, tam vina kassa so kare;

Sayampi dukkhahetutta, miti kim tassa kujjhasi”ti.

246. Sace panassa evam attanam ovadatopi patigham neva vupasammati, athanena **attano ca parassa ca kammassakata** paccavekkhitabba. Tattha attano tava evam paccavekkhitabba “ambho tvam tassa kuddho kim karissasi? Nanu taveva cetam dosanidanam kammam anattaya samvattissati? Kammassako hi tvam kammadayado kammayoni kammabandhu kammapatissarano, yam kammam karissasi, tassa dayado bhavissasi, idabca te kammam neva sammasambodhim (CS:pg.1.294) na paccekabodhim, na savakabhumim, na brahmattasakkattacakkavattipadesarajadisampattinam abbataram sampattim sadhetum samattham, atha kho sasanato cavetva vighasadamibhavassa ceva nerayikadidukkhavisesanabca te samvattanikamidam kammam. So tvam idam karonto ubhohi hatthehi vitaccite va avgare, gutham va gahetva param paharitukamo puriso viya attanameva pathamam dahasi ceva duggandhabca karosi”ti.

Evam **attano kammassakatam** paccavekkhitva parassapi evam paccavekkhitabba “esopi tava kujjhitva kim karissati? Nanu etassevetam anattaya samvattissati? Kammassako hi ayamayasma kammadayado ...pe... yam kammam karissati, tassa

attano dante chetva adasi.

Mahakapi hutva attanayeva pabbatapapatato uddharitena purisena–

“Bhakkho ayam manussanam, yathevabbe vane miga;

Yamnunimam vadhitvana, chato khadeyya vanaram.

“Ahitova gamissami, mamsamadaya sambalam;

Kantaram nittharissami, patheyyam me bhavissati”ti.

(ja.1.16.205-206=J.516)¹.–

Evam cintetva silam ukkhipitva matthake sampadalite assupunnehi nettehi tam purisam udikkhamano–

“Ma ayyosi me bhadante, tvam nametadisam kari;

Tvam khosi nama dighavu, abbam varetumarahasi”ti. (ja.1.16.209).–

Vatva tasmim purise cittam appadusetva attano ca dukkham acintetva tameva purisam khemantabhumim sampapesi.

Bhuridatto nama nagaraja hutva uposathavgani adhitthaya (Vism.304.) vammikamuddhani sayamano kapputthanaggisadisena osadhena sakalasarire sibciyamanopi pelaya pakkhipitva sakalajambudipe kilapiyamanopi tasmim brahmane manopadosamattampi na akasi. Yathaha–

“Pelaya pakkhipantepi, maddantepi ca panina;

Alampane na kuppami, silakhandabhaya mama”ti. (cariya.2.16=J.543.)².

Campeyyopi (CS:pg.1.297) nagaraja hutva ahitundikena vihethiyamano manopadosamattampi nuppadesi. Yathaha–

“Tadapi mam dhammacarim, upavuttha-uposatham;

Ahitundiko gahetvana, rajadvaramhi kilati.

“Yam so vannam cintayati, nilam pitam va lohitam;

Tassa cittanuvattanto, homi cintitasannibho.

“Thalam kareyyam udakam, udakampi thalam kare;

Yadiham tassa kuppeyyam, khanena charikam kare.

“Yadi cittavasi hessam, parihayissami silato;

Silena parihinassa, uttamatto na sijjhati”ti. (cariya.2.21-24=J.506.).

Savkhapalanagaraja hutva tikhinahi sattihi atthasu thanesu ovijjitva paharamukhehi sakantaka latayo pavesetva nasaya dalham rajjum pakkhipitva solasahi bhojaputtehi kajenadaya vayhamano dharanitale ghamsiyamanasariro mahantam dukkham paccanubhonto kujjhitva olokitamatteneva sabbe bhojaputte bhasmam katum samatthopi samano cakkhum ummiletva padutthakaramattampi na akasi.

Yathaha–

“Catuddasim pabcadasibcalara,

Uposatham niccamupavasami.

Athagamum solasa bhojaputta,

Rajjum gahetvana dalhabca pasam.

“Bhetvana nasam atikassa rajjum,

Nayimsu mam samparigayha ludda.

Etadisam dukkhamaham titikkham,

Uposatham appatikopayanto”ti. (ja.2.17.180-181=J.524.).

(Vism.305.) Na (CS:pg.1.298) kevalabca etaneva, abbanipi **Matuposakajatakadisu** anekani acchariyani akasi. Tassa te idani sabbabbutam pattam sadevaloke kenaci appatisamakhantigunam tam Bhagavantam sattharam apadisato patighacittam nama

¹ cf. 《六度集經》卷五（大正3.27b）

² 《六度集經》卷五（大正3.29a以下）

uppadetum ativiya ayuttam appatirupanti.

248. Sace panassa evam satthu pubbacaritagunam paccavekkhatopi digharattam kilesanam dasabyam upagatassa neva tam patigham vupasammati, athanena **anamataaggiyani** paccavekkhitabbani. Tatra hi vuttam—

“Na so, bhikkhave, satto sulabharupo, yo na matabhutapubbo, yo na pitabhutapubbo, yo na bhata, yo na bhagini, yo na putto, yo na dhitabhutapubba”ti (sam.ni.2.137-142=S.15.13~19./II,189.ff).

Tasma tasmim puggale evam cittam uppadetabbam, “ayam kira me atite mata hutva dasamase kucchiya pariharitva muttakarisakhelasivghanikadini haricandanam viya ajigucchamana apanetva ure naccapenti avgena pariharamana posesi, pita hutva ajapathasavkupathadini gantva vanijjam payojayamano mayhamatthaya jivitampi pariccajitva ubhatobyulhe savgame pavisitva navaya mahasamuddam pakkhanditva abbani ca dukkarani karitva ‘puttake posessami’ti tehi tehi upayehi dhanam samharitva mam posesi. Bhata, bhagini, putto, dhita ca hutvapi idabcidabcupakaram akasiti tatra me nappatirupam manam padusetun”ti.

249. Sace pana evampi cittam nibbapetum na sakkotiyeva, athanena evam **mettanisamsa** paccavekkhitabba—“ambho pabbajita, nanu vuttam Bhagavata—

‘Mettaya kho, bhikkhave, cetovimuttiya asevitaya bhavitaya bahulikataya yanikataya vatthukataya anutthitaya paricitaya susamaraddhaya ekadasanisamsa patikavkha (CS:pg.1.299) Katame ekadasa? Sukham supati, sukham patibujjhati, na papakam supinam passati, manussanam piyo hoti, amanussanam piyo hoti, devata rakkhanti, nassa aggi va visam va sattham va kamati, tuvatam cittam samadhiyati, mukhavanno pasidati, asammulho kalavkaroti, uttarimappativijjhanto brahmalokupago(Vism.306.) hoti’ti (a.ni.11.15=A.11.16./V,342 ; Pts.II,130 ; J.II,60f. =J.168. ; Mil.p.198.).

“Sace tvam idam cittam na nibbapessasi, imehi anisamsehi paribahiro bhavissasi”ti.

250. Evampi nibbapetum asakkontena pana **dhatuvinibbhogo** katabbo. Katham? “Ambho pabbajita, tvam etassa kujjhamano kassa kujjhasi? Kim kesanam kujjhasi, udahu lomanam, nakhanam ...pe... muttassa kujjhasi? Atha va pana kesadisu pathavidhatuya kujjhasi, apodhatuya, tejodhatuya, vayodhatuya kujjhasi? Ye va pabcakkhandhe dvadasayatanani attharasa dhatuyo upadaya ayamayasma itthannamoti vuccati, tesu kim rupakkhandhassa kujjhasi, udahu vedana sabba savkharavibbanakkhandhassa kujjhasi? Kim va cakkhayatanassa kujjhasi, kim rupayatanassa kujjhasi ...pe... kim manayatanassa kujjhasi, kim dhammayatanassa kujjhasi? Kim va cakkhudhatuya kujjhasi, kim rupadhatuya, kim cakkhuvibbanadhatuya ...pe... kim manodhatuya, kim dhammadhatuya, kim manovibbanadhatuya”ti? Evabhi dhatuvinibbhogam karoto aragge sasapassa viya akase cittakammassa viya ca kodhassa patitthanatthanam na hoti.

251. Dhatuvinibbhogam pana katum asakkontena **danasamvibhago** katabbo. Attano santakam parassa databbam, parassa santakam attana gahetabbam. Sace pana paro bhinnajivo hoti aparibhogarahaparikkharo, attano santakameva databbam. Tassevam karoto ekanteneva tasmim puggale aghato vupasammati. Itarassa ca atitajatito pathaya anubandhopi kodho tavkhanabbeva vupasammati, cittalapabbatavihare tikkhattum vutthapitasenasanena pindapatikattherena “ayam (CS:pg.1.300) bhante, atthakahapanagghanako patto mama matara upasikaya dinno dhammiyalabho, maha-upasikaya pubbalabham karotha”ti vatva dinnam pattam laddhamahatherassa viya. Evam mahanubhavametam danam nama. Vuttampi cetam—

“Adantadamanam danam, danam sabbatthasadhakam;

Danena piyavacaya, unnamanti namanti ca”ti.

(Vism.307.) 252. Tassevam veripuggale vupasantapatighassa yatha piyatippiyasahayakamajjhatesu, evam tasmimpi mettavasena cittam pavattati. Athanena punappunam mettayantena attani piyapuggale majjhatte veripuggaleti catusu janesu samacittatam sampadentena **simasambhedo** katabbo. Tassidam lakkhanam, sace imasmim puggale piyamajjhattaverihi saddhim attacattutthe ekasmim padese nisinne cora agantva “bhante, ekam bhikkhum amhakam detha”ti vatva “kim karana”ti vutte “tam maretva galalohitam gahetva balikaranatthaya”ti vadeyyum, tatra ceso bhikkhu “asukam va asukam va ganhantu”ti cinteyya, akatova hoti simasambhedo. Sacepi “mam ganhantu, ma ime tayo”tipi cinteyya, akatova hoti simasambhedo. Kasma? Yassa yassa hi gahanamicchati, tassa tassa ahitesi hoti, itaresamyeva hitesi hoti.

Yada pana catunnam jananamantare ekampi coranam databbam na passati, attani ca tesu ca tisu janesu samameva cittam pavatteti, kato hoti simasambhedo. Tenahu porana—

“Attani hitamajjhatte, ahite ca catubbidhe;

Yada passati nanattam, hitacittova paninam.

“Na nikamalabhi mettaya, kusali pavuccati;

Yada catasso simayo, sambhinna honti bhikkhuno.

“Samam pharati mettaya, sabbalokam sadevakam;

Mahaviseso purimena, yassa sima na bayati”ti.

253. Evam (CS:pg.1.301) simasambhedasamakalameva ca imina bhikkhuna nimittabca upacarabca laddham hoti. Simasambhede pana kate tameva nimittam asevento bhavento bahulikaronto appakasireneva pathavikasine vuttanayeneva appanam papunati.

Ettavatanena adhigatam hoti pabcavgavippahinam pabcavgasamannagatam tividhakalyanam dasalakkhanasampannam pathamajjhanam mettasahagatam. Adhigate ca tasmim tadeva nimittam asevento bhavento bahulikaronto anupubbena **catukkanaye** dutiyatatiyajjhanani, (Vism.308.) **pabcakanaye** dutiyatatiyacattutthajjhanani ca papunati.

So hi pathamajjhanadinam abbataravasena “mettasahagatena cetasa ekam disam pharitva viharati. Tatha dutiyam, tatha tatiyam, tatha cattuttham. Iti uddhamadho tiriya sabbadhi sabbattataya sabbavantam lokam mettasahagatena cetasa vipulena mahaggatena appamanena averena abyapajjena pharitva viharati” (vibha.642=Vbh.p.272.) di.ni.1.556=D.13./I,250.f ; M.40./I,283 , M.43./I,297 , M.52./I,351. , M.55./I,369 ; A.4.125./II,128.f , A.5.192./III,225 ; A.10.208./V,299.)¹. Pathamajjhanadivasena appanappattacittasseva hi ayam vikubbana sampajjati.

254. Ettha ca **mettasahagatenati** mettaya samannagatena. **Cetasati** cittena. **Ekam disanti** ekamekissa disaya pathamapariggahitam sattam upadaya ekadisapariyapannasattapharanavasena vuttam. **Pharitvati** phusitva arammanam katva. **Viharatiti** brahmaviharadhitthitam iriyapathaviharam pavatteti. **Tatha dutiyanti** yatha puratthimadisū disasu yamkibci ekam disam pharitva viharati, tatheva tadanantaram dutiyam tatiyam cattutthabcati attho. **Iti uddhanti** eteneva nayena uparimam disanti vuttam hoti. **Adho tiriyaanti** adhodisampi tiriyaṃdisampi evameva. Tattha ca **adhoti** hettha. **Tiriyaanti** anudisasu. Evam sabbadisasu assamandale assamiva mettasahagatam cittam saretipi paccasaretipiti. Ettavata ekam disam pariggahetva odhiso mettapharanam dassitam.

¹參考《長阿含13經》三明經（大正1.106c）；《中阿含183經》馬邑經（大正1.726b）；《雜阿含》743經（大正2.197b）

tamupadaya pabbattimattasambhavato. Tasmim attabhavē pariyapannati **attabhavapariyapanna**. **Pariyapanna**ti paricchinna, antogadhāti attho.

Yatha (CS:pg.1.304) ca sattatī vacanam, evam sesanipi rulhivasena aropetva sabbanetani sabbasattavevacananī veditabbāni. (Vism.311.) Kamabca abbanipi sabbe jantu sabbe jīvati-adinī sabbasattavevacanāni atthi, pakatavasena pana imaneva pabca gahetva “pabcahakarehi anodhisoppharāna metta cetovimutti”ti vuttam.

Ye pana satta panatī-adinam na kevalam vacanamattatova, atha kho atthatopi nanattameva iccheyyū, tesam anodhisoppharāna virūjjhātī, tasma tatha attham agahetva imesu pabcasu akāresu abbataravasena anodhiso metta pharitabba.

257. Ettha ca sabbe satta avera hontutī ayameka appana. Abyapajja hontutī ayameka appana. **Abyapajjati** byapadarahita. Anigha hontutī ayameka appana. **Anighati** niddukha. Sukhi attanam pariharantutī ayameka appana. Tasma imesupī padesu yam yam pakatam hoti, tassa tassa vasena metta pharitabba. Iti pabcasu akāresu catunnam appananam vasena **anodhisoppharane** visatī appana hontī.

Odhisoppharane pana sattasu akāresu catunnam vasena atthavisatī. Ettha ca itthiyo purisatī livgavasena vuttam. Ariya anariyatī ariyaputhujjanavasena. Deva manussa vinipatikatī upapattivāsena.

Disoppharane pana sabbe puratthimaya disaya sattatī-adina nayena ekamekissa disaya visatī visatī katva dvesatāni, sabba puratthimaya disaya itthiyotī-adina nayena ekamekissa disaya atthavisatī atthavisatī katva asitī dvesatanī cattarī satāni asitī ca appana. Iti sabbanipi Patisambhidayam vuttāni atthavisadhikāni pabca appanasatanī.

Iti etasu appanasu yassa kassaci vasena mettam cetovimuttim bhavetva ayam yogavacaro “sukham supatī”ti-adina nayena vutte ekadasanisamse patilabhātī.

258. (1)Tattha (CS:pg.1.305) **sukham supatī**ti yatha sesa jana samparivattamana kakacchamana dukkham supantī, evam asupitva sukham supatī. Niddam okkantopi samapattim samapanno viya hoti.

(2) **Sukham patibujjhatī**ti yatha abbe nitthunanta vijambhanta samparivattanta dukkham patibujjhantī, evam appatibujjhitva vikasamanamiva padumam sukham nibbikaram patibujjhatī.

(Vism.312.) (3) **Na papakam supinam passatī**ti supinam passantopi bhaddakameva supinam passatī, cetiyam vandanto viya pujaṃ karonto viya dhammam sunanto viya ca hoti. Yatha pana abbe attanam corehi samparivaritam viya valehi upaddutam viya papate patantam viya ca passantī, evam papakam supinam na passatī.

(4) **Manussanam piyo hotī**ti ure amuttamuttaharo viya sise pilandhamala viya ca manussanam piyo hoti manapo.

(5) **Amanussanam piyo hotī**ti yatheva manussanam, evam amanussanampi piyo hoti visakhatthero viya.

So kira pataliputte kutumbiyo ahosi. So tattheva vasamano assosi “tambapannidipo kira cetiyamalalavkato kasavapajjoto icchicchitattathaneyeva ettha sakka nisiditum va nipajjitum va utusappayam senasanasappayam puggalasappayam dhammassavanasappayanti sabbamettha sulabhan”ti.

So attano bhogakkhandham puttadarassa niyyadetva dussante baddhena ekakahapaneneva ghara nikkhamitva samuddatire navam udikkhamano ekamasam vasi. So voharakusalataya imasmim thane bhandam kinitva asukasmim vikkinanto dhammikaya vanijjaya tenevantaramasena sahasam abhisamhari. Anupubbena mahaviharam agantva pabbajjam yaci.

So (CS:pg.1.306) pabbajanatthaya simam nito tam sahasatthavikam ovattikantarena bhūmiyam patesi. “Kimetan”ti ca vutte “kahapanasahasam, bhante”ti vatva “upasaka, pabbajitakalato patthaya na sakka vicaretum, idanevetam

vicarehi”ti vutte “visakhassa pabbajjatthanamagata ma rittahattha gamimsu”ti mubcitva simamalake vippakiritva pabbajitva upasampanno.

So pab cavasso hutva dvematika paguna katva pavaretva attano sappayam kammattathanam gahetva ekeasmim vihare cattaro mase katva samappavattavasam vasamano cari. Evam caramano—

Vanantare thito thero, visakho gajjamanako;

Attano gunamesanto, imamattam abhasatha.

“Yavata upasampanno, yavata idha agato;

Etthantare khalitam natthi, aho labha te marisa”ti.

(Vism.313.) So cittalapabbataviharam gacchanto dvedha patham patva “ayam nu kho maggo udahu ayan”ti cintayanto atthasi. Athassa pabbate adhivattha devata hattham pasaretva “esa maggo”ti vatva dasseti. So cittalapabbataviharam gantva tattha cattaro mase vasitva paccuse gamissamiti cintetva nipajji. Cavkamasise manilarukkhe adhivattha devata sopanaphalake nisiditva parodi.

Thero “ko eso”ti aha. Aham, bhante, maniliyati. Kissa rodasiti? Tumhakam gamanam paticcati. Mayi idha vasante tumhakam ko gunoti? Tumhesu, bhante, idha vasantesu amanussa abbamabbam mettam patilabhanti, te dani tumhesu gatesu kalaham karissanti, dutthullampi kathayissantiti. Thero “sace mayi idha vasante tumhakam phasuviharo hoti, sundaran”ti vatva abbepi cattaro mase tattheva vasitva puna tattheva gamanacittam uppadesi. Devatapi puna tattheva parodi. Etenevupayena thero tattheva vasitva tattheva parinibbayiti evam mettavihari bhikkhu amanussanam piyo hoti.

(6) **Devata rakkhanti**ti puttamiva matapitaro devata rakkhanti.

(7) **Nassa (CS:pg.1.307) aggi va visam va sattham va kamati**ti mettaviharissa kaye uttaraya upasikaya viya aggi va, Samyuttabhanakaculasivattherasseva visam va, samkiccasamanerasseva sattham va na kamati, na pavisati. Nassa kayam vikopetiti vuttam hoti. Dhenuvatthumpi cettha kathayanti Eka kira dhenu vacchakassa khiradharam mubcamana atthasi. Eko luddako tam vijjhissamiti hatthena samparivattetva dighadandasattim mubci. Sa tassa sariram ahacca talapannam viya pavattamana gata, neva upacarabalena, na appanabalena, kevalam vacchake balavapiyacittataya. Evam mahanubhava mettati.

(8) **Tuvatam cittam samadhiyati**ti mettaviharino khippameva cittam samadhiyati, natthi tassa dandhayittam.

(9) **Mukhavanno vippasidati**ti bandhana pavuttam talapakkam viya cassa vippasannavannam mukham hoti.

(10) **Asammulho kalavkaroti**ti mettaviharino sammohamaranam nama natthi, asammulhova niddam okkamanto viya kalam karoti.

(11) **Uttarimappativijjhantoti** mettasamapattito uttarim arahattam adhigantum asakkonto ito cavitva suttapabbuddho viya brahmalokamupapajjatiti.

Ayam mettabhavanayam vittharakatha.

2. Karunabhavanakatha 悲的修習

259. Karunam bhavetukamena pana nikkarunataya adinavam karunaya ca anisamsam paccavekkhitva karunabhavana arabhitabba. Tabca pana arabhantena pathamam piyapuggaladisū na arabhitabba. Piyo hi piyatthaneyeve titthati. Atippiyasahayako atippiyasahayakatthaneyeve. Majjhatto majjhattatthaneyeve. Appiyo appiyatthaneyeve. Veri veritthaneyeve titthati. Livgavisabhaḡakalakata

akhattameva.

“Kathabca bhikkhu karunasahagatena cetasa ekam disam pharitva viharati? Seyyathapi nama ekam puggalam duggatam durupetam disva karunayeyya, evameva (CS:pg.1.308) sabbasatte karunaya pharati”ti Vibhavge (vibha.653=Vibh.273.) pana vuttatta sabbapathamam tava kibcideva karunayitabbarupam paramakicchappattam duggatam durupetam kapanapurisam chinnaharam kapalam purato thapetva anathasalaya nisinnam hatthapadehi paggharantakimiganam attassaram karontam disva “kiccham vatayam satto apanno, appeva nama imamha dukkha mucceyya”ti karuna pavattetabba. Tam alabhantena sukhitopi papakari puggalo vajjhena upametva karunayitabbo.

Katham? Seyyathapi saha bhandena gahitacoram “vadhetha nan”ti rabbo anaya rajapurisa bandhitva catukke catukke paharasatani denta aghatanam nenti. Tassa manussa khadaniyampi bhojaniyampi malagandhavilepanatambulanipi denti. Kibcapi (Vism.315.) so tani khadanto ceva paribhujanto ca sukhito bhogasamappito viya gacchati, atha kho tam neva koci “sukhito ayam mahabhogo”ti mabbati, abbadatthu “ayam varako idani marissati, yam yadeva hi ayam padam nikkhipati, tena tena santike maranassa hoti”ti tam jano karunayati. Evameva karunakammattathanikena bhikkhuna sukhitopi puggalo evam karunayitabbo “ayam varako kibcapi idani sukhito susajjito bhoge paribhujati, atha kho tisu dvaresu ekenapi katassa kalyanakammassa abhava idani apayesu anappakam dukkham domanassam patisamvedissati”ti.

Evam tam puggalam karunayitva tato param eteneva upayena piyapuggale, tato majjhatte, tato verimhiti anukkamena karuna pavattetabba. Sace panassa pubbe vuttanayeneva verimhi patigham uppajjati, tam mettaya vuttanayeneva vupasametabbam. Yopi cettha katakusalo hoti, tampi batirogabhogabyasanadinam abbatarena byasanena samannagatam disva va sutva va tesam abhavepi vattadukkhham anatikkantatta “dukkhitova ayan”ti evam sabbathapi karunayitva vuttanayeneva attani piyapuggale majjhatte verimhiti catusu janesu simasambhedam katva (CS:pg.1.309) tam nimittam asevantena bhaventena bahulikarontena mettaya vuttanayeneva tikacatukkajjhanavasena appana vaddhetabba.

Avaguttaratthakathayam pana pathamam veripuggalo karunayitabbo, tasmim cittam mudum katva duggato, tato piyapuggalo, tato attati ayam kamo vutto, so “duggatam durupetan”ti paliya na sameti, tasma vuttanayenevettha bhavanamarabhitva simasambhedam katva appana vaddhetabba. Tato param “pabcahakarehi anodhisoppharana sattahakarehi odhisoppharana dasahakarehi disapharana”ti ayam vikubbana, “sukham supati”ti-adayo anisamsa ca mettayam vuttanayeneva veditabbati.

Ayam karunabhavanaya vittharakatha.

(Vism.316.)

3.Muditabhavanakatha喜的修習

260. Muditabhavanam arabhantenapi na pathamam piyapuggaladisū arabhitabba. Na hi piyo piyabhavamatteneva muditaya padatthanam hoti, pageva majjhattaverino. Livgavisabhagakalakata akhattameva.

Atippiyasahayako pana siya padatthanam, yo atthakathayam sondasahayoti vutto. So hi muditamuditova hoti, pathamam hasitva paccha katheti, tasma so va pathamam muditaya pharitabbo. Piyapuggalam va sukhitam sajjitam modamanam disva va sutva va “modati vatayam satto, aho sadhu aho sutthu”ti mudita uppadetabba.

Imameva hi atthavasam paticca Vibhavge (vibha.663=Vibh.274.) vuttam “**kathabca bhikkhu muditasahagatena cetasa ekam disam pharitva viharati? Seyyathapi nama ekam puggalam piyam manapam disva mudito assa, evameva sabbasatte muditaya pharati**”ti.

Sacepissa so sondasahayo va piyapuggalo va atite sukhito ahosi, sampati pana duggato durupeto, atitameva cassa sukhitabhavam anussaritva “esa atite evam mahabhogo mahaparivaro niccappamudito ahosi”ti tamevassa muditakaram gahetva mudita uppadetabba “anagate va pana puna tam sampattim labhitva (CS:pg.1.310) hatthikkhandha-assapitthisuvannasivikadihi vicarissati”ti anagatampissa muditakaram gahetva mudita uppadetabba.

Evam piyapuggale muditam uppadetva atha majjhatte tato verimhiti anukkamena mudita pavattetabba. Appana vaddhetabba. Sace panassa pubbe vuttanayeneva verimhi patigham uppajjati, tam mettayam vuttanayeneva vupasametva “imesu ca tisu attani ca”ti catusu janesu samacittataya simasambhedam katva tam nimittam asevantena bhaventa bahulikarontena mettayam vuttanayeneva tikacatukkajjhanavaseneva appana vaddhetabba. Tato param “pabcahakarehi anodhisopparana sattahakarehi odhisopparana dasahakarehi disappharana”ti ayam vikubbana, “sukham supati”ti-adayo anisamsa ca mettayam vuttanayeneva veditabbati.

Ayam muditabhavanaya vittharakatha.

(Vism.317.)

4.Upekkhabhavanakatha捨的修習

261. Upekkhabhavanam bhavetukamena pana mettadisu patiladdhatikacatukkajjhanena pagunatatiyajjhana vutthaya “sukhita hontu”ti-adivasena sattakelayanamanasikarayuttatta, patighanunayasamipacaritta, somanassayogena olarikatta ca purimasu adinavam, santasabhavatta upekkhaya anisamsabca disva yvassa pakatimajjhatto puggalo, tam ajjupekkhitva upekkha uppadetabba. Tato piyapuggaladisu. Vuttabhetam “**kathabca bhikkhu upekkhasahagatena cetasa ekam disam pharitva viharati? Seyyathapi nama ekam puggalam neva manapam na amanapam disva upekkhako assa, evameva sabbe satte upekkhaya pharati**”ti (vibha.673=Vibh.275.).

Tasma vuttanayena majjhattapuggale upekkham uppadetva atha piyapuggale, tato sondasahayake, tato verimhiti evam “imesu ca tisu attani ca”ti sabbattha majjhattavasena simasambhedam katva tam nimittam asevitabbam bhavetabbam bahulikatabbam. Tassevam karoto pathavikasine vuttanayeneva catutthajjhanam uppajjati.

Kim (CS:pg.1.311) panetam pathavikasinadisu uppannatatiyajjhanassapi uppajjatiti? Nuppajjati. Kasma? Arammanavisabhagataya. Mettadisu uppannatatiyajjhanasseva pana uppajjati, arammanasabhagatayati. Tato param pana vikubbana ca anisamsapatilabho ca mettayam vuttanayeneva veditabboti.

Ayam upekkhabhavanaya vittharakatha.

5.Pakinnakakatha雜論(四梵住)

262.Brahmuttamena kathite, brahmavihare ime iti viditva;

Bhiyyo etesu ayam, pakinnakakathapi vibbeyya.

Etasu hi mettakarunamudita-upekkhasu **atthato** tava mejjatiti **metta**, siniyhatiti

attho. Mitte va bhava, mittassa (**Vism.318.**) va esa pavattitipi **metta**. Paradukkhe sati sadhunam hadayakampanam karotiti **karuna**. Kinati va paradukkham himsati vinasetiti **karuna**. Kiriya va dukkhitesu pharanavasena pasariyatiti **karuna**. Modanti taya tamsamavghino, sayam va modati, modanamattameva va tanti **mudita**. “Avera hontu”ti-adibiyaparappahanena majjhatabbhavupagamanena ca upekkhatiti **upekkha**.

263. Lakkhanadito panettha hitakarappavattilakkhana **metta**, hitupasamhararasa, aghatavinayapaccupatthana, sattanam manapabhavadassanapadatthana. Byapadupasamo etissa sampatti, sinehasambhavo vipatti. Dukkhanayanakarappavattilakkhana **karuna**, paradukkhasahanarasa, avihimsapaccupatthana, dukkhabhibhutanam anathabhavadassanapadatthana. Vihimsupasamo tassa sampatti, sokasambhavo vipatti. Pamodanalakkhana **mudita**, anissayanarasa, arativighatapaccupatthana, sattanam sampattidassanapadatthana. Arativupasamo tassa sampatti, pahasasambhavo vipatti. Sattesu majjhattakarappavattilakkhana **upekkha**, sattu samabhavadassanarasa, patighanunayavupasamapaccupatthana, “kammassaka satta, te kassa (**CS:pg.1.312**) ruciya sukhita va bhavissanti, dukkhato va muccissanti, pattasampattito va na parihayissanti”ti **evam** pavattakammassakatadassanapadatthana. Patighanunayavupasamo tassa sampatti, gehasitaya abbanupekkhaya sambhavo vipatti.

264. Catunnampi panetesam brahmaviharanam vipassanasukhabceva bhavasampatti ca **sadharanappayojanam** Byapadadipatighato **avenikam**. Byapadapatighatappayojana hettha metta. Vihimsa-aratiragapatighatappayojana itara. Vuttampi cetam—

“Nissaranabhetam, avuso, byapadassa yadidam metta cetovimutti. Nissaranabhetam, avuso, vihesaya yadidam karuna cetovimutti. Nissaranabhetam, avuso, aratiya yadidam mudita cetovimutti. Nissaranabhetam, avuso, ragassa yadidam upekkha cetovimutti”ti (di.ni.3.326 a.ni.6.13=**D.33./III,248.** ; =**A.6.13./III,291.**)¹.

265. Ekekassa cettha asannaduravasena **dve dve paccatthika**. **Mettabrahmaviharassa** hi samipacaro viya purisassa sapatto (**Vism.319.**) gunadassanasabhataya rago asannapaccatthiko, so lahum otaram labhati, tasma tato sutthu metta rakkhita. Pabbatadigahananissito viya purisassa sapatto sabhagavisabhataya byapado durapaccatthiko, tasma tato nibbhayena mettayitabbam. Mettayissati ca nama, kopabca karissatiti atthanametam.

Karunabrahmaviharassa “cakkhuvibbeyyanam rupanam itthanam kantanam manapanam manoramanam lokamisapatisamyuttanam appatlabham va appatlabhato samanupassato pubbe va patiladdhapubbam atitam niruddham viparinatam samanussarato uppajjati domanassam, yam evarupam domanassam, idam vuccati gehasitam domanassan”ti-adina (ma.ni.3.307=**M.137./III,218.**)² nayena agatam gehasitam domanassam vipattidassanasabhataya asannapaccatthikam. Sabhagavisabhataya vihimsa durapaccatthika (**CS:pg.1.313**) Tasma tato nibbhayena karunayitabbam. Karunabca nama karissati, pani-adihi ca vihethissatiti atthanametam.

Muditabrahmaviharassa “cakkhuvibbeyyanam rupanam itthanam ...pe... lokamisapatisamyuttanam patilabham va patilabhato samanupassato pubbe va patiladdhapubbam atitam niruddham viparinatam samanussarato uppajjati

¹ 《大集法門經》卷下（大正1.232a以下）

² 《中阿含136經》分別六處經（大正1.693a）

somanassam, yam evarupam somanassam, idam vuccati gehasitam somanassan”ti-adina (ma.ni.3.306=M.137./III,217.)¹ nayena agatam gehasitam somanassam sampattidassanasabhagataya asannapaccatthikam, sabhagavisabhagataya arati durapaccatthika. Tasma tato nibbhayena mudita bhavetabba. Mudito ca nama bhavissati, pantasenasanesu ca adhikusalesu dhammesu va ukkanthissatiti atthanametam.

Upekkhabrahmaviharassa pana “cakkhuna rupam disva uppajjati upekkha balassa mulhassa puthujjanassa anodhijinassa avipakajinassa anadinavadassavino assutavato puthujjanassa ya evarupa upekkha, rupam sa nativattati. Tasma sa upekkha gehasitati vuccati”ti-adina (ma.ni.3.308=M.54./I,364~367; M.137./III,219.)² nayena agata gehasita abbanupekkha dosagunavicarana vasena sabhagatta asannapaccatthika. Sabhagavisabhagataya ragapatigha durapaccatthika. Tasma tato nibbhayena upekkhitabbam. (Vism.320.) Upekkhissati ca nama, rajjissati ca patihabbissati cati atthanametam.

266. Sabbesampi ca etesam kattukamata chando **adi**, nivarana divikkhambhanam **majjham**, appana **pariyosanam**. Pabbattidhammavasena eko va satto aneke va satta **arammanam**. Upacare va appanaya va pattaya arammanavaddhanam.

Tatrayam vaddhanakkamo, yatha hi kusalo kassako kasitabbatthanam paricchinditva kasati, evam pathamameva ekamavasam paricchinditva tattha sattesu imasmim avase satta avara hontuti-adina nayena metta bhavetabba. Tattha cittam mudum kammaniyam katva dve avasa paricchinditabba. Tato anukkamena tayo, cattaro, pabca, cha, satta, attha, nava, dasa, eka raccha, upaddhagamo, gamo, janapado, rajjam, eka disati evam yava ekam cakkavalam, tato va pana bhiyyo tattha tattha sattesu metta (CS:pg.1.314) bhavetabba. Tatha karunadayoti ayamettha arammanavaddhanakkamo.

267. Yatha pana kasinanam nissando aruppa, samadhinissando nevasabbanasabbayatanam, vipassananissando phalasamapatti, samathavipassananissando nirodhasamapatti, evam purimabrahmaviharattayanissando ettha upekkhabrahmaviharo. Yatha hi thambhe anussapetva tulasavghatam anaropetva na sakka akase kutagopanaso thapetum, evam purimesu tatiyajjhanam vina na sakka catuttham bhavetunti.

268. Ettha siya, kasma paneta mettakarunamudita-upekkha brahmaviharati vuccanti? Kasma ca catassova? Ko ca etasam kamo, abhidhamme ca kasma appamabbati vuttati? Vuccate, setthatthena tava niddosabhavena cettha brahmaviharata veditabba. Sattesu sammapatipattibhavena hi settha ete vihara. Yatha ca brahmano niddosacitta viharanti, evam etehi sampayutta yogino brahmasama hutva viharantiti setthatthena niddosabhavena ca brahmaviharati vuccanti.

(Vism.321.) 269. Kasma ca catassovati-adi pabhassa pana idam vissajjanam.

Visuddhimaggadivasa catasso,

Hitadi-akaravasa panasam.

Kamo pavattanti ca appamane,

Ta gocarē yena tadappamabba.

Etasu hi yasma metta byapadabahulassa, karuna vihesabahulassa, mudita aratibahulassa, upekkha ragabahulassa Visuddhimaggo. Yasma ca hitupasamhara-ahitapanayanāsamāpattimodana-anabhogavasena catubbidhoyeva sattesu manasikaro. Yasma ca yatha mata

¹ 《中阿含136經》分別六處經（大正1.692c）

² 《中阿含136經》分別六處經（大正1.693a）

daharagilanayobbanappattasakiccapasutesu catusu puttesu daharassa abhivuddhikama hoti, gilanassa gelabbapanayanakama, yobbanappattassa yobbanasampattiya ciratthitikama, sakakiccapasutassa kismibci pariyaye abyavata hoti, tatha appamabbaviharikenapi sabbasattesu mettadivasena bhavitabbam. Tasma ito Visuddhimaggadivasa catassova appamabba.

Yasma (CS:pg.1.315) catassopeta bhavetukamena pathamam hitakarappavattivasena sattesu patipajjitabbam, hitakarappavattilakkhana ca metta. Tato evam patthitahitanam sattanam dukkhabbhavam disva va sutva va sambhavetva va dukkhapanayanakarappavattivasena, dukkhapanayanakarappavattilakkhana ca karuna. Athevam patthitahitanam patthitadukkhapagamanabca nesam sampattim disva sampattipamodanasena, pamodanalakkhana ca mudita. Tato param pana kattabbabhavato ajjupekkhakattasavkhatena majjhatakkarena patipajjitabbam, majjhatakkarappavattilakkhana ca upekkha Tasma ito hitadi-akaravasa panasam pathamam metta vutta, atha karuna mudita upekkhati ayam kamo veditabbo.

Yasma pana sabbapeta appamane gocare pavattanti. Appamana hi satta etasam gocarabhuta. Ekasattassapi ca ettake padese mettadayo bhavetabbati evam pamanam agahetva sakalapharanavaseneva pavattati. Tena vuttam–

(Vism.322.) Visuddhimaggadivasa catasso,

Hitadi-akaravasa panasam.

Kamo pavattanti ca appamane,

Ta gocare yena tadappamabbati.

270. Evam appamanagocarataya ekalakkhanasu capi etasu purima tisso tikacatukkajjhanikava honti. Kasma? Somanassavippayogato. Kasma panayam somanassena avippayogoti? Domanassasamutthitanam byapadadinam nissaranatta. Pacchima pana avasesa-ekajjhanikava. Kasma? Upekkhavedanasampayogato. Na hi sattesu majjhatakkarappavatta brahmaviharupekkha upekkhavedanam vina vattatiti.

271. Yo panevam vadeyya “yasma Bhagavata atthakanipate catusupi appamabbasu avisesena vuttam ‘tato tvam bhikkhu imam samadhim savitakkampi savicaram bhavēyyasi, avitakkampi vicaramattam bhavēyyasi, avitakkampi avicaram bhavēyyasi, sappitikkampi bhavēyyasi, nippitikkampi bhavēyyasi, satasahagatampi bhavēyyasi, upekkhasahagatampi bhavēyyasi’ ti (a.ni.8.63=A.8.63./IV,300.), tasma (CS:pg.1.316) catasso appamabba catukkapabcakajjhanika” ti. So mahevantissa vacaniyo. Evabhi sati kayanupassanadayopi catukkapabcakajjhanika siyum, vedanadisū ca pathamajjhanampi natthi, pageva dutiyadini. Tasma byabjanacchayamattam gahetva ma Bhagavantam abbhacikkhi, gambhīram hi Buddhavacanam, tam acariye payirupāsītva adhippayato gahetabbam.

272. Ayabhi tatraddhippayo–“sadhu me, bhante, Bhagava samkhittena dhammam desetu, yamaham Bhagavato dhammam sutva eko vupakattho appamatto atapi pahitatto vihareyyan” ti evam ayacitadhammadesanam kira tam bhikkhum yasma so pubbepi dhammam sutva tattheva vasati, na samanadhammam katum gacchati, tasma nam Bhagava “evameva panidhekacce moghapurisa mamabbeva ajjesanti, dhamme ca bhasite mamabbeva anubandhitabbam mabbanti” ti apasadetva puna yasma so arahattassa upanissayasampanno, tasma nam ovadanto aha–(Vism.323.) “tasmātiha te bhikkhu evam sikkhitabbam, ajjhata me cittam thitam bhavissati susanthitam, na cuppanna papaka akusala dhamma cittam pariyadaya thassantīti. Evabhi te bhikkhu sikkhitabban” ti.(A.8.63./IV,299.)

Imina panassa ovadena niyakajjhatavasena cittekaggatamatto mulasamadhi vutto. Tato “ettakenēva santutthim anapajjitva evam so eva samadhi vaddhetabbo” ti

dassetum “yato kho te bhikkhu ajjhataṃ cittaṃ thitaṃ hoti susanthitaṃ, na cuppanna papaka akusala dhamma cittaṃ pariyadaya titthanti. Tato te bhikkhu evaṃ sikkhitabbam metta me cetovimutti bhavita bhavissati bahulikata yanikata vatthukata anutthita paricita susamaraddhati. Evabhi te bhikkhu sikkhitabbam”ti evamassa mettavasena bhavanam vatva puna “yato kho te bhikkhu ayam samadhi evaṃ bhavito hoti bahulikato, tato tvam bhikkhu imam mulasamadhim savitakkampi savicaram bhaveyyasi ...pe... upekkhasahagatampi bhaveyyasi”ti vuttam.

Tassattho—yada te bhikkhu ayam mulasamadhi evaṃ mettavasena bhavito hoti, tada tvam tavatakenapi tutthim anapajjitvava imam mulasamadhim (CS:pg.1.317) abbesupi arammanesu catukkapabcakajjhanani papayamano savitakkampi savicaranti-adina nayena bhaveyyasiti.

Evam vatva ca puna karunadi-avasesabrahmaviharapubbavagamampissa abbesu arammanesu catukkapabcakajjhanavasena bhavanam kareyyasiti dassento “yato kho te bhikkhu ayam samadhi evaṃ bhavito hoti bahulikato. Tato te bhikkhu evaṃ sikkhitabbam karuna me cetovimutti”ti-adimaha. (A.8.63./IV,299.)

Evam mettadipubbavagamam catukkapabcakajjhanavasena bhavanam dassetva puna kayanupassanadipubbavagamam dassetum “yato kho te bhikkhu ayam samadhi evaṃ bhavito hoti bahulikato, tato te bhikkhu evaṃ sikkhitabbam kaye kayanupassī viharissamī”ti(A.8.63./IV,300.) adim vatva “yato kho te bhikkhu ayam samadhi evaṃ bhavito bhavissati subhavito, tato tvam bhikkhu yena yeneva gagghasi, phasubbeva gagghasi, yattha yattheva thassasi, phasubbeva thassasi, yattha (Vism.324.) yattheva nisidissasi, phasubbeva nisidissasi, yattha yattheva seyyam kappessasi, phasubbeva seyyam kappessasi”ti(A.8.63./IV,301.) arahattanikutena desanam samapesi. Tasma tikacatukkajjhanikava mettadayo, upekkha pana avasesa-ekajjhanikavati veditabba. Tatheva ca Abhidhamme (dha.sa.251adayo; vibha.673adayo) vibhattati.

273. Evam tikacatukkajjhanavasena ceva avasesa-ekajjhanavasena ca dvidha thitanampi etasam subhaparamadivasena abbamabbam asadisō anubhavaviseso veditabbo. **Haliddavasanasuttasmim** hi eta subhaparamadibhavena visesetva vutta. Yathaha—“subhaparamaham, bhikkhave, mettam cetovimuttim vadami. Akasanabcayatanaparamaham, bhikkhave, karunam cetovimuttim vadami. Vibbanabcayatanaparamaham, bhikkhave, muditam cetovimuttim vadami. Akibcabbayatanaparamaham, bhikkhave, upekkham cetovimuttim vadami”ti (sam.ni.5.235=S.46.54./V.119.f.)¹.

Kasma (CS:pg.1.318) paneta evaṃ vuttati? Tassa tassa upanissayatta. Mettaviharissa hi satta appatikkula honti. Athassa appatikkulaparicaya appatikkulesu parisuddhavannesu niladisū cittaṃ upasamharato (Vism.325.) appakasireneva tattha cittaṃ pakkhandati. Iti metta subhavimokkhassa upanissayo hoti, na tato param, tasma **subhaparamati** vutta.

Karunaviharissa pana dandabhighatadirupanimittam pattadukkham samanupassantassa karunaya pavattisambhavato rupe adinavo parividito hoti. Athassa parividarupadinavatta pathavikasinadisū abbatarā ugghatetva rupanissarane akase cittaṃ upasamharato appakasireneva tattha cittaṃ pakkhandati. Iti karuna akasanabcayatanassa upanissayo hoti, na tato param, tasma **akasanabcayatanaparamati** vutta.

Muditaviharissa pana tena tena pamojjakaranena uppannapamojjasattanā vibbanam samanupassantassa muditaya pavattisambhavato vibbanaggahanaparicitam cittaṃ hoti. Athassa anukkamadhigatam akasanabcayatanam atikkamma akasanimittagocare vibbane cittaṃ upasamharato appakasireneva tattha cittaṃ

¹ 《雜阿含》743經（大正2.197c）

pakkhandatiti mudita vibbanabcayatanassa upanissayo hoti, na tato param, tasma **vibbanabcayatanaparamati** vutta.

Upekkhaviharissa pana “satta sukhita va hontu dukkhato va vimuccantu, sampattasukhato va ma vimuccantu”ti abhogabhavato sukhadukkhadiparamatthagahavimukhabhavato avijjamanaggahanadukkhham cittam hoti. Athassa paramatthagahato vimukhabhavaparicitacittassa paramatthato avijjamanaggahanadukkhacittassa ca anukkamadhigatam vibbanabcayatanam samatikkamma sabhavato avijjamane paramatthabhutassa vibbanassa abhave cittam upasamharato appakasireneva tattha cittam pakkhandati. Iti upekkha akibcabbayatanassa upanissayo hoti, na tato param, tasma **akibcabbayatanaparamati** vuttati.

274. Evam subhaparamadivasena etasam anubhavam veditva puna sabbapeta **danadinam sabbakalyanadhammanam paripurika**ti veditabba. Sattesu (CS:pg.1.319) hi hitajjhasayataya sattanam dukkhasahanataya, pattasampattivisesanam ciratthitikamataya, sabbasattesu ca pakkhapatabhavana samappavattacitta mahasatta “imassa databbam, imassa na databban”ti vibhagam akatva sabbasattanam sukhanidanam danam denti. Tesam upaghatam parivajjayanta silam samadiyanti. Silaparipuranattham nekkhammam bhajanti. Sattanam hitahitesu asammohatthaya pabbam pariyodapenti. Sattanam hitasukhatthaya niccam viriyamarabhanti. Uttamaviriyavasena virabhavam pattapi ca sattanam nanappakarakam aparadham khamanti. “Idam vo dassama karissama”ti katam patibbam na visamvamenti. Tesam hitasukhaya avicaladhitthana honti. Tesu avicalaya mettaya pubbakarino honti. Upekkhaya paccupakaram nasisantiti evam paramiyo puretva yava dasabalacatuvesarajjacha-asadharanabana-attharasabuddhadhammappabhede sabbepi kalyanadhamme paripurentiti evam danadisabbakalyanadhammaparipurika etava hontiti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanadhikare Brahnaviharaniddeso nama Navamo paricchedo.

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10. Aruppaniddeso說無色品

1.Pathamaruppavannana (Akasanabcayatanakammthanam空無邊處業處)

(Vism.326.)

275. Brahnaviharanantaram (CS:pg.1.320) udditthesu pana catusu aruppesu akasanabcayatanam tava bhavetukamo “**dissanti kho pana rupadhikaranam dandadanasantthadanakalahaviggahavivada**, natthi kho panetam sabbaso aruppeti. So iti patisavkhaya rupanamyeva nibbidaya viragaya nirodhaya patipanno hoti”ti (ma.ni.2.103=M.60./I,410.) vacanato etesam dandadanadinabceva cakkhusotarogadinabca abadhasahassanam vasena karajarupe adinavam disva tassa samatikkamaya thapetva paricchinnakasakasinam navasu pathavikasinadisu abbatarasmim catutthajjhanam uppadeti.

Tassa kibcapi rupavacaracatutthajjhanavasena karajarupam atikkantam hoti, atha kho kasinarupampi yasma tappatibhagameva, tasma tampi samatikkamitukamo hoti. Katham? Yatha ahibhiruko puriso arabbe sappena anubaddho vegena palayitva palatatthane lekhacittam talapannam va vallim va rajjum va phalitaya va pana pathaviya phalitantaram disva bhayateva uttasateva, neva nam dakkhitukamo hoti. Yatha ca anattakarina veripurisena saddhim ekagame vasamano puriso tena vadhabandhagehajhapanadihi upadduto abbam gamam vasanattaya gantva tatrapa verina samanarupasaddasamudacaram purisam disva bhayateva uttasateva, neva nam dakkhitukamo hoti.

Tatridam opammasamsandanam—tesam hi purisanam ahina verina va upaddutakalo viya bhikkhuno(Vism.327.) arammanavasena karajarupasamavgikalo. Tesam vegena palayana-abbagamagamanani viya bhikkhuno rupavacaracatutthajjhanavasena karajarupasamatikkamanakalo. Tesam palatatthane ca abbagame ca lekhacittatalapannadini ceva verisadisam purisabca disva bhayasantasa-adassanakamata viya bhikkhuno kasinarupampi tappatibhagameva idanti sallakkhetva tampi samatikkamitukamata. Sukarabhihata sunakhapisacabhirukadikapi cettha upama veditabba.

276. Evam (CS:pg.1.321) so tasma catutthajjhanassa arammanabhuta kasinarupa nibbijja pakkamitukamo pabcahakarehi cinnavasi hutva pagunarupavacaracatutthajjhanato vutthaya tasmim jhane “imam maya nibbinnam rupam arammanam karoti”ti ca, “asannasomanassapaccatthikan”ti ca, “santavimokkhato olarikan”ti ca adinavam passati. Avgolarikata panettha natthi. Yatheva hetam rupam duvavgikam, evam aruppanipiti.

So tattha evam adinavam disva nikantim pariyadaya akasanabcayatanam santato anantato manasikaritva cakkavalapariyantam va yattakam icchatu tattakam va kasinam patthariva tena phutthokasam “akaso akaso”ti va, “ananto akaso”ti va manasikaronto ugghateti kasinam. Ugghatento hi neva kilabjam viya samvelleti, na kapalato puvam viya uddharati, kevalam pana tam neva avajjeti, na manasi karoti, na paccavekkhati, na avajjento amanasikaronto apaccavekkhanto ca abbadatthu tena phutthokasam “akaso akaso”ti manasikaronto kasinam ugghateti nama. Kasinampi ugghatiyamanam neva ubbattati na vivattati, kevalam imassa amanasikarabca “akaso akaso”ti manasikarabca paticca ugghatitam nama hoti, kasinugghatimakasamattam pabbayati. Kasinugghatimakasanti va kasinaphutthokasoti va kasinavivittakasanti va sabbametam ekameva.

So tam kasinugghatimakasanimittam(Vism.328.) “akaso akaso”ti punappunam

avajjeti, takkahatam vitakkahatam karoti. Tassevam punappunam avajjayato takkahatam vitakkahatam karoto nivaranaṇi vikkhambhanti, sati santitthati, upacarena cittaṃ samadhiyati. So taṃ nimittam punappunam asevaṇi, bhaveti, bahulikaroti. Tassevam punappunam avajjayato manasikaroto pathavikasinadisū rupavacaracittam viya akase akasanabccayatanacittam appeti. Idhapi hi purimabhage tiṇi cattari va javanaṇi kamavacaraṇi upekkhavedanasampayuttaneva honti. Catuttham paḇcamam va arupavacaram. Sesam pathavikasine vuttanayameva.

Ayam (CS:pg.1.322) paṇa viṇeso, evaṃ uppaṇṇe arupavacaracitte so bhikkhu yatha naṃ yaṇapputoli kumbhimukhadinaṃ abbataṃ nilapilotikaya va pitālohitodadadinaṃ va abbataṃ pilotikaya bandhitva pekkhamano puriso vatavegena va abbaṇa va kenaci apanitaya pilotikaya akasamyeva pekkhamano tittheyya, evameva pubbe kasinaṃ mandalaṃ jhaṇacakkhuna pekkhamano viharitva “akaso akaso”ti imiṇa parikkammaṇa manasikarena saha apanite tasmim nimitte akasabbeva pekkhamano viharati. Ettavata cesa “sabbaso rupasabbanam samatikkama patighasabbanam atthavgaṃ naṇattasabbanam amanasikara ‘ananto akaso’ti akasanabccayatanam upasampajja viharati”ti vuccati (vibha.508(Vbh.245.) di.ni.2.129=D.16./II,112 ; D.33./III,262 ; M.77./II,13 ; A.8.66./IV,306.).¹

277. Tattha sabbasoti sabbakarena, sabbasam va anavaṇesaṇanti attho. **Rupasabbananti** sabbasiṇa vuttarupavacarajjhaṇaṇabbeva tadaraṃmaṇaṇabba. Rupavacarajjhaṇampi hi **rupanti** vuccati “**rupi rupani passati**”ti-adisu (di.ni.2.129=D.16./II,111), tassa araṃmaṇampi “bahiddha rupani passati suvaṇṇadubbannaṇi”ti-adisu (di.ni.2.173), tasma idha rupe sabba rupasabbati evaṃ sabbasiṇa vuttarupavacarajjhaṇasetaṃ adhivacaṇam. Rupam sabba assati rupasabbam. Rupam assa naṃanti vuttaṃ hoti. Pathavikasinadibhedassa tadaraṃmaṇassa cetam adhivacaṇanti veditabbaṃ. (Vism.329.) **Samatikkamati** viraga nirodha ca. Kim vuttaṃ hoti? Etasam kuṣalavipakakiriyavaṇeṇa paḇcadasaṇṇam jhaṇasavkhataṇam rupasabbanam, etesaḇca pathavikasinadivaṇeṇa naṇaṇṇam araṃmaṇasavkhataṇam rupasabbanam sabbakarena anavaṇesaṇam va viraga ca nirodha ca viragahetubbeva nirodhahetubba akasanabccayatanam upasampajja viharati. Na hi sakka sabbaso anatikkantarupasabbaṇa etaṃ upasampajja viharitunti.

Tattha yaṃ araṃmaṇe avirattassa sabbasamatikkamo na hoti, samatikkantaṃ ca sabbasu araṃmaṇam samatikkantaṃ meva hoti. Tasma araṃmaṇasamatikkamaṃ avatva “tattha kaṃa rupasabba Rupavacarasaṃpattim saṃpaṇṇassa va upaṇṇassa va dittaḇḇamaṃ sukhavihaṇissa va sabba saḇjanaṇa saḇjaṇitattaṃ (CS:pg.1.323) ima vuccanti rupasabbayo. Ima rupasabbayo atikkantaṃ hoti vitikkantaṃ samatikkantaṃ. Tena vuccati sabbaso rupasabbanam samatikkama”ti (vibha.602=Vibh.261.) evaṃ Vibhavaḇe sabbanaṃ meva samatikkamo vutto. Yaṃ paṇa araṃmaṇasamatikkameṇa paṭṭabba etaṃ saṃpattiyo, na ekasmiḇbeva araṃmaṇe paṭṭamaḇjjaṇadinaṇi viya. Tasma ayam araṃmaṇasamatikkamaṇaṇaṇi atthavaṇṇaṇa kaṭati veditabba.

278. **Patighasabbanam atthavgaṃ**ti cakkhadinaṃ vatthunaṃ rupadinaṃ araṃmaṇaṇabba paṭighateṇa saṃuppaṇṇa sabba paṭighasabba. Rupasabbadinam etaṃ adhivacaṇam. Yathaha—“tattha kaṃa paṭighasabba? Rupasabba saddasabba gandhasabba rasasabba phoṭṭhabbasabba, ima vuccanti paṭighasabbayo”ti (vibha.603=Vibh.261.). Tasam kuṣalavipakaṇam paḇcaṇṇam, akuṣalavipakaṇam paḇcaṇṇanti sabbaso dasaṇṇampi paṭighasabbanam atthavgaṃ paḇaṇa asaṃuppaḇa

¹ 《長阿含》十上經（大正1.56a）、十報法經（大正1.238a）

appavattim katvati vuttam hoti.

Kamabceta pathamajjhanadini samapannassapi na santi. Na hi tasmim samaye pabcadvaravasena cittam pavattati. Evam santepi abbattha pahinanam sukhadukkhanam catutthajjhane viya, sakkayaditthadinam tatiyamagge (Vism.330.) viya ca imasmim jhane ussahajanatantham imassa jhanassa pasamsavasena etasamettha vacanam veditabbam.

Atha va kibcapi ta rupavacaram samapannassapi na santi, atha kho na pahinatta na santi. Na hi rupaviragaya rupavacarabhavana samvattati, rupayatta ca etasam pavatti. Ayam pana bhavana rupaviragaya samvattati. Tasma ta ettha pahinati vattum vattati. Na kevalabca vattum, ekamseneva evam dharetumpi vattati. Tasabhi ito pubbe appahinattayeve pathamam jhanam samapannassa saddo “kantako”ti (a.ni.10.72=A.10.72/V,135.)¹ vutto Bhagavata. Idha ca pahinattayeve arupasamapattinam anebjata (vibha.226=Vibh.p.261.) santavimokkhata (ma.ni.1.66) ca vutta. Alaro ca Kalamo arupasamapanno pabcamattani sakatasatani nissaya nissaya atikkamantani neva addasa, na pana saddam assositi (di.ni.2.192=D.16./II,130).²

279. **Nanattasabbanam** (CS:pg.1.324) **amanasikarati** nanatte va gocare pavattanam sabbanam, nanattanam va sabbanam. Yasma hi eta “tattha katama nanattasabba? Asamapannassa manodhatusamavgissa va manovibbanadhatusamavgissa va sabba sabjanana sabjanitattam, ima vuccanti nanattasabbayo”ti evam Vibhavge (vibha.604=Vbh.261-2.) vibhajitva vutta idha adhippeta asamapannassa manodhatumanovibbanadhatusavagahita sabba rupasaddadibhede nanatte nanasabhava gocare pavattanti, yasma ceta attha kamavacarakusalasabba, dvadasakusalasabba, ekadasa kamavacarakusalavipakasabba, dve akusalavipakasabba, ekadasa kamavacarakiriyasabbati evam catucattalisampi sabba nanatta nanasabhava abbamabbam asadisa, tasma nanattasabbati vutta. Tasam sabbaso nanattasabbanam amanasikara anavajjana asamannahara apaccavekkhana. Yasma ta navajjeti, na manasi karoti, na paccavekkhati, tasmati vuttam hoti.

Yasma cettha purima rupasabba patighasabba ca imina jhanena nibbatte bhavēpi na vijjanti. Pageva tasmim bhavē imam jhanam upasampajja viharanakale, tasma tasam(Vism.331.) **samatikkama atthavgama**ti dvedhapi abhavoyeva vutto. Nanattasabbasu pana yasma attha kamavacarakusalasabba, nava kiriyasabba, dasakusalasabbati ima sattavisatisabba imina jhanena nibbatte bhavē vijjanti, tasma tasam **amanasikarati** vuttanti veditabbam. Tatrapī hi imam jhanam upasampajja viharanto tasam amanasikarayeve upasampajja viharati, ta pana manasikaronto asamapanno hotiti.

Savkhepato cettha **rupasabbanam samatikkamati** imina sabbarupavacaradhammanam pahanam vuttam. **Patighasabbanam atthavgama nanattasabbanam amanasikarati** imina sabbesam kamavacaracittacetaskanam pahanabca amanasikaro ca vuttoti veditabbo.

280. **Ananto akasoti** ettha nassa uppadanto va vayanto va pabbayatiti ananto. Akasoti kasinuggatimakaso vuccati. Manasikaravasēnapi cettha anantata veditabba. Teneva (CS:pg.1.325) Vibhavge vuttam “Tasmim akase cittam thapeti, santhapeti, anantam pharati, tena vuccati ananto akaso”ti (vibha.605=Vbh.262.).

Akasanabcayatanam upasampajja viharatiti ettha pana nassa antoti anantam, akasam anantam akasanantam, akasanantameva akasanabcam, tam akasanabcam

¹ 《中阿含》84·無刺經（大正1.561a）

² 參考《佛般泥洹經》下（大正1.168b），《大般涅槃經》中（大正1.197c）

adhiththanatthena ayatanamassa sasampayuttadhammassa jhanassa devanam devayatanamivati **akasanabcayatanam**.

Upasampajja viharatiti tamakasanabcayatanam patva nipphadetva tadanurupena iriyapathaviharena viharatiti.

Ayam akasanabcayatanakammatthane vittharakatha.

2. Vibbanabcayatanakatha 識無邊處業處

281. Vibbanabcayatanam bhavetukamena pana pabcahakarehi akasanabcayatanasamapattiyam cinnavasibhavena “asannarupavacarajjhanapaccatthika ayam samapatti, no ca vibbanabcayatanamiva santa”ti akasanabcayatane adinavam disva tattha nikantim pariyadaya vibbanabcayatanam santato manasikaritva tam akasam pharitva pavattavibbanam “vibbanam vibbanan”ti punappunam avajjitabbam, manasikatabbam, paccavekkhitabbam, takkahatam vitakkahatam katabbam. (Vism.332.) “Anantam anantan”ti pana na manasikatabbam.

Tassevam tasmim nimitte punappunam cittam carentassa nivarana viikkhambhanti, sati santitthati, upacarena cittam samadhiyati. So tam nimittam punappunam aseva, bhaveti, bahulikaroti. Tassevam karoto akase akasanabcayatanam viya akasaphute vibbane vibbanabcayatanacittam appeti. Appananayo panettha vuttanayeneva veditabbo. Ettavata cesa “sabbaso akasanabcayatanam samatikkamma anantam vibbananti vibbanabcayatanam upasampajja viharati”ti (vibha.508=Vbh.245. ; di.ni.2.129=D.16./II,112 ; D.33./III,262 ; M.77./II,13 ; A.8.66./IV,306.)¹ vuccati.

282. Tattha sabbasoti idam vuttanayameva. **Akasanabcayatanam samatikkammati** ettha pana pubbe vuttanayena jhanampi akasanabcayatanam, arammanampi (CS:pg.1.326) **Arammanampi** hi purimanayeneva akasanabcayatanam pathamassa aruppajjhanassa arammanatta devanam devayatanam viya adhiththanatthena ayatanabcati **akasanabcayatanam**. Tatha akasanabcayatanam tam tassa jhanassa sabjatihetutta “kamboja assanam ayatanan”ti-adini viya sabjatiidesatthena ayatanabcati **akasanabcayatanam**. Evametam jhanabcayatanam arammanabcati ubhayampi appavattikaranena ca amanasikaranena ca samatikkamitvava yasma idam vibbanabcayatanam upasampajja vihatabbam, tasma ubhayampetam ekajjham katva “akasanabcayatanam samatikkamma”ti idam vuttanti veditabbam.

Anantam vibbananti tanyeva ananto akasoti evam pharitva pavattavibbanam “anantam vibbanan”ti evam manasikarontoti vuttam hoti. Manasikaravasena va anantam. So hi tamakasarammanam vibbanam anavasesato manasikaronto “anantan”ti manasi karoti. Yam pana Vibhavge vuttam “anantam vibbananti, tanyeva akasam vibbanena phutam manasi karoti, anantam pharati, tena vuccati anantam vibbanan”ti (vibha.610=Vbh.262.).

Tattha **vibbanenati** upayogathe karanavacanam veditabbam. Evabhi atthakathacariya tassa attham vannayanti, anantam pharati tabbeva akasam phutam vibbanam manasi karotiti vuttam hoti.

Vibbanabcayatanam upasampajja viharatiti ettha pana (Vism.333.) nassa antoti **anantam**. Anantameva **anabcam**. Vibbanam anabcam vibbananabcanti avatva **vibbanabcanti** vuttam. Ayabhettha rulhisaddo. Tam vibbanabcam

¹ 《長阿含》十上經（大正1.56a）、十報法經（大正1.238a）

adhiththanatthena ayatanamassa sasampayuttadhammassa jhanassa devanam devayatanamivati vibbanabcayatanam. Sesam purimasadisamevati.

Ayam vibbanabcayatanakammatthane vittharakatha.

3.Akibcabbayatanakatha 無所有處業處

283. Akibcabbayatanam bhavetukamena pana pabcahakarehi vibbanabcayatanasamapattiyam cinnavasibhavena “asanna-akasanabcayatanapaccatthika ayam samapatti, no ca akibcabbayatanamiva santa”ti vibbanabcayatane (CS:pg.1.327) adinavam disva tattha nikantim pariyadaya akibcabbayatanam santato manasikaritva tasseva vibbanabcayatanarammanabhutassa akasanabcayatanavibbanassa abhavo subbata vivittakaro manasikatabbo. Katham? Tam vibbanam amanasikaritva “natthi natthi”ti va, “subbam subban”ti va, “vivittam vivittan”ti va punappunam avajjitabbam, manasikatabbam, paccavekkhitabbam, takkahatam vitakkahatam katabbam.

Tassevam tasmim nimitte cittam carentassa nivaranani vikkhambhanti, sati santitthati, upacarena cittam samadhiyati. So tam nimittam punappunam asevatī, bhaveti, bahulikaroti. Tassevam karoto akase phute mahaggatavibbane vibbanabcayatanam viya tasseva akasam pharitva pavattassa mahaggatavibbanassa subbavivittanattibhave akibcabbayatanacittam appeti. Etthapi ca appananayo vuttanayeneva veditabbo.

Ayam pana viseso, tasmim hi appanacitte uppanne so bhikkhu yatha nama puriso mandalamaladisū kenacideva karaniyena sannipatitam bhikkhusavgham disva katthaci gantva sannipatakiccavasaneva utthaya pakkantesu bhikkhusu agantva dvare thatva puna tam thanam olokento subbameva passati, vivittameva passati. Nassa evam hoti “ettaka nama bhikkhu kalavkata va disapakkanta va”ti, atha kho subbamidam (Vism.334.) vivittanti natthibhavameva passati, evameva pubbe akase pavattitavibbanam vibbanabcayatanajjhanacakkhuna passanto viharitva “natthi natthi”ti-adina parikammamanasikarena antarahite tasmim vibbane tassa apagamasavkhatam abhavameva passanto viharati. Ettavata cesa “sabbaso vibbanabcayatanam samatikkamma natthi kibciti akibcabbayatanam upasampajja viharati”ti (vibha.508=Vibh.245. ; di.ni.2.129=D.16./II,112 ; D.33./III,262 ; M.77./II,13 ; A.8.66./IV,306.)¹ vuccati.

284. Idhapi sabbasoti idam vuttanayameva. Vibbanabcayatananti etthapi ca pubbe vuttanayeneva jhanampi vibbanabcayatanam arammanampi. Arammanampi hi purimanayeneva vibbanabcabca tam dutiyassa aruppajjhanassa arammanatta devanam devayatanam viya adhiththanatthena ayatanabcāti vibbanabcayatanam (CS:pg.1.328) Tatha vibbanabcabca tam tasseva jhanassa sabjatihetutta “kamboja assanam ayatanan”ti-adini viya sabjatidesatthena ayatanabcāti vibbanabcayatanam. Evametam jhanabca arammanabcāti ubhayampi appavattikaranena ca amanasikaranena ca samatikkamitvava yasma idam akibcabbayatanam upasampajja vihatabbam, tasma ubhayampetam ekajjham katva vibbanabcayatanam samatikkammāti idam vuttanti veditabbam.

Natthi kibciti natthi natthi, subbam subbam, vivittam vivittanti evam manasikarontoti vuttam hoti. Yampi Vibhavge vuttam “natthi kibciti tabbeva vibbanam abhaveti vibhaveti antaradhāpeti natthi kibciti passati, tena vuccati natthi kibci”ti(Vibh.262.), tam kibcapi khayato sammasanam viya vuttam, atha khvassa

¹ 《長阿含10經》十上經（大正1.56a）；十報法經（大正1.238a）

evameva attho datthabbo. Tabhi vibbanam anavajjento amanasikaronto apaccavekkhanto kevalamassa natthibhavam subbhavam vivittabhavameva manasikaronto abhaveti vibhaveti antaradhapetiti vuccati, na abbathati.

Akibcabbayatanam upasampajja viharatiti ettha pana nassa kibcananti **akibcanam**, antamaso bhavgamattampi assa avasittham natthiti vuttam hoti. Akibcanassa bhavo **akibcabbam**, akasanabcayatanavibbanapagamassetam (Vism.335.) adhivacanam. Tam akibcabbam adhitthanatthena ayatanamassa jhanassa devanam devayatanamivati **akibcabbayatanam**. Sesam purimasadisamevati.

Ayam akibcabbayatanakammattthane vittharakatha.

4.Nevasabbanasabbayatanakatha 非想非非想處業處

285. Nevasabbanasabbayatanam bhavetukamena pana pabcahakarehi akibcabbayatanasamapattiyam cinnavasibhavena “asannavibbanabcayatanapaccatthika ayam samapatti, no ca nevasabbanasabbayatanam viya santa”ti va “sabba rogo, sabba gando, sabba sallam, etam santam, etam panitam yadidam nevasabbanasabba”ti (M.64./I,435ff ; A.9.36./IV,422ff.) va evam akibcabbayatane adinavam, upari anisamsabca disva akibcabbayatane nikantim pariyadaya nevasabbanasabbayatanam santato manasikaritva “sava abhavam arammanam katva pavattita akibcabbayatanasamapatti santa santa”ti (CS:pg.1.329) punappunam avajjitabba, manasikatabba, paccavekkhitabba, takkahata vitakkahata katabba.

Tassevam tasmim nimitte punappunam manasam carentassa nivaranani vikkhambhanti, sati santitthati, upacarena cittam samadhiyati. So tam nimittam punappunam asevani, bhaveti, bahulikaroti. Tassevam karoto vibbanapagame akibcabbayatanam viya akibcabbayatanasamapattisavkhatesu catusu khandhesu nevasabbanasabbayatanacittam appeti. Appananayo panettha vuttanayeneva veditabbo. Ettavata cesa “sabbaso akibcabbayatanam samatikkamma nevasabbanasabbayatanam upasampajja viharati”ti (vibha.508=Vibh.245. ; di.ni.2.129=D.16./II,112 ; D.33./III,262 ; M.77./II,13 ; A.8.66./IV,306.)¹ vuccati.

286. Idhapi **sabbasoti** idam vuttanayameva. **Akibcabbayatanam samatikkammati** etthapi pubbe vuttanayeneva jhanampi akibcabbayatanam arammanampi. **Arammanampi** hi purimanayeneva akibcabbabca tam tatiyassa aruppajjhanassa arammanatta devanam devayatanam viya adhitthanatthena ayatanabcati **akibcabbayatanam**. Tatha akibcabbabca tam tasseva jhanassa sabjatihetutta (Vism.336.) kamboja assanam ayatananti-adini viya sabjatidesatthena ayatanabcatipi **akibcabbayatanam**. Evametam jhanabca arammanabcati ubhayampi appavattikaranena ca amanasikaranena ca samatikkamitvava yasma idam nevasabbanasabbayatanam upasampajja vihatabbam, tasma ubhayampetam ekajjham katva akibcabbayatanam samatikkammati idam vuttanti veditabbam.

Nevasabbanasabbayatananti ettha pana yaya sabbaya bhavato tam nevasabbanasabbayatananti vuccati. Yatha patipannassa sa sabba hoti, tam tava dassetum Vibhavege “nevasabbinasabbi”ti uddharitva “tabbeva akibcabbayatanam santato manasi karoti, savkharavasesasamapattim bhaveti, tena vuccati nevasabbinasabbi”ti (vibha.619=Vibh.263.) vuttam. Tattha **santato manasi karoti**ti “santa vatayam samapatti, yatra hi nama natthibhavampi arammanam

¹ 《長阿含》十上經（大正1.56a）；十報法經（大正1.238a）

karitva thassati”ti evam santarammanataya tam santati manasi karoti.

Santato (CS:pg.1.330) ce manasi karoti, katham samatikkamo hotiti? Asamapajjitukamataya. So hi kibcapi tam santato manasi karoti, atha khvassa “ahametam avajjissami, samapajjissami, adhitthahissami, vutthahissami, paccavekkhissami”ti esa abhogo samannaharo manasikaro na hoti. Kasma? Akibcabbayatanato nevasabbanasabbayatanassa santatarapanitatarataya.

Yatha hi raja mahacca rajanubhavena hatthikkhandhavaragato nagaravithiyam vicaranto dantakaradayo sippike ekam vattham dalham nivasetva ekena sisam vethetva dantacunnadihi samokinnagatte anekani dantavikati-adini sippani karonte disva “aho vata re cheka acariya idisanipi nama sippani karissanti”ti evam tesam chekataya tussati, na cassa evam hoti “aho vataham rajjam pahaya evarupo sippiko bhaveyyan”ti. Tam kissa hetu? Rajjasiriya mahanisamsataya. So sippino samatikkamitvava gacchati. Evameva esa kibcapi tam samapattim santato manasi karoti, atha khvassa “ahametam samapattim avajjissami, samapajjissami, adhitthahissami, vutthahissami, paccavekkhissami”ti neva esa abhogo samannaharo manasikaro hoti.

So tam santato manasikaronto pubbe vuttanayena (Vism.337.) tam paramasukhumam appanappattam sabbam papunati, yaya nevasabbinasabbi nama hoti, savkharavasesasamapattim bhavetiti vuccati. **Savkharavasesasamapattinti** accantasukhumabhavappattasavkharam catuttharuppasamapattim.

287. Idani yam tam evamadhigataya sabbaya vasena nevasabbanasabbayatananti vuccati, tam atthato dassetum “nevasabbanasabbayatananti nevasabbanasabbayatanam samapannassa va upapannassa va ditthadhammasukhaviharissa va cittacetasika dhamma”ti (vibha.620=Vibh.263.) vuttam. Tesu idha samapannassa cittacetasika dhamma adhippeta. Vacanattho panettha olarikaya sabbaya abhavato sukhumaya ca bhavato nevassa sasampayuttadhammassa jhanassa sabba nasabbanti **nevasabbanasabbam**. Nevasabbanasabbabca tam (CS:pg.1.331) manayatanadhammayatanapariyapannatta ayatanabcati **nevasabbanasabbayatanam**. Atha va yayamettha sabba, sa patusabbakiccam katum asamattataya nevasabba, savkharavasesasukhumabhavena vijjamanatta nasabbati **nevasabbanasabba** Nevasabbanasabba ca sa sesadhammanam adhitthanatthena ayatanabcati **nevasabbanasabbayatanam**.

Na kevalabcettha sabbava edisi, atha kho vedanapi nevavedananavedana, cittampi nevacittamnacittam, phassopi nevaphassonaphasso. Esa nayo sesasampayuttadhammesu. Sabbasisena panayam desana katati veditabba. Pattamakhanatelappabhutihi ca upamahi esa attho vibhavetabbo.

Samanero kira telena pattam makkhetva thapesi, tam yagupanakale thero pattamaharati aha. So “patte telamatthi, bhante”ti aha. Tato “ahara, samanera, telam, nalim puressami”ti vutte “natthi, bhante, telan”ti aha. Tattha yatha antovutthatta yaguya saddhim akappiyatthena “telamatthi”ti hoti. Nalipuranadinam vasena “natthi”ti hoti. Evam sapi sabba patusabbakiccam katum asamattataya nevasabba, savkharavasesasukhumabhavena vijjamanatta nasabba hoti.

Kim panettha sabbakiccanti? Arammanasabjananabceva vipassanaya ca visayabhavam upagantva nibbidajananam. (Vism.338.) Dahanakiccamiva hi sukhodake tejodhatu sabjananakiccam pesa patum katum na sakkoti. Sesasamapattisu sabba viya vipassanaya visayabhavam upagantva nibbidajanampati katum na sakkoti. Abbesu hi khandhesu akatabhiniveso bhikkhu nevasabbanasabbayatanakkhandhe sammāsītva nibbidam pattum samattho nama natthi apica ayasma Sariputto. Pakativipassako pana mahapabbo Sariputtasadisova sakkuneyya. Sopi “evam kirime dhamma ahutva sambhonti, hutva pativenti”ti

(ma.ni.3.95=M.111./III,28.) evam kalapasammasanavaseneva, no anupadadhammavipassanavasena. Evam sukhumattam gata esa samapatti.

Yatha (CS:pg.1.332) ca pattamakkhanatelupamaya, evam maggudakupamayapi ayamatto vibhavetabbo. Maggappatipannassa kira therassa purato gacchanto samanero thokam udakam disva “udakam, bhante, upahana omubcatha”ti aha. Tato therena “sace udakamatthi, ahara nhanasatikam, nhayissama”ti vutte “natthi, bhante”ti aha. Tattha yatha upahanatemanamattatthena “udakamatthi”ti hoti, nhayanatthena “natthi”ti hoti. Evampi sa patusabbakiccam katum asamattatthaya nevasabba, savkharavasesasukhumabhavena vijjamanatta nasabba hoti.

Na kevalabca etaheva, abbahepi anurupahi upamahi esa attho vibhavetabbo. Upasampajja viharatiti idam vuttanayamevati.

Ayam nevasabbanasabbayatanakammattthane vittharakatha.

5.Pakinnakakatha 雜論

288. Asadisarupo natho, aruppam yam catubbidham aha.

Tam iti batva tasmim, pakinnakakathapi vibbeyya.

289. Aruppasamapattiyo hi—

Arammanatikkamato, catassopi bhavantima;

Avgatikkamametasam, na icchanti vibhavino.

Etasu hi rupanimitatikkamato pathama, akasatikkamato dutiya, akase pavattitavibbanatikkamato tatiya. Akase pavattitavibbanassa apagamatikkamato catutthiti sabbatha arammanatikkamato catassopi bhavantima aruppasamapattiyoti veditabba. (Vism.339.) Avgatikkamam pana etasam na icchanti pandita. Na hi rupavacarasamapattisu viya etasu avgatikkamo atthi. Sabbasupi hi etasu upekkha, cittekaggatati dve eva jhanavgani honti.

290. Evam santepe—

Suppanitataro honti, pacchima pacchima idha;

Upama tattha vibbeyya, pasadatalasatika.

Yatha (CS:pg.1.333) hi catubhumikassa pasadassa hetthimatale dibbanaccagitavaditasurabhigandhamalabhojanasayanacchadanadivasena panita pabcakamaguna paccupatthita assu. Dutiye tato panitataro. Tatiye tato panitataro. Catutthe sabbapanitataro. Tattha kibcapi tani cattaripi pasadatalaneva, natthi nesam pasadatalabhavena viseso. Pabcakamagunasamiddhaviseseva pana hetthimato hetthimato uparimam uparimam panitataro hoti.

Yatha ca ekaya itthiya kantitathulasanhasanhatarasanhatamasuttanam catupalatipaladvipala-ekapalatasatika assu ayamena ca vittharena ca samappamana. Tattha kibcapi ta satika catassopi ayamato ca vittharato ca samappamana, natthi tasam pamanato viseso. Sukhasamphassasukhumabhavamahagghabhavahi pana purimaya purimaya pacchima pacchima panitataro honti, evameva kibcapi catusu etasu upekkha, cittekaggatati etani dveveva avgani honti, atha kho bhavanavisesena tesam avgani panitapanitatarabhavena suppanitataro honti pacchima pacchima idhati veditabba.

291. Evam anupubbena panitapanita ceta—

Asucimhi mandape laggo, eko tannissito paro;

Abbo bahi anissaya, tam tam nissaya caparo.

Thito catuhi etehi, purisehi yathakkamam;

Samanataya batabba, catassopi vibhavina.

Tatrayamatthayojana—asucimhi kira dese eko mandapo, atheke puriso agantva

tam asucim jigucchamano tam mandapam hatthehi alambitva tattha laggo laggito viya atthasi. Athaparo agantva tam mandape laggam purisam nissito. Athabbo agantva cintesi “yo esa mandapalaggo, yo ca tannissito, ubhopete dutthita. Dhuvo (CS:pg.1.334) ca nesam mandapapapate pato, handaham bahiyeva titthami”ti. So (Vism.340.) tannissitam anissaya bahiyeva atthasi. Athaparo agantva mandapalaggassa ca tannissitassa ca akhemabhavam cintetva bahitthitabca sutthitoti mantva tam nissaya atthasi. Tattha asucimhi dese mandapo viya kasinugghatimakasam datthabbam, asucijigucchaya mandapalaggo puriso viya rupanimittajigucchaya akasarammanam akasanabcayatanam, mandapalaggam purisam nissito viya akasarammanam akasanabcayatanam arabbha pavattam vibbanabcayatanam, tesam dvinnampi akhemabhavam cintetva anissaya tam mandapalaggam bahitthito viya akasanabcayatanam arammanam akatva tadabhavarammanam akibcabbayatanam, mandapalaggassa tannissitassa ca akhematam cintetva bahitthitabca sutthitoti mantva tam nissaya thito viya vibbanabhavasavkhate bahipadese thitam akibcabbayatanam arabbha pavattam nevasabbanasabbayatanam datthabbam.

292. Evam pavattamanabca–

Arammanam karoteva, abbabhavena tam idam;

Ditthadosampi rajanam, vuttihetu jano yatha.

Idabhi nevasabbanasabbayatanam “asannavibbanabcayatanapaccatthika ayam samapatti”ti evam ditthadosampi tam akibcabbayatanam abbassa arammanassa abhava arammanam karoteva. Yatha kim? Ditthadosampi rajanam vuttihetu yatha jano. Yatha hi asamyatam pharusakayavacīmanasamacaram kabci sabbadisampatim rajanam “pharusasamacaro ayan”ti evam ditthadosampi abbattha vuttim alabhamano jano vuttihetu nissaya vattati, evam ditthadosampi tam akibcabbayatanam abbam arammanam alabhamanamidam nevasabbanasabbayatanam arammanam karoteva.

293. Evam kurumanabca–

Arulho dighanissenim, yatha nissenibahukam;

Pabbataggabca arulho, yatha pabbatamatthakam.

Yatha (CS:pg.1.335) va girimarulho, attanoyeva jannukam;

Olubbhati tatthevetam, jhanamolubbha vattatiti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhibhavanadhikare Aruppaniddeso nama Dasamo paricchedo.

▲Top回目錄

11. Samadhiniddeso 說定品

1. Aharepatikkulabhavana 食厭想的修習

(Vism.341.)

294. Idani (CS:pg.1.336) aruppanantaram eka sabbati evam udditthaya ahare patikkulasabbaya bhavananiddeso anuppatto. Tattha **aharati**ti aharo. So catubbidho kabalikaraharo, phassaharo, manosabcetanaharo, vibbanaharoti.

Ko panettha kimaharatiti? Kabalikaraharo ojatthamakam rupam aharati. Phassaharo tisso vedana aharati. Manosabcetanaharo tisu bhavesu patisandhim aharati. Vibbanaharo patisandhikkhane namarupam aharati.

candahatthi-assadiparissayaparivajjanattham gamaraccha oloketabba honti.

Iccetam (CS:pg.1.338) paccattharanadi-anekakunapapariyosanam patikkulam aharahetu akkamitabbabca datthabbabca ghayitabbabca hoti. Aho vata bho patikkulo aharoti evam gamanato patikkulata paccavekkhitabba.

296. (2) Katham **pariyesanato**? Evam gamanapatikkulam adhivasetvapi gamam pavitthena savghatiparutena kapanamanussena viya kapalahatthena gharapatipatiya gamavithisu caritabbam hoti. Yattha vassakale akkanta-akkantatthane yava pindikamamsapi udakacikkhalle pada pavisanti, ekena hatthena pattam gahetabbam hoti, ekena civaram ukkhipitabbam. Gimhakale vatavegena samutthitehi pamsutinarajehi okinnasarirena caritabbam. Tam tam gehadvaram patva macchadhovanamamsadhovanatanduladhovanakhelasivghanikasunakhasukaravaccadi hi sammissani kimikulakulani nilamakkhikaparikinnani oligallani ceva candanikatthanani ca datthabbani honti akkamitabbani. Yato ta makkhika utthahitva savghatiyampi pattepi sisepi niliyanti.

Gharam pavitthassapi keci denti, keci na denti. Dadamanapi ekacce hiyyo pakkabhattampi puranakhajjakampi putikummasapupadinipi dadanti. Adadamanapi kecideva “aticchatha, bhante”ti vadanti, keci pana apassamana viya tunhi honti, keci abbena mukham karonti, keci “gaccha, re mundaka”ti-adihi pharusavacahi samudacaranti. Evam kapanamanussena viya game pindaya caritva nikkhamitabbanti.

Iccetam gamappavesanato patthaya yava nikkhamana udakacikkhalladipatikkulam aharahetu akkamitabbabceva datthabbabca adhivasetabbabca hoti. Aho vata bho patikkulo aharoti evam pariyesanato patikkulata paccavekkhitabba.

(Vism.344.) 297. (3) Katham **paribhogato**? Evam pariyyitthaharena pana bahigame phasukatthane sukhanisinnena yava tattha hattham na otareti, tava tatharupam garutthaniyam bhikkhum va lajjimanussam va disva nimantetumpi sakka hoti. Bhujitukamataya panettha hatthe otaritamatte “ganhatha”ti vadantena (CS:pg.1.339) lajjitabbam hoti. Hattham pana otaretva maddantassa pabcavguli-anusarena sedo paggharamano sukkhathaddhabhattampi temento mudum karoti.

Atha tasmim parimaddanamattenapi sambhinnasobhe alopam katva mukhe thapite hetthimadanta udukkhalakiccam sadhenti, uparima musalakiccam, jivha hatthakiccam. Tam tattha suvanadoniyam suvanapindamiva dantamusalehi kottetva jivhaya samparivattiyamanam jivhagge tanupasannakhelo makkheti, vemajjhato patthaya bahalakhelo makkheti, dantakatthana asampattatthane dantaguthako makkheti. So evam vicunnitamakkhito tavkhanabbeva antarahitavannagandhasavkharaviseso suvanadoniyam thitasuvanavamathu viya paramajegucchabhavam upagacchati. Evarupopi samano cakkhussa apatham atitatta ajjhoharitabbo hotiti evam paribhogato patikkulata paccavekkhitabba.

298. (4) Katham **asayato**? Evam paribhogam upagato ca panesa anto pavisamano yasma Buddhapaccekabuddhanampi rabbopi cakkavattissa pittasemhapubbalohitasayesu catusu abbataro asayo hotiyeva. Mandapubbanam pana cattaro asaya honti. Tasma yassa pittasayo adhiko hoti, tassa bahalamadhukatelamakkhito viya paramajeguccho hoti. Yassa semhasayo adhiko hoti, tassa nagabalapannarasamakkhito viya. Yassa pubbasayo adhiko hoti, tassa putitakkamakkhito viya. Yassa lohitasayo adhiko hoti, tassa rajanamakkhito viya paramajeguccho hotiti evam asayato patikkulata paccavekkhitabba.

299. (5) Katham **nidhanato**? So imesu catusu asayesu abbatarena asayena makkhito anto-udaram pavisitva neva suvannabhajane na manirajatadibhajanesu nidhanam gacchati. Sace pana dasavassikena ajjhohariyati dasa vassani

(Vism.345.) adhotavaccakupasadise okase patitthahati. Sace visa, timsa, cattalisa, pabbasa, satthi, sattati, asiti, navutivassikena, sace vassasatikena ajjhohariyati. Vassasatam adhotavaccakupasadise (CS:pg.1.340) okase patitthahatiti evam nidhanato patikkulata paccavekkhitabba.

300. (6) Katham **aparipakkato**? So panayamaharo evarupe okase nidhanamupagato yava aparipakko hoti, tava tasmibbeva yathavuttappakare paramandhakaritimise nanakunapagandhavasitapavanavicarite atiduggandhajegucche padese yatha nama nidaghe akalameghena abhivutthamhi candalagamadvara-avate patitani tinapannakilabjakhanda-ahikukkuramanussakunapadini suriyatapena santattani phenapupphulakacitani titthanti, evameva tamdivasampi hiyyopi tato purime divasepi ajjhohato sabbo ekato hutva semhapatalapariyonaddho kayaggisantapakuthitakuthanasabjataphenapupphulakacito paramajegucchabhavam upagantva titthatiti evam aparipakkato patikkulata paccavekkhitabba.

301. (7) Katham **paripakkato**? So tattakayaggina paripakko samano na suvannarajatadidhatuyo viya suvannarajatadibhavam upagacchati. Phenapupphulake pana mubcanto sanhakaraniyam pisitva nalike pakkhittapandumattika viya karisabhavam upagantva pakkasayam, muttabhavam upagantva muttavatthibca puretiti evam paripakkato patikkulata paccavekkhitabba.

302. (8) Katham **phalato**? Samma paripaccamano ca panayam kesalomanakhadantadini nanakunapani nipphadeti asammaparipaccamano daddukandukacchukutthakilasasosakasatisarappabhutini rogasatani, idamassa phalanti evam phalato patikkulata paccavekkhitabba.

303. (9) Katham **nissandato**? Ajjhohariyamano cesa ekena dvarena pavisitva nissandamano akkhimha akkhiguthako kannamha kannaguthakoti-adina pakarena anekehi dvarehi nissandati. Ajjhoharanasamaye cesa mahaparivarenapi ajjhohariyati. Nissandanasamaye pana uccarapassavadibhavam upagato ekakeneva nihariyati. Pathamadivase ca (CS:pg.1.341) (Vism.346.) nam paribhujanto hatthapahatthopi hoti udaggudaggo pitisomanassajato. Dutiyadivase nissandento pihitanasiko hoti vikunitamukho jegucchi mavkubhuto. Pathamadivase ca nam ratto giddho gadhito mucchitopi ajjhoharitva dutiyadivase ekarattivasena viratto attiyamano harayamano jigucchamano niharati. Tenahu porana–

“Annam panam khadaniyam, bhojanabca maharaham;

Ekadvarena pavisitva, navadvarehi sandati.

“Annam panam khadaniyam, bhojanabca maharaham;

Bhubjati saparivaro, nikkhamento niliyati.

“Annam panam khadaniyam, bhojanabca maharaham;

Bhubjati abhinandanto, nikkhamento jigucchati.

“Annam panam khadaniyam, bhojanabca maharaham;

Ekarattiparivasa, sabbam bhavati putikan”ti.

Evam nissandato patikkulata paccavekkhitabba.

304. (10) Katham **sammakkhanato**? Paribhogakalepi cesa hattha-otthajivhataluni sammakkheti. Tani tena sammakkhitatta patikkulani honti, yani dhotanipi gandhaharanattham punappunam dhovitabbani honti. Paribhutto samano yatha nama odane paccamane thusakanakundakadini uttaritva ukkhalimukhavattipidhaniyo makkhanti, evameva sakalasariranugatena kayaggina phenuddehakam paccitva uttaramano dante dantamalabhavena sammakkheti. Jivhataluppabhutini khelasemhadibhavana, akkhikannanasa-adhomaggadike akkhiguthakakannaguthakasivghanikamuttakarisisadibhavana sammakkheti. Yena sammakkhitani imani dvarani divase divase dhoviyamananipi neva sucini, na manoramani honti. Yesu ekaccam dhovitva hattho puna udakena dhovitabbo hoti.

Ekaccam dhovitva dvattikkhattum gomayenapi mattikayapi gandhacunnenapi dhovato patikulyata vigacchatiti evam sammakkhanato patikkulata paccavekkhitabba.

305. Tassevam (CS:pg.1.342) dasahakarehi patikkulatam paccavekkhato takkahatam vitakkahatam karontassa patikkulakaravasena (Vism.347.) kabalikaraharo pakato hoti. So tam nimittam punappunam asevati bhaveti bahulikaroti. Tassevam karoto nivaranani vikkhambhanti. Kabalikaraharassa sabhavadhammataya gambhiratta appanam appattena upacarasamadhina cittam samadhiyati. Patikkulakaraggahanavasena panettha sabba pakata hoti. Tasma imam kammattanam ahare patikkulasabba icceva savkham gacchati.

Imabca pana ahare patikkulasabbam anuyuttassa bhikkhuno rasatanhaya cittam patiliyati patikutati pativattati. So kantaranittharanatthiko viya puttamsam vigatamado aharam ahareti yavadeva dukkhassa nittharanatthaya. Athassa appakasireneva kabalikaraharaparibbamukhena pabcakamaguniko rago paribbam gacchati. So pabcakamagunaparibbamukhena rupakkhandham parijanati. Aparipakkadipatikkulabhavavasena cassa kayagatasatibhavanapi paripurim gacchati, asubhasabbaya anulomapatipadam patipanno hoti. Imam pana patipattim nissaya dittheva dhamme amatapariyosanatam anabhisambhunanto sugatiparayano hotiti.

Ayam ahare patikkulasabbabhavanaya vittharakatha.

2.Catudhatuvavatthanabhavana 四界差別的修習

306. Idani ahare patikkulasabbanantaram **ekam vavatthananti** evam udditthassa catudhatuvavatthanassa bhavananiddeso anuppatto. Tattha **vavatthananti** sabhavupalakkhanavasena sannitthanam, catunnam dhatunam vavatthanam **catudhatuvavatthanam**. Dhatumanasikaro, dhatukammattanam, catudhatuvavatthananti atthato ekam. Tayidam dvidha agatam savkhepato ca vittharato ca. Savkhepato mahasatipatthane agatam. Vittharato mahahatthipadupame Rahulovade dhatuvibhage ca. Tabhi—

“Seyyathapi, bhikkhave, dakkho goghatako va goghatakantevasi va gavim vadhitva catumahapathe (Vism.348.) bilaso (CS:pg.1.343) vibhajitva nisinno assa, evameva kho, bhikkhave, bhikkhu imeva kayam yathathitam yathapanihitam dhatuso paccavekkhati, atthi imasmim kaye pathavidhatu apodhatu tejodhatu vayodhatu”ti—

Evam tikkhapabbassa dhatukammattanikassa vasena **Mahasatipatthane** (di.ni.2.378=D.22./II,290ff.) savkhepato agatam.

Tassattho—yatha cheko goghatako va tasseva va bhattavetanabhato antevasiko gavim vadhitva vinivijhitva catasso disa gatanam mahapathanam vemajjhatthanasavkhate catumahapathe kotthasam katva nisinno assa, evameva bhikkhu catunnam iriyapathanam yena kenaci akarena thitatta yathathitam. Yathathittava yathapanihitam kayam atthi imasmim kaye pathavidhatu ...pe... vayodhatuti evam dhatuso paccavekkhati.

Kim vuttam hoti? Yatha goghataka gavim posentassapi aghatanam aharantassapi aharitva tattha bandhitva thapentassapi vadhantassapi vadhitam matam passantassapi tavadeva gavitisabba na antaradhayati, yava nam padaletva bilaso na vibhajati. Vibhajitva nisinnassa pana gavisabba antaradhayati, mamsasabba pavattati. Nassa evam hoti “aham gavim vikkinami, ime gavim haranti”ti. Atha khvassa “aham mamsam vikkinami, imepi mamsam haranti”cceva hoti, evameva imassapi bhikkhuno pubbe balaputhujjanakale gihibhutassapi pabbajitassapi tavadeva sattoti va posoti va puggaloti va sabba na antaradhayati, yava imeva kayam

yathathitam yathapanihitam ghanavinibbhogam katva dhatuso na paccavekkhati. Dhatuso paccavekkhato pana sattasabba antaradhayati, dhatuvaseneva cittam santitthati. Tenaha Bhagava “seyyathapi, bhikkhave, dakkho goghatako va ...pe... nisinno assa, evameva kho, bhikkhave, bhikkhu ...pe... vayodhatu”ti.

307. **Mahahatthipadupame** (ma.ni.1.300adayo=M.28./I,185.)¹ pana—“katama cavuso, ajjhattika pathavidhatu? Yam ajjhattam paccattam kakkhalam kharigatam upadinnam. Seyyathidam (CS:pg.1.344) kesa loma ...pe... udariyam karisam, yam va panabbampi kibci ajjhattam paccattam kakkhalam kharigatam upadinnam, ayam vuccati, avuso, ajjhattika (Vism.349.) pathavidhatu”ti ca,

“Katama cavuso, ajjhattika apodhatu? Yam ajjhattam paccattam apo apogatam upadinnam. Seyyathidam, pittam ...pe... muttam, yam va panabbampi kibci ajjhattam paccattam apo apogatam upadinnam, ayam vuccatavuso, ajjhattika apodhatu”ti ca,

“Katama cavuso, ajjhattika tejodhatu? Yam ajjhattam paccattam tejo tejogatam upadinnam. Seyyathidam, yena ca santappati, yena ca jiriyati, yena ca paridayhati, yena ca asitapitakhayitasayitam samma parinamam gacchati, yam va panabbampi kibci ajjhattam paccattam tejo tejogatam upadinnam, ayam vuccatavuso, ajjhattika tejodhatu”ti ca,

“Katama cavuso, ajjhattika vayodhatu? Yam ajjhattam paccattam vayo vayogatam upadinnam. Seyyathidam, uddhavgama vata, adhogama vata, kucchisaya vata, kotthasaya vata, avgamavganusarino vata, assaso passaso iti va, yam va panabbampi kibci ajjhattam paccattam vayo vayogatam upadinnam, ayam vuccatavuso, ajjhattika vayodhatu”ti ca—

Evam natitikkhapabbassa dhatukammattthanikassa vasena vittharato agatam. Yatha cettha, evam Rahulovadadhatuvibhavesupi.

Tatrayam anuttanapadavannana, **ajjhattam paccattanti** idam tava ubhayampi niyakassa adhivacanam. **Niyakam** nama attani jatam sasantanapariyapannanti attho. Tayidam yatha loke itthisu katha adhitthiti vuccati, evam attani pavattatta **ajjhattam**, attanam paticca paticca pavattatta **paccattanti** vuccati. **Kakkhalanti** thaddham. **Kharigatanti** pharusam. Tattha pathamam lakkhanavacanam, dutiyam akaravacanam, kakkhalalakkhana hi pathavidhatu, sa pharusakara hoti, tasma kharigatanti (CS:pg.1.345) vutta. **Upadinnanti** dalham adinnam, aham mamanti evam dalham adinnam, gahitam paramatthanti attho. **Seyyathidanti** nipato. Tassa tam katamanti ceti attho. Tato tam dassento “kesa loma”ti-adimaha. Ettha ca **matthaluvgam pakkhipitva** visatiya akarehi pathavidhatu nidditthati veditabba. Yam va panabbampi kibciti avasesesu tisu kotthasesu pathavidhatu savgahita.

(Vism.350.) Vissandanabhavena tam tam thanam appotiti **apo**. Kammasamutthanadivasena nanavidhesu apesu gatanti **apogatam**. Kim tam? Apodhatuya abandhanalakkhanam.

Tejanavasena **tejo**, vuttanayeneva tejesu gatanti **tejogatam**. Kim tam? Unhattalakkhanam. **Yena cati** yena tejodhatugatena kupitena ayam kayo santappati, ekahikajaradibhavena usumajato hoti. **Yena ca jiriyati**ti yena ayam kayo jirati, indriyavekallatam balaparikkhayam valipalitadibhavabca papunati. **Yena ca paridayhati**ti yena kupitena ayam kayo dayhati. So ca puggalo “dayhami dayhami”ti kandanto satadhotasappigosisacandanadilepabceva talavantavatabca paccasisati. **Yena ca asitapitakhayitasayitam samma parinamam gacchatiti** yenetam asitam va odanadi pitam va panakadi khayitam va pitthakhajjakadi sayitam va ambapakkamadhuphanitadi samma paripakam gacchati, rasadibhavena vivekam

¹ 《中阿含》30·象迹喻經（大正1.464c）

gacchatiti attho. Ettha ca purima tayo tejodhatusamutthana. Pacchimo kammassamutthanova.

Vayanavasena **vayo**, vuttanayeneva vayesu gatanti **vayogatam**. Kim tam? Vitthambhanalakkhanam. **Uddhavgama vatati** uggarahikkadipavattaka uddham arohanavata. **Adhogama vatati** uccarapassavadiniharanaka adho orohanavata. **Kucchisaya vatati** antanam bahivata. **Kotthasaya vatati** antanam antovata. **Avgamavganusarino vatati** dhamanijalanusarena sakalasarire avgamavgani anusata samibjanapasaranadinibbattaka vata. **Assasoti** antopavisananasikavato. **Passasoti** bahinikkhamananasikavato. Ettha ca purima pabca catusamutthana. Assasapassasa (CS:pg.1.346) cittasamutthanava. (Vism.351.) Sabbattha **yam va panabbampi kibciti** imina padena avasesakotthasesu apodhatu-adayo savgahita.

Iti visatiya akarehi pathavidhatu, dvadasahi apodhatu, catuhi tejodhatu, chahi vayodhatuti dvacattalisaya akarehi catasso dhatuyo vittharita hontiti ayam tavettha palivannana.

308. Bhavananaye panettha tikkhapabbassa bhikkhuno kesa pathavidhatu, loma pathavidhatuti evam vittharato dhatupariggaho papabcato upatthati. Yam thaddhalakkhanam, ayam pathavidhatu. Yam abandhanalakkhanam, ayam apodhatu. Yam paripacanalakkhanam, ayam tejodhatu. Yam vitthambhanalakkhanam, ayam vayodhatuti evam manasikaroto panassa kammattthanam pakatam hoti. Natitikkhapabbassa pana evam manasikaroto andhakaram avibhutam hoti. Purimanayena vittharato manasikarontassa pakatam hoti.

Katham Yatha dvisu bhikkhusu bahupeyyalam tantim sajjhayantesu tikkhapabbo bhikkhu sakim va dvikkhattum va peyyalamukham vittharetvā tato param ubhatokotivaseneva sajjhayam karonto gacchati. Tatra natitikkhapabbo evam vatta hoti “kim sajjhayo namesa otthapariyathamattam katum na deti, evam sajjhaye kariyamane kada tanti paguna bhavissati”ti. So agatagatam peyyalamukham vittharetvā sajjhayam karoti. Tamenam itaro evamaha—“kim sajjhayo namesa pariyosanam gantum na deti, evam sajjhaye kariyamane kada tanti pariyosanam gamissati”ti. Evameva tikkhapabbassa kesadivasena vittharato dhatupariggaho papabcato upatthati. Yam thaddhalakkhanam, ayam pathavidhatuti-adina nayena savkhepato manasikaroto kammattthanam pakatam hoti. Itarassa tatha manasikaroto andhakaram avibhutam hoti. Kesadivasena vittharato manasikarontassa pakatam hoti.

Tasma imam kammattthanam bhavetukamena tikkhapabbena tava rahogatena patisallinena sakalampi attano rupakayam avajjetva yo imasmim kaye thaddhabhavo va kharabhavo va, ayam pathavidhatu. Yo abandhanabhavo (CS:pg.1.347) (Vism.352.) va dravabhavo va, ayam apodhatu. Yo paripacanabhavo va unhabhavo va, ayam tejodhatu. Yo vitthambhanabhavo va samudiranabhavo va, ayam vayodhatuti evam samkhittena dhatuyo pariggahetva punappunam pathavidhatu apodhatuti dhatumattato nissattato nijjivato avajjitabbam manasikatabbam paccavekkhitabbam. Tassevam vayamamanassa nacireneva dhatupphavedavabhasanapabbapariggahito sabhavadhammarammanatta appanam appatto upacaramatto samadhi uppajjati.

Atha va pana ye ime catunnam mahabhutanam nissattabhadassanattam dhammasenapatina “atthibca paticca nharubca paticca mamsabca paticca cammabca paticca akaso parivarito rupantveva savkham gacchati”ti (ma.ni.1.306=M.28./I.190.) cattaro kotthasa vutta. Tesu tam tam antaranusarina banahatthena vinibbhujitva vinibbhujitva yo etesu thaddhabhavo va kharabhavo va, ayam pathavidhatuti purimanayeneva dhatuyo pariggahetva punappunam pathavidhatu apodhatuti dhatumattato nissattato nijjivato avajjitabbam manasikatabbam paccavekkhitabbam.

Tassevam vayamamanassa nacireneva dhatupabhedavabhasanapabbapariggahito sabhavadhammammanatta appanam appatto upacaramatto samadhi uppajjati. Ayam savkhepato agate catudhatuvavathane bhavananayo.

309. Vittharato agate pana evam veditabbo. Idam kammattthanam bhavetukamena hi natitikkhapabbena yogina acariyasantike dvacattalisaya akarehi vittharato dhatuyo ugghanhitva vuttappakare senasane viharantena katasabbakiccena rahogatena patisallinena (1)sasambharasavkhepato, (2)sasambharavibhattito, (3)salakkhanasavkhepato, (4)salakkhanavibhattitoti evam catuhakarehi kammattthanam bhavetabbam.

Tattha (1) katham **sasambharasavkhepato bhaveti?** Idha bhikkhu visatiya kotthasesu thaddhakaram pathavidhatuti vavatthapeti. Dvadasasu kotthasesu yusagatam udakasavkhatam abandhanakaram apodhatuti vavatthapeti. Catusu (Vism.353.) kotthasesu paripacanakam tejam tejodhatuti vavatthapeti (CS:pg.1.348) Chasu kotthasesu vitthambhanakaram vayodhatuti vavatthapeti. Tassevam vavatthapayatoyeva dhatuyo pakata honti. Ta punappunam avajjato manasikaroto vuttanayeneva upacarasamadhi uppajjati.

310. (2) Yassa pana evam bhavayato kammattthanam na ijjhati, tena **sasambharavibhattito** bhavetabbam. Katham? Tena hi bhikkhuna yam tam kayagatasatikammattthananiddese sattadha uggahakosallam dasadha manasikarakosallabca vuttam. Dvattimsakare tava tam sabbam aparihapetva tacapabcakadinam anulomapatilomato vacasa sajjhayam adimkatva sabbam tattha vuttavidhanam katabbam. Ayameva hi viseso, tattha vannasanthanadisokasaparicchedavasena kesadayo manasikarivapi patikkulavasena cittam thapetabbam, idha dhatuvasena. Tasma vannadivasena pabcadha pabcadha kesadayo manasikarivapi avasane evam manasikaro pavattetabbo.

311. Ime **kesa** nama sisakatahapalivethanacamme jata. Tattha yathavammikamatthake jatesu kunthatinesu na vammikamatthako janati mayi kunthatinani jataniti, napi kunthatinani jananti mayam vammikamatthake jataniti, evameva na sisakatahapalivethanacammam janati mayi kesa jatati, napi kesa jananti mayam sisakatahavethanacamme jatati, abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti kesa nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

312. **Loma** sariravethanacamme jata. Tattha yatha subbagamatthane jatesu dabbatinakesu na subbagamatthanam janati mayi dabbatinakani jataniti, napi dabbatinakani jananti mayam subbagamatthane jataniti, evameva na sariravethanacammam janati mayi loma jatati. Napi loma jananti mayam sariravethanacamme jatati. Abbamabbam abhogapaccavekkhanarahita (CS:pg.1.349) ete dhamma. Iti loma nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

313. **Nakha** avgulinam aggesu jata. Tattha yatha kumarakesu dandakehi madhukatthike vijjhiva kilantesu na dandaka (Vism.354.) jananti amhesu madhukatthika thapitati, napi madhukatthika jananti mayam dandakesu thapitati, evameva na avguliyo jananti amhakam aggesu nakha jatati. Napi nakha jananti mayam avgulinam aggesu jatati. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti nakha nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

314. **Danta** hanukatthikesu jata. Tattha yatha vaddhakihi pasana-udukkhalakesu kenacideva silesajatenā bandhitva thapitathambhesu na udukkhala jananti amhesu thambha thitati. Napi thambha jananti mayam udukkhalesu thitati, evameva na hanukatthini jananti amhesu danta jatati. Napi

danta jananti mayam hanukatthisu jatati. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti danta nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

315. Taco sakalasariram pariyanandhitva thito. Tattha yatha allagocammapariyonaddhaya mahavinaya na mahavina janati aham allagocammena pariyanaddhati. Napi allagocammam janati maya mahavina pariyanaddhati, evameva na sariram janati aham tacena pariyanaddhanti. Napi taco janati maya sariram pariyanaddhanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti taco nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

316. Mamsam atthisavghatam anulimpitva thitam. Tattha yatha mahamattikalittaya bhittiya na bhitti janati aham mahamattikaya littati. Napi (CS:pg.1.350) mahamattika janati maya bhitti littati, evameva na atthisavghato janati aham navapesisatappabhedena mamsena littoti. Napi mamsam janati maya atthisavghato littoti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti mamsam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

317. Nharu sarirabbhantare atthini abandhamana thita. Tattha yatha vallihi vinaddhesu kuttadarusu na kuttadaruni (Vism.355.) jananti mayam vallihi vinaddhaniti. Napi valliyo jananti amhehi kuttadaruni vinaddhaniti, evameva na atthini jananti mayam nharuhi abaddhaniti. Napi nharu jananti amhehi atthini abaddhaniti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti nharu nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

318. Atthisu panhikatthi gopphakatthim ukkhipitva thitam. Gopphakatthi javghatthim ukkhipitva thitam. Javghatthi urutthim ukkhipitva thitam. Urutthi katitthim ukkhipitva thitam. Katitthi pitthikantakam ukkhipitva thitam, pitthikantako givatthim ukkhipitva thito. Givatthi sisatthim ukkhipitva thitam. Sisatthi givatthike patitthitam. Givatthi pitthikantake patitthitam. Pitthikantako katitthimhi patitthito. Katitthi urutthike patitthitam. Urutthi javghatthike patitthitam. Javghatthi gopphakatthike patitthitam. Gopphakatthi panhikatthike patitthitam.

Tattha yatha itthakadarugomayadisabcayesu na hetthima hetthima jananti mayam uparime uparime ukkhipitva thitanti. Napi uparima uparima jananti mayam hetthimesu hetthimesu patitthitanti, evameva na panhikatthi janati aham gopphakatthim ukkhipitva thitanti. Na gopphakatthi janati aham javghatthim ukkhipitva thitanti. Na javghatthi janati aham urutthim ukkhipitva thitanti. Na urutthi janati aham katitthim ukkhipitva thitanti. Na katitthi janati aham pitthikantakam ukkhipitva thitanti. Na pitthikantako janati aham givatthim ukkhipitva thitanti. Na givatthi janati aham sisatthim ukkhipitva thitanti. Na sisatthi janati aham givatthimhi patitthitanti. Na givatthi janati aham pitthikantake (CS:pg.1.351) patitthitanti. Na pitthikantako janati aham katitthimhi patitthitoti. Na katitthi janati aham urutthimhi patitthitanti. Na urutthi janati aham javghatthimhi patitthitanti. Na javghatthi janati aham gopphakatthimhi patitthitanti. Na gopphakatthi janati aham panhikatthimhi patitthitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti atthi nama (Vism.356.) imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

319. Atthimibjam tesam tesam atthinam abbhantare thitam. Tattha yatha velupabbadinam anto pakkhittachinnavettaggadisu na velupabbadini jananti amhesu vettaggadini pakkhittaniti. Napi vettaggadini jananti mayam velupabbadis

thitaniti, evameva na atthini jananti amhakam anto mibjam thitanti. Napi mibjam janati aham atthinam anto thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti atthimibjam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

320. Vakkam galavatakato nikkhantena ekamulena thokam gantva dvidha bhinnena thulanharuna vinibaddham hutva hadayamamsam parikkhipitva thitam. Tattha yatha vantupanibaddhe ambaphaladvaye na vantam janati maya ambaphaladvayam upanibaddhanti. Napi ambaphaladvayam janati aham vantena upanibaddhanti, evameva na thulanharu janati maya vakkam upanibaddhanti. Napi vakkam janati aham thulanharuna upanibaddhanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti vakkam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

321. Hadayam sarirabbhantare uratthipabjaramajjham nissaya thitam. Tattha yatha jinnasandamanikapabjaram nissaya thapitaya mamsapesiya na sandamanikapabjarabbhantaram janati mam nissaya mamsapesi thitanti. Napi mamsapesi janati aham jinnasandamanikapabjaram nissaya thitanti, evameva na uratthipabjarabbhantaram janati mam nissaya hadayam thitanti. Napi hadayam janati aham uratthipabjaram nissaya thitanti. Abbamabbam abhogapaccavekkhanarahita ete (CS:pg.1.352) dhamma. Iti hadayam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

322. Yakanam antosarire dvinnam thananamabbhantare dakkhinapassam nissaya thitam. Tattha yatha ukkhalikapalapassamhi lagge yamakamamsapinde na ukkhalikapalapassam janati mayi yamakamamsapindo laggoti. Napi yamakamamsapindo (Vism.357.) janati aham ukkhalikapalapasse laggoti, evameva na thananamabbhantare dakkhinapassam janati mam nissaya yakanam thitanti. Napi yakanam janati aham thananamabbhantare dakkhinapassam nissaya thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti yakanam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

323. Kilomakesu paticchannakilomakam hadayabca vakkabca parivareitva thitam. Appaticchannakilomakam sakalasarire cammassa hetthato mamsam pariyanandhitva thitam. Tattha yatha pilotikapalivethite mamse na mamsam janati aham pilotikaya palivethitanti. Napi pilotika janati maya mamsam palivethitanti, evameva na vakkahadayani sakalasarire ca mamsam janati aham kilomakena paticchannanti. Napi kilomakam janati maya vakkahadayani sakalasarire ca mamsam paticchannanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti kilomakam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

324. Pihakam hadayassa vamapasse udarapatalassa matthakapassam nissaya thitam. Tattha yatha kotthamatthakapassam nissaya thitaya gomayapindiya na kotthamatthakapassam janati gomayapindi mam nissaya thitanti. Napi gomayapindi janati aham kotthamatthakapassam nissaya thitanti, evameva na udarapatalassa matthakapassam janati pihakam mam nissaya thitanti. Napi pihakam janati aham udarapatalassa matthakapassam nissaya thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti pihakam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

325. Papphasam (CS:pg.1.353) sarirabbhantare dvinnam thananamantare hadayabca yakanabca upari chadetva olambantam thitam. Tattha yatha jinnakotthabbhantare lambamane sakunakulavake na jinnakotthabbhantaram janati

mayi sakunakulavako lambamano thitoti. Napi sakunakulavako janati aham jinnakotthabbhantare lambamano thitoti, evameva (Vism.358.) na tam sarirabbhantaram janati mayi papphasam lambamanam thitanti. Napi papphasam janati aham evarupe sarirabbhantare lambamanam thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti papphasam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

326. Antam galavatakakarisamaggapariyante sarirabbhantare thitam. Tattha yatha lohitadonikaya obhujitva thapite chinnaśisadhammanikalevare na lohitadoni janati mayi dhammanikalevaram thitanti. Napi dhammanikalevaram janati aham lohitadoniya thitanti, evameva na sarirabbhantaram janati mayi antam thitanti. Napi antam janati aham sarirabbhantare thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti antam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

327. Antagunam antantare ekavisati-antabhoge bandhitva thitam. Tattha yatha padapubchanarajjumandalakam sibbetva thitesu rajjukesu na padapubchanarajjumandalakam janati rajjuka mam sibbitva thitanti. Napi rajjuka jananti mayam padapubchanarajjumandalakam sibbitva thitanti, evameva na antam janati antagunam mam abandhitva thitanti. Napi antagunam janati aham antam abandhitva thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti antagunam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

328. Udariyam udare thitam asitapitakhayasayitam. Tattha yatha suvanadoniyam thite suvanavamathumhi na suvanadoni janati mayi suvanavamathu thitoti. Napi suvanavamathu janati aham suvanadoniyam thitoti, evameva na udaram janati mayi udariyam thitanti (CS:pg.1.354) Napi udariyam janati aham udare thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti udariyam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

329. Karisam pakkasayasavkhate atthavgulavelupabbasadise (Vism.359.) antapariyosane thitam. Tattha yatha velupabbe omadditva pakkhittaya sanhapandumattikaya na velupabbam janati mayi pandumattika thitanti. Napi pandumattika janati aham velupabbe thitanti, evameva na pakkasayo janati mayi karisam thitanti. Napi karisam janati aham pakkasaye thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti karisam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

330. Matthaluvgam sisakatahabbhantare thitam. Tattha yatha puranalabukatahe pakkhittaya pitthapindiya na labukataham janati mayi pitthapindi thitanti. Napi pitthapindi janati aham labukatahe thitanti, evameva na sisakatahabbhantaram janati mayi matthaluvgam thitanti. Napi matthaluvgam janati aham sisakatahabbhantare thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti matthaluvgam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto thaddho pathavidhatuti.

331. Pittesu abaddhapittam jivitindriyapatibaddham sakalasariram byapetva thitam. Baddhapittam pittakosake thitam. Tattha yatha puvam byapetva thite tele na puvam janati telam mam byapetva thitanti. Napi telam janati aham puvam byapetva thitanti, evameva na sariram janati abaddhapittam mam byapetva thitanti. Napi abaddhapittam janati aham sariram byapetva thitanti. Yatha vassodakena punne kosatakikosake na kosatakikosako janati mayi vassodakam thitanti. Napi vassodakam janati aham kosatakikosake thitanti, evameva na pittakosako janati mayi baddhapittam thitanti. Napi baddhapittam janati aham pittakosake thitanti.

Abbamabbam abhogapaccavekkhanarahita ete dhamma (CS:pg.1.355) Iti pittam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

332. Semham ekapatthapurappamanam udarapatale thitam. Tattha yatha upari sabjataphenapatalaya candanikaya na candanika janati mayi phenapatalam thitanti. Napi (Vism.360.) phenapatalam janati aham candanikaya thitanti, evameva na udarapatalam janati mayi semham thitanti. Napi semham janati aham udarapatale thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti semham nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

333. Pubbo anibaddhokaso yattha yattheva khanukantakappaharana-aggiyaladihi abhihate sarirappadesa lohita santhahitva paccati, gandapilakadayo va uppajjanti, tattha tattha titthati. Tattha yatha pharasuppaharadivasena paggharitaniiyase rukkhe na rukkhassa paharadippadesa jananti amhesu niyyaso thitoti, napi niyyaso janati aham rukkhassa paharadippadesesu thitoti, evameva na sarirassa khanukantakadihi abhihatappadesa jananti amhesu pubbo thitoti. Napi pubbo janati aham tesu padesesu thitoti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti pubbo nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

334. Lohitesu samsaranalohitam pittam viya sakalasariram byapetva thitam. Sannicitalohitam yakanatthanassa hetthabhagam puretva ekapatthapuramattam vakkahadayakanapapphasani tementam thitam. Tattha samsaranalohite abaddhapittasadisova vinicchayo. Itaram pana yatha jajjarakapale ovatthe udae hettha leddukhandadini temayamane na leddukhandadini jananti mayam udakena temiyamanati. Napi udakam janati aham (CS:pg.1.356) leddukhandadini tememiti, evameva na yakanassa hetthabhatgattanam vakkadini va jananti mayi lohita thita amhe va temayamanam thitanti. Napi lohita janati aham yakanassa hetthabhatgam puretva vakkadini temayamanam thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti lohita nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

335. Sedo aggisantapadikalesu kesalomakupavivarani puretva titthati ceva paggharati ca. Tattha yatha udaka (Vism.361.) abbulhamattesu bhisamulalakumudanalakalapesu na bhisadikalapavivarani jananti amhehi udakam paggharatiti. Napi bhisadikalapavivarehi paggharantam udakam janati aham bhisadikalapavivarehi paggharamiti, evameva na kesalomakupavivarani jananti amhehi sedo paggharatiti. Napi sedo janati aham kesalomakupavivarehi paggharamiti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti sedo nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

336. Medo thulassa sakalasariram pharitva kisassa javghamamsadini nissaya thito patthinnasineho. Tattha yatha haliddipilotikapaticchanne mamsapubje na mamsapubjo janati mam nissaya haliddipilotika thitati. Napi haliddipilotika janati aham mamsapubjam nissaya thitati, evameva na sakalasarire javghadisu va mamsam janati mam nissaya medo thitoti. Napi medo janati aham sakalasarire javghadisu va mamsam nissaya thitoti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti medo nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto patthinnayuso abandhanakaro apodhatuti.

337. Assu (CS:pg.1.357) yada sabjayati tada akkhikupake puretva titthati va paggharati va. Tattha yatha udakapunnesu tarunatalatthikupakesu na

tarunatalatthikupaka jananti amhesu udakam thitanti. Napi tarunatalatthikupakesu udakam janati aham tarunatalatthikupakesu thitanti, evameva na akkhikupaka jananti amhesu assu thitanti. Napi assu janati aham akkhikupakesu thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti assu nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

338. Vasa aggisantapadikale hatthatalahatthapitthipadatalapadapitthi nasaputanalata-amsakutesu thitavilinasneho. Tattha yatha pakkhittatele acame na acamo janati mam telam ajjhottharitva thitanti. Napi telam janati aham acamam ajjhottharitva thitanti, evameva na hatthataladippadeso (**Vism.362.**) janati mam vasa ajjhottharitva thitanti. Napi vasa janati aham hatthataladippadesam ajjhottharitva thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti vasa nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

339. Khelo tatharupe kheluppattipaccaye sati ubhohi kapolapassehi orohitva jivhatale titthati. Tattha yatha abbocchinna-udakanissande naditirakupake na kupatalam janati mayi udakam santitthati. Napi udakam janati aham kupatale santitthamiti, evameva na jivhatalam janati mayi ubhohi kapolapassehi orohitva khelo thitoti. Napi khelo janati aham ubhohi kapolapassehi orohitva jivhatale thitoti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti khelo nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

340. Sivghanika (**CS:pg.1.358**) yada sabjayati, tada nasapute puretva titthati va paggharati va. Tattha yatha putidadhibharitaya sippikaya na sippika janati mayi putidadhi thitanti. Napi putidadhi janati aham sippikaya thitanti, evameva na nasaputa jananti amhesu sivghanika thitanti. Napi sivghanika janati aham nasaputesu thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti sivghanika nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

341. Lasika atthikasandhinam abbhajanakiccam sadhayamana asitisatasandhisu thita. Tattha yatha telabbhadjite akkhe na akkho janati mam telam abbhadjitva thitanti. Napi telam janati aham akkham abbhadjitva thitanti, evameva na asitisatasandhayo jananti lasika amhe abbhadjitva thitanti. Napi lasika janati aham asitisatasandhayo abbhadjitva thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti lasika nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

342. Muttam vatthissa abbhantare thitam. Tattha yatha candanikaya pakkhitte amukhe ravanaghate na ravanaghato janati mayi candanikaraso thitoti. Napi candanikaraso janati aham ravanaghate thitoti, evameva na vatthi janati (**Vism.360.**) mayi muttam thitanti. Napi muttam janati aham vatthimhi thitanti. Abbamabbam abhogapaccavekkhanarahita ete dhamma. Iti muttam nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto yusabhuto abandhanakaro apodhatuti.

343. Evam kesadisu manasikaram pavattetva yena santappati, ayam imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto paripacanakaro tejodhatuti, yena jiriyati, yena (**CS:pg.1.359**) paridayhati, yena asitapitakhayitasayitam samma parinamam gacchati, ayam imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto paripacanakaro tejodhatuti evam tejokotthasesu manasikaro pavattetabbo.

344. Tato uddhavgame vate uddhavgamavasena pariggahetva adhogame adhogamavasena, kucchisaye kucchisayavasena, kotthasaye kotthasayavasena,

avgamavganusarimhi avgamavganusarivasena, assasapassase assasapassasavasena pariggahetva uddhavgama vata nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto vitthambhanakaro vayodhatuti, adhogama vata nama, kucchisaya vata nama, kotthasaya vata nama, avgamavganusarino vata nama, assasapassasa vata nama imasmim sarire patiyekko kotthaso acetano abyakato subbo nissatto vitthambhanakaro vayodhatuti evam vayokotthasesu manasikaro pavattetabbo. Tassevam pavattamanasikarassa dhatuyo pakata honti. Ta punappunam avajjato manasikaroto vuttanayeneva upacarasamadhi uppajjati.

345. Yassa pana evam bhavayato kammattthanam na ijjhati, tena salakkhanasavkhepato bhavetabbam. Katham? (1) Visatiya kotthasesu thaddhalakkhanam pathavidhatuti vavatthapetabbam. Tattheva abandhanalakkhanam apodhatuti. Paripacanalakkhanam tejodhatuti. Vitthambhanalakkhanam vayodhatuti.

(2) Dvadasasu kotthasesu abandhanalakkhanam apodhatuti vavatthapetabbam. Tattheva paripacanalakkhanam tejodhatuti. Vitthambhanalakkhanam vayodhatuti. Thaddhalakkhanam pathavidhatuti.

(3) Catusu kotthasesu paripacanalakkhanam tejodhatuti vavatthapetabbam. Tena avinibhuttam vitthambhanalakkhanam (Vism.364.) vayodhatuti. Thaddhalakkhanam pathavidhatuti. Abandhanalakkhanam apodhatuti.

(4) Chasu (CS:pg.1.360) kotthasesu vitthambhanalakkhanam vayodhatuti vavatthapetabbam. Tattheva thaddhalakkhanam pathavidhatuti. Abandhanalakkhanam apodhatuti. Paripacanalakkhanam tejodhatuti. Tassevam vavatthapayato dhatuyo pakata honti. Ta punappunam avajjato manasikaroto vuttanayeneva upacarasamadhi uppajjati.

346. Yassa pana evampi bhavayato kammattthanam na ijjhati, tena salakkhanavibhattito bhavetabbam. Katham? Pubbe vuttanayeneva kesadayo pariggahetva kesamhi thaddhalakkhanam pathavidhatuti vavatthapetabbam. Tattheva abandhanalakkhanam apodhatuti. Paripacanalakkhanam tejodhatuti. Vitthambhanalakkhanam vayodhatuti. Evam sabbakotthasesu ekekasmim kotthase catasso catasso dhatuyo vavatthapetabba. Tassevam vavatthapayato dhatuyo pakata honti. Ta punappunam avajjato manasikaroto vuttanayeneva upacarasamadhi uppajjati.

Apica kho pana (1) vacanatthato, (2) kalapato, (3) cunnato, (4) lakkhanadito, (5) samutthanato, (6) nanattekattato, (7) vinibbhogavinibbhogato, (8) sabhagavisabhagato, (9) ajjhaticabahiravisesato, (10) savgahato, (11) paccayato, (12) asamannaharato, (13) paccayavibhagatoti imehipi akarehi dhatuyo manasikatabba.

347. Tattha (1) **vacanatthato** manasikarontena patthatatta pathavi. Appoti apiyati appayatiti va apo. Tejatiti tejo. Vayatiti vayo. Avisesena pana salakkhanadharanato dukkhadanato dukkhadhanato ca dhatuti. Evam visesasamabbavasena vacanatthato manasikatabba.

348. (2) **Kalapato**ti ya ayam kesa lomati-adina nayena visatiya akarehi pathavidhatu, pittam semhanti ca adina nayena dvadasahakarehi apodhatu niddittha, tattha yasma-

Vanno (CS:pg.1.361) gandho raso oja, catasso capi dhatuyo;

Atthadhammasamodhana, hoti kesati sammuti.

Tesamyeva vinibbhoga, natthi kesati sammuti.

Tasma kesapi atthadhammakalapamattameva. Tatha (Vism.365.) lomadayoti. Yo panettha kammasamutthano kotthaso, so jivitindriyena ca bhavena ca saddhim dasadhammakalapopi hoti. Ussadavasena pana pathavidhatu apodhatuti savkham

gato. Evam kalapato manasikatabba.

349. (3) **Cunnatoti** imasmim hi sarire majjhimena pamanena pariggayhamana paramanubhedasabcunna sukhumarajabhuta **pathavidhatu** donamatta siya. Sa tato upaddhappamanaya apodhatuya savgahita, tejjodhatuya anupalita vayodhatuya vitthambhita na vikiriyati na viddhamsiyati, avikiriyamana aviddhamsiyamana anekavidham itthipurisalivgadibhavavikappam upagacchati, anuthuladigharassathirakathinadibhavabca pakaseti.

Yusagata abandhanakarabhuta panettha **apodhatu** pathavipatitthita tejanupalita vayovitthambhita na paggharati na parissavati, apaggharamana aparissavamana pinitapinitabhavam dasseti.

Asitapitadipacaka cettha usumakarabhuta unhattalakkhana **tejjodhatu** pathavipatitthita aposavgahita vayovitthambhita imam kayam paripaceti, vannasampattibcassa avahati. Taya ca pana paripacito ayam kayo na putibhavam dasseti.

Avgamavganusata cettha samudiranavitthambhanalakkhana **vayodhatu** pathavipatitthita aposavgahita tejanupalita imam kayam vitthambheti. Taya ca pana vitthambhito ayam kayo na paripatati, ujukam santhati. Aparaya vayodhatuya samabbhahato gamanattananisajjasayana-iriyapathesu vibbattim dasseti, samibjeti, sampasareti, hatthapadam laleti. Evametam itthipurisadibhavena balajanavabcanam mayarupasadisam dhatuyantam pavattatiti evam cunnato manasikatabba.

350. (4) **Lakkhanaditoti** (CS:pg.1.362) pathavidhatu kim lakkhana, kim rasa, kim paccupatthanati evam catassopi dhatuyo avajjetva **pathavidhatu** kakkhalattalakkhana, patitthanarasa, sampaticchanapaccupatthana. **Apodhatu** paggharanalakkhana, bruhanarasa, savgahapaccupatthana. **Tejjodhatu** unhattalakkhana, paripacanasarasa, maddavanuppadanapaccupatthana. **Vayodhatu** vitthambhanalakkhana, samudiranarasa. Abhiniharapaccupatthanati evam lakkhanadito manasikatabba.

351. (5) **Samutthanatoti** ye ime pathavidhatu-adinam vittharato dassanavasena kesadayo dvacattalisa kotthasa dassita. Tesu udariyam karisam pubbo muttanti ime cattaro kotthasa **utusamutthanava**. Assu sedo khelo sivghanikati ime cattaro **utucittasamutthana**. Asitadiparipacako tejo **kammasamutthanova**. Assasapassasa cittasamutthanava. Avasesa sabbepi **catusamutthanati** evam samutthanato manasikatabba.

(Vism.366.) 352. (6) **Nanattekkattatoti** sabbasampi dhatunam salakkhanadito nanattam. Abbaneva hi pathavidhatuya lakkhanarasapaccupatthanani. Abbani apodhatu-adinam. Evam lakkhanadivasena pana kammasamutthanadivasena ca nanattabhutanampi etasam rupamahabhutadhatudhamma-aniccadivasena ekattam hoti. Sabbapi hi dhatuyo ruppanalakkhanam anatitatta **rupani**. Mahantapatubhavadihi karanehi **mahabhutani**.

Mahantapatubhavadihi eta hi dhatuyo mahantapatubhavato, mahabhutasamabbato, mahapariharato, mahavikarato, mahatta bhutatta cati imehi karanehi mahabhutaniti vuccanti.

Tattha **mahantapatubhavatoti** etani hi anupadinnasantanepi upadinnasantanepi mahantani patubhutani. Tesam anupadinnasantane—

Duve satasahassani, cattari nahutani ca;

Ettakam bahalattena, savkhatayam vasundharati.—

Adina nayena mahantapatubhavata Buddhanussatiniddese vuttava.

Upadinnasantanepi (CS:pg.1.363) macchakacchapadevadanavadariravasena mahantaneva patubhutani. Vuttabhetam “santi, bhikkhave, mahasamudde yojanasatikapi attabhava”ti-adi.

Mahabhutasamabbatoti etani hi yatha mayakaro amanimyeva udakam manim katva dasseti, asuvannamyeva leddum suvannam katva dasseti.

Yatha ca sayam neva yakkho na yakkhi samano yakkhabhavampi yakkhibhavampi dasseti, evameva sayam anilaneva hutva nilam upadarupam dassenti, apitani alohitani (**Vism.367.**) anodataneva hutva odatam upadarupam dassentiti mayakaramahabhutasamabbato mahabhutani.

Yatha ca yakkhadini mahabhutani yam ganhanti, neva nesam tassa anto na bahi thanam upalabbhati, na ca tam nissaya na titthanti, evameva tanipi neva abbamabbassa anto na bahi thitani hutva upalabbhanti, na ca abbamabbam nissaya na titthantiti acinteyyatthanataya yakkhadimahabhutasamabbatopi mahabhutani. Yatha ca yakkhinisavkhatani mahabhutani manapehi vannasanthanavikkhepehi attano bhayanakabhavam paticchadetva satte vabcenti, evameva etanipi itthipurisasariradisu manapena chavivannena manapena attano avgapaccavgasanthanena manapena ca hatthapadavgulibhamukavikkhepena attano kakkhalattadibhedam sarasalakkhanam paticchadetva balajanam vabcenti, attano sabhavam datthum na dentiti vabcakattena yakkhinimahabhutasamabbatopi mahabhutani.

Mahapariharatoti mahantehi paccayehi pariharitabbato. Etani hi divase divase upanetabbatta mahantehi ghasacchadanadihi bhutani pavattaniti mahabhutani. Mahapariharani va bhutanitipi mahabhutani.

Mahavikaratoti etani hi anupadinnanipi upadinnanipi mahavikarani honti. Tattha anupadinnanam kappavutthane vikaramahattam pakatam hoti. Upadinnanam dhatukkhobhakale. Tatha hi—

Bhumito (**CS:pg.1.364**) vutthita yava, brahmaloka vidhavati;

Acci accimato loke, dayhamanamhi tejasa.

Kotisatasahassekam, cakkavalam viliyati;

Kupitena yada loko, salilena vinassati.

Kotisatasahassekam, cakkavalam vikirati;

Vayodhatuppakopena, yada loko vinassati.

Patthaddho bhavati kayo, dattho katthamukhena va;

Pathavidhatuppakopena, hoti katthamukheva so.

Putiyo bhavati kayo, dattho putimukhena va;

Apodhatuppakopena, hoti putimukheva so.

(**Vism.368.**) Santatto bhavati kayo, dattho aggimukhena va;

Tejodhatuppakopena, hoti aggimukheva so.

Sabchinno bhavati kayo, dattho satthamukhena va;

Vayodhatuppakopena, hoti satthamukheva so.

Iti mahavikarani bhutaniti mahabhutani.

Mahatta bhutatta cati etani hi mahantani mahata vayamena pariggahetabbatta bhutani vijjamanattati mahatta bhutatta ca mahabhutani.

Evam sabbapeta dhatuyo mahantapatubhavadihi karanehi mahabhutani.

Salakkhanadharanato pana dukkhadanato ca dukkhadhanato ca sabbapi dhatulakkhanam anatitatta **dhatuyo**. Salakkhanadharanena ca attano khananurupadharanena ca **dhamma**. Khayatthena **anicca**. Bhayatthena **dukkha**. Asarakatthena **anatta**.

Iti sabbasampi rupamahabhutadhatudhamma-aniccadivasena ekattanti evam nanattekattato manasikatabba.

353. (7) Vinibbhogavinibbhogatoti (**CS:pg.1.365**) sahuppannava eta ekeasmim sabbapariyantime suddhatthakadikalapepi padesena avinibbhutta. Lakkhanena pana vinibbhuttati evam vinibbhogavinibbhogato manasikatabba.

354. (8) **Sabhagavisabhagatoti** evam avinibbhuttasu capi etasu purima dve garukatta sabhaga. Tatha pacchima lahukatta. Purima pana pacchimahi pacchima ca purimahi visabhagati evam sabhagavisabhagato manasikatabba.

355. (9) **Ajjhattikabahiravisesatoti** ajjhattika dhatuyo vibbanavattu vibbatti-indriyanam nissaya honti, sa-iriyapatha, catusamutthana. Bahira vuttaviparitappakarati evam ajjhattikabahiravisesato manasikatabba.

356. (10) **Savghatoti** kammamutthana pathavidhatu kammamutthanahi itarahi ekasavgha hoti samutthanananattabhavato Tatha cittadisamutthana cittadisamutthanahiti evam savghato manasikatabba.

357. (11) **Paccayatoti** pathavidhatu aposavgha tejo-anupalita vayovithambhita tinnam mahabhutanam patittha hutva paccayo hoti. Apodhatu pathavipatitthita tejo-anupalita vayovithambhita tinnam mahabhutanam abandhanam hutva paccayo hoti. Tejodhatu pathavipatitthita aposavgha vayovithambhita tinnam mahabhutanam paripacanam hutva paccayo hoti. Vayodhatu pathavipatitthita aposavgha tejoparipacita tinnam mahabhutanam vitthambhanam hutva paccayo hoti evam paccayo manasikatabba.

358. (12) **Asamannaharatoti** pathavidhatu cettha “aham pathavidhatu”ti va, “tinnam mahabhutanam patittha hutva paccayo homi”ti va na janati. Itaranipi tini “amhakam pathavidhatu patittha hutva paccayo hoti”ti na jananti. Esa nayo sabbatthati evam asamannaharato manasikatabba.

359. (13) **Paccayavibhagatoti** (CS:pg.1.366) dhatunam hi kammam, cittam, aharo, ututi cattaro paccaya. Tattha kammamutthanam kammameva paccayo hoti, na cittadayo. Cittadisamutthanampi cittadayova paccaya honti, na itare. Kammamutthanam kammam janakapaccayo hoti, sesanam pariyayato upanissayapaccayo hoti. Cittasamutthanam cittam janakapaccayo hoti, sesanam pacchajatapaccayo atthipaccayo avigatapaccayo ca. Aharasamutthanam aharo janakapaccayo hoti, sesanam aharapaccayo atthipaccayo avigatapaccayo ca. Utusamutthanam utu janakapaccayo hoti, sesanam atthipaccayo avigatapaccayo ca. Kammamutthanam mahabhutam kammamutthanampi mahabhutanam paccayo hoti cittadisamutthanampi. Tatha cittasamutthanam, aharasamutthanam. Utusamutthanam mahabhutam utusamutthanampi mahabhutanam paccayo hoti kammadisamutthanampi.

Tattha kammamutthana pathavidhatu kammamutthanam itarasam sahajata-abbamabbanissaya-atthi-avigatavasena ceva patitthavasena ca paccayo hoti, na janakavasena. Itaresam tisantatimahabhutanam nissaya-atthi-avigatavasena paccayo hoti, na patitthavasena na janakavasena. Apodhatu cettha itarasam tinnam sahajatadivasena ceva abandhanavasena ca paccayo hoti, na janakavasena. Itaresam tisantatikanam nissaya-atthi-avigatapaccayavaseneva, na abandhanavasena na janakavasena. Tejodhatupettha itarasam tinnam sahajatadivasena ceva paripacanavasena ca paccayo hoti, na janakavasena. Itaresam tisantatikanam nissaya-atthi-avigatapaccayavaseneva, na paripacanavasena, na janakavasena. Vayodhatupettha itarasam tinnam (Vism.370.) sahajatadivasena ceva vitthambhanavasena ca paccayo hoti, na janakavasena. Itaresam tisantatikanam nissaya-atthi-avigatapaccayavaseneva, na vitthambhanavasena, na janakavasena. Citta-ahara-utusamutthanapathavidhatu-adisupi esevo nayo.

Evam sahajatadipaccayavasappavattasu ca panetasu dhatusu—

Ekam paticca tisso, catudha tisso paticca eko ca;

Dve dhatuyo paticca, dve chaddha sampavattanti.

Pathavi-adisu (CS:pg.1.367) hi ekeka paticca itara tisso tisso evam eka paticca tisso catudha sampavattanti. Tatha pathavidhatu-adisu ekeka itara tisso

tisso paticcatai evam tisso paticca eka catudha sampavattati. Purima pana dve paticca pacchima, pacchima ca dve paticca purima, pathamatatiya paticca dutiyacatuttha, dutiyacatuttha paticca pathamatatiya, pathamacatuttha paticca dutiyatatiya, dutiyatatiya paticca pathamacatutthati evam dve dhatuyo paticca dve chadha sampavattanti.

Tasu pathavidhatu abhikkamapatikkamadikale uppilanassa paccayo hoti. Sava apodhatuya anugata patitthapanassa. Pathavidhatuya pana anugata apodhatu avakkhepanassa. Vayodhatuya anugata tejodhatu uddharanassa. Tejodhatuya anugata vayodhatu atiharanavitiharanam paccayo hotiti evam paccayavibhagato manasikatabba.

Evam vacanattadivasena manasi karontassapi hi ekekena mukhena dhatuyo pakata honti. Ta punappunam avajjato manasikaroto vuttanayeneva upacarasamadhi uppajjati. Svayam catunnam dhatunam vavatthapakassa banassanubhavana uppajjanato catudhatuvavatthanantveva savkham gacchati.

360. Idabca pana catudhatuvavatthanam anuyutto bhikkhu subbatam avagahati, sattasabbam samugghateti. So sattasabbaya samuhatatta valamigayakkharakkhasadivikappam anavajjamano bhayabheravasaho hoti, aratiratisaho, na itthanitthesu ugghatanigghatam papunati. Mahapabbo ca pana hoti amatapariyosano va sugatiparayano vati.

Evam mahanubhavam, yogivarasahassa kilitam etam;

Catudhatuvavatthanam, niccama sevetha medhaviti.

Ayam catudhatuvavatthanassa bhavananiddeso.

(Vism.371.) 361. Ettavata ca yam samadhissa vittharam bhavananayabca dassetum “ko samadhi, kenatthena samadhi”ti-adina nayena pabhakammam katam, tattha “katham (CS:pg.1.368) bhavetabbo”ti imassa padassa sabbappakarato atthavannana samatta hoti.

Duvidhoyeva hayam idha adhippeto upacarasamadhi ceva appanasamadhi ca. Tattha dasasu kammattanesu, appanapubbabhagacittesu ca ekaggata **upacarasamadhi**. Avasesakammattanesu cittekaggata **appanasamadhi**. So duvidhopi tesam kammattananam bhavitatta bhavito hoti. Tena vuttam “katham bhavetabboti imassa padassa sabbappakarato atthavannana samatta”ti.

Samadhi-anisamsakatha 修定功德論

362. Yam pana vuttam “samadhibhavanaya ko anisamsa”ti, tattha ditthadhammasukhaviharadipabca vidho samadhibhavanaya anisamsa. Tatha hi ye arahanto khinasava samapajjitva ekaggacitta sukham divasam viharissamati samadhim bhaventi, tesam appanasamadhibhavana **ditthadhammasukhaviharanisamsa** hoti. Tenaha Bhagava “na kho panete, cunda, ariyassa vinaye sallekha vuccanti. Ditthadhammasukhavihara ete ariyassa vinaye vuccanti”ti (ma.ni.1.82).

Sekkhaputhujjananam samapattito vutthaya samahitena cittena vipassissamati bhavayatam vipassanaya padatthanatta appanasamadhibhavanapi sambadhe okasadhigamanayena upacarasamadhibhavanapi **vipassananisamsa** hoti. Tenaha Bhagava “samadhim, bhikkhave, bhavetha. Samahito, bhikkhave, bhikkhu yathabhutam pajanati”ti (sam.ni.3.5).

Ye pana attha samapattiyo nibbattetva abhibbapadakam jhanam samapajjitva samapattito vutthaya ekopi hutva bahudha hotiti vuttanaya abhibbayo patthento nibbattenti, tesam sati sati ayatane abhibbapadatthanatta appanasamadhibhavana

abhibbanisamsa hoti. Tenaha Bhagava—“so yassa yassa abhibbasacchikaraniyassa dhammassa (CS:pg.1.369) cittam abhininnameti abhibbasacchikiriya, tatra tatreva sakkebhavattam papunati sati sati ayatane”ti (ma.ni.3.158=M.119./III,96. ; a.ni.3.102=A.3.100./I,254f.).

(Vism.372.) Ye aparihinajjhana brahmaloke nibbattissamati brahmalokupapattim patthenta apatthayamana vapi puthujjana samadhito na parihayanti, tesam bhavavisesavahatta appanasamadhibhavana **bhavavisesanisamsa** hoti. Tenaha Bhagava—“**pathamam jhanam parittam bhavetva kattha upapajjanti. Brahmaparisajjanam devanam sahaayam upapajjanti**”ti-adi (vibha.1024=Vibh.p.424.).

Upacarasamadhibhavanapi pana kamavacarasugatibhavavisesam avahatiyeva.

Ye pana ariya attha samapattiyo nibbattetva nirodhasamapattim samapajjitva satta divasani acitta hutva dittheva dhamme nirodham nibbanam patva sukham viharissamati samadhim bhaventi, tesam appanasamadhibhavana **nirodhanisamsa** hoti. Tenaha—“**solasahi banacariyahi navahi samadhicariyahi vasibhavata pabba nirodhasamapattiya banan**”ti (pati.ma.1.34=Pts.p.97f.).

Evamayam ditthadhammasukhaviharadi pabcaavidho samadhibhavanaya anisamsa—

“Tasma nekanisamsamhi, kilesamalasodhane;

Samadhibhavanayoge, nappamajjeyya pandito”ti.

363. Ettavata ca “sile patitthaya naro sapabbo”ti imissa gathaya silasamadhipabbamukhena desite Visuddhimagge **samadhipi** paridipito hoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Samadhiniddeso nama Ekadasamo paricchedo.

364. Pathamo (CS:pg.1.370) silaniddeso. Dutiyo dhutavganiddeso;. Tatiyo kammattanaggahananiddeso. Catuttho pathavikasinaniddeso. Pabcamo sesakasinaniddeso. Chattho asubhaniddeso. Sattamo cha-anussatiniddeso. Atthamo sesanussatiniddeso. Navamo brahmaviharaniddeso. Dasamo aruppaniddeso. Patikkulasabbadhatuvavatthanadvayaniddeso ekadasamoti.

~Visuddhimaggassa pathamo bhago nitthito. ~

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Visuddhimaggo

(Vism.373.)

(Dutiyo bhago 第二分)

(CSCD pg.2.1~356)

12. Iddhividhaniddeso 說神變品

Abhibbakatha 神通論

365. Idani (CS:pg.2.1) yasam lokikabhibbanam vasena ayam samadhibhavana abhibbanisamsati vutta, ta abhibba sampadetum yasma pathavikasinadisu adhigatacatutthajjhanena yogina yogo katabbo. Evabhissa sa samadhibhavana adhigatanisamsa ceva bhavissati thiratarā ca, so adhigatanisamsaya thirataraya samadhibhavanaya samannagato sukhenēva pabbabhavanam sampadessati. Tasma abhibbakatham tava arabhissama.

Bhagavata hi adhigatacatutthajjhanasamadhinam kulaputtanam samadhibhavananisamsadassanattābceva uttaruttari panitapanitadhammadesanattābca “so evam samahite citte parisuddhe pariyodate anavgaṇe vigatupakkilese mudubhute kammaniye thite anebjappatte iddhividhaya cittam abhiniharati abhininnameti. So anekavihitam iddhividham paccanubhoti ekopi hutva bahudha hoti”ti-adina (di.ni.1.238=D.2./I,77f.) nayena ¹iddhividham, ²dibbasotadhatubanam, ³cetopariyabanam, ⁴pubbenivasanussatibanam, ⁵sattanam cutupapate bananti pabca lokikabhibba vutta.

tattha (CS:pg.2.2) ekopi hutva bahudha hotiti-adikam iddhivikubbanam katukamena adikammikena yogina odatakasīnapariyantesu atthasu kasīnesu attha attha samapattiyo nibbattetva—

(Vism.374.) Kasīnanulomato, kasīnapatīlomato, kasīnanulomapatīlomato, jhānanulomato, jhānapatīlomato, jhānanulomapatīlomato, jhānukkantikato, kasīnukkantikato, jhānakasīnukkantikato, avgasavkantito, arammanasavkantito, avgarammanasavkantito, avgavavattāhapanato, arammanavavattāhapanatoti.

Imehi cūddasāhi akarehi cittam paridametabbam.

366. Katamam panettha kasīnanulomam ...pe... katamam arammanavavattāhapananti. Idha bhikkhu pathavikāsine jhānam samapajjati, tato apokasīneti evam patipatiya atthasu kasīnesu satakkhattumpi sahaśsakkhattumpi samapajjati, idam **kasīnanulomam** nama.

Odatakasīnato pana patthaya tatheva patīlomakkamena samapajjanam **kasīnapatīlomam** nama.

Pathavikāsīnato patthaya yava odatakasīnam, odatakasīnatopi patthaya yava pathavikāsīnanti evam anulomapatīlomavasena punappunam samapajjanam **kasīnanulomapatīlomam** nama.

Pathamajjhanato pana patthaya patipatiya yava nevasabbanasabbayatanam, tava punappunam samapajjanam **jhānanulomam** nama.

Nevasabbanasabbayatanato patthaya yava pathamajjhanam, tava punappunam

samapajjanam **jhanapatilomam** nama.

Pathamajjhanato pathaya yava nevasabbanasabbayatanam,
nevasabbanasabbayatanato pathaya yava pathamajjhananti evam
anulomapatilomavasena punappunam samapajjanam **jhananulomapatilomam** nama.
(Vism.374.) Pathavikasine pana pathamam jhanam samapajjitva tattheva tatiyam
samapajjati, tato tadeva ugghatetva akasanabcayatanam, tato akibcabbayatananti
(CS:pg.2.3) evam kasinam anukkamitva jhanasseva ekantarikabhavena ukkamanam
jhanukkantikam nama. Evam apokasinadimulikapi yojana katabba.

Pathavikasine pathamam jhanam samapajjitva puna tadeva tejokasine, tato
nilakasine, tato lohita kasineti imina nayena jhanam anukkamitva kasinasseva
ekantarikabhavena ukkamanam **kasinukkantikam** nama.

Pathavikasine pathamam jhanam samapajjitva tato tejokasine tatiyam,
nilakasinam ugghatetva akasanabcayatanam, lohita kasinato akibcabbayatananti
imina nayena jhanassa ceva kasinassa ca ukkamanam **jhanakasinukkantikam** nama.

Pathavikasine pana pathamam jhanam samapajjitva tattheva itaresampi
samapajjanam **avgasavkantikam** nama.

Pathavikasine pathamam jhanam samapajjitva tadeva apokasine ...pe... tadeva
odatakasineti evam sabbakasinesu ekasseva jhanassa samapajjanam
arammanasavkantikam nama.

Pathavikasine pathamam jhanam samapajjitva apokasine dutiyam, tejokasine
tatiyam, vayokasine catuttham, nilakasinam ugghatetva akasanabcayatanam,
pitakasinato vibbanabcayatanam lohita kasinato akibcabbayatanam, odatakasinato
nevasabbanasabbayatananti evam ekantarikavasena avganabca arammananabca
savkamanam **avgarammanasavkantikam** nama.

Pathamam jhanam pana pabcvagikanti vavatthapetva dutiyam tivavgikam, tatiyam
duvavgikam, tatha catuttham akasanabcayatanam ...pe...
nevasabbanasabbayatananti evam jhanavgamattasseva vavatthapanam
avgavavatthapanam nama.

Tatha idam pathavikasinanti vavatthapetva idam apokasinam ...pe... idam
odatakasinanti evam arammanamattasseva vavatthapanam
arammanavavatthapanam nama (CS:pg.2.4) Avgarammanavavatthapanampi eke
icchanti. Atthakathasu pana anagatatta addha tam bhavanamukham na hoti.

367. Imehi pana cuddasahi akarehi cittam aparidametva pubbe abhavitabhavano
adikammiko yogavacaro iddhivikubbanam sampadessatiti netam thanam vijjati.
Adikammikassa hi kasinaparikammampi bharo, satesu sahassesu va ekova sakkoti.
Katakasinaparikammassa nimituppadanam bharo, satesu sahassesu va ekova sakkoti.
Uppanne nimitte tam vaddhetva appanadhigamo bharo, satesu sahassesu va ekova
sakkoti. Adhigatappanassa cuddasahakarehi cittaparidamanam bharo, satesu
sahassesu va ekova sakkoti. Cuddasahakarehi paridamitacittassapi
iddhivikubbanam nama bharo, satesu sahassesu va ekova sakkoti.
Vikubbanappattassapi khippanisantibhavo nama bharo, satesu sahassesu va ekova
khippanisanti hoti. Therambatthale maharohanaguttattherassa gilapattathanam
agatesu timsamattesu iddhimantasahassesu upasampadaya (Vism.376.) atthavassiko
rakkhitatthero viya. Tassanubhavo pathavikasinaniddese (Visuddhi.1.78adayo)
vuttoyeva. Tam panassanubhavam disva thero aha “avuso, sace rakkhito
nabhavissa sabbe garahappatta assama ‘nagarajanam rakkhitum nasakkhimsu’ti.
Tasma attana gahetva vicaritabbam avudham nama malam sodhetvava gahetva
vicaritum vattati”ti. Te therassa ovade thatva timsasahassapi bhikkhu
khippanisantino ahesum.

Khippanisantiyapi ca sati parassa patitthabhavo bharo, satesu sahassesu va ekova

hoti, giribhandavahanapujaya marena avgaravasse pavattite akase pathavim mapetva avgaravassaparittarako thero viya.

Balavapubbayoganam pana Buddhapaccekabuddha-aggasavakadinam vinapi imina vuttappakarena bhavananukkamena arahattapatilabheneva idabca iddhivikubbanam abbe (CS:pg.2.5) ca Patisambhidadibheda guna ijhanti. Tasma yatha pilandhanavikatim kattukamo suvannakaro aggidhamanadihi suvannam mudum kammabbam katvava karoti, yatha ca bhajanavikatim kattukamo kumbhakaro mattikam suparimadditam mudum katva karoti, evameva adikammikena imehi cuddasahakarehi cittam paridametva chandasisacittasisaviriyasisavimamsasisasamapajjanavasena ceva avajjanadivasibhavavasena ca mudum kammabbam katva iddhividhaya yogo karaniyo. Pubbahetusampanna pana kasinesu catutthajjhanamatte cinnavasini katum vattati. Yatha panettha yogo katabbo, tam vidhim dassento Bhagava “so evam samahite citte”ti-adimaha.

368. Tatrayam palinayanusareneva vinicchayakatha. Tattha **soti** so adhigatacatutthajjhano yogi. **Evanti** catutthajjhanakkamanidassanametam. Imina pathamajjhanadhigamadina kamena catutthajjhanam patilabhitvati vuttam hoti. **Samahiteti** imina catutthajjhanasamadhina samahite. **Citteti** rupavacaracitte. **Parisuddheti**-adisu pana upekkhasatiparisuddhibhavana parisuddhe. Parisuddhattayeve (Vism.377.) **pariyodate**, pabhassareti vuttam hoti. Sukhadinam paccayanam ghatena vihataragadi-avganatta **anavgane**. Anavganattayeve **vigatupakkilese**. Avganena hi tam cittam upakkilissati. Subhavitatta **mudubhute**, vasibhavappatteti vuttam hoti. Vase vattamanam hi cittam mudunti vuccati. Muduttayeve ca **kammaniye**, kammakkhame kammayoggeti vuttam hoti. Mudum hi cittam kammaniyam hoti sudantamiva suvannam, tabca ubhayampi subhavitattayevevati. Yathaha “**naham, bhikkhave, abbam ekadhammampi samanupassami, yam evam bhavitam bahulikata mudubca hoti kammaniyabca, yathayidam, bhikkhave, citta**”ti (a.ni.1.22=A.1.5./I,9.).

Etesu parisuddhabhavadisu thitatta **thite**. Thitattayeve **anebjappatte**, acale niribjaneti vuttam hoti. Mudukammabbabhavana va attano vase thitatta **thite**. Saddhadihi pariggahitatta **anebjappatte** Saddhapariggahitam hi cittam assaddhiyena na ibjati. Viriyapariggahitam kosajjena na ibjati. Satipariggahitam pamadena na ibjati. Samadhipariggahitam uddhaccena na ibjati (CS:pg.2.6) Pabbapariggahitam avijjaya na ibjati. Obhasagatam kilesandhakarena na ibjati. Imehi chahi dhammehi pariggahitam anebjappattam hoti. Evam atthavgasamannagatam cittam (Vism.378.) abhiniharakkhamam hoti abhibbasacchikaraniyanam dhammanam abhibbasacchikiriya.

Aparo nayo, catutthajjhanasamadhina **samahite**. Nivaranadurabhavana **parisuddhe**. Vitakkadisamatikkamena **pariyodate**. Jhanapatilabhapaccayanam icchavacaranam abhavana **anavgane**. Abhijjhadinam cittassa upakkilesanam vigamena **vigatupakkilese**. Ubhayampi cetam Anavganasutta-Vatthasuttanusarena (ma.ni.1.57adayo=M.5./I,24ff. ; M.7./I,36ff.)¹ veditabbam. Vasippattiya **mudubhute**. Iddhipadabhavupagamena **kammaniye**. Bhavanaparipuriya panitabhavupagamena **thite anebjappatte**. Yatha anebjappattam hoti, evam thiteti attho. Evampi atthavgasamannagatam cittam abhiniharakkhamam hoti abhibbasacchikaraniyanam dhammanam abhibbasacchikiriya padakam padatthanabhutanti.

¹ 《中阿含》87・機品經（大正1.566a以下）、《增壹阿含25.6經》（大正2.632a以下）、《中阿含》93・水淨梵志經（大正1.575a以下）

Dasa-iddhikatha 十神變論

369. **Iddhividhaya cittam abhiniharati abhininnametiti** ettha ijghanatthena **iddhi**, nipphatti-atthena patilabbhatthena cati vuttam hoti. Yabhi nipphajjati patilabbhati ca, tam ijhatiti vuccati. Yathaha “**kamam kamayamanassa, tassa cetam samijjhati**”ti (su.ni.772=Sn.v.766.)¹. Tatha “**nekkhammam ijhatiti--iddhi, patiharatiti -- patihariyam. Arahattamaggo ijhatiti--iddhi, Sabbakilese patiharatiti--patihariyan**”ti (pati.ma.3.32=Pts.II,229.).

Aparo nayo, ijghanatthena iddhi. Upayasampadayetamadhivacanam. Upayasampada hi ijhati adhippetaphalappasavanato. Yathaha—“**ayam kho citto gahapati silava kalyanadhammo, sace panidahissati ‘anagatamaddhanam raja assam cakkavatti’**ti, tassa kho ayam ijhissati silavato cetopanidhi visuddhatta”ti (sam.ni.4.352=S.41.10/IV.303.).

Aparo nayo, etaya satta ijhantiti iddhi. **Ijjhantiti** iddha vuddha ukkamsagata hontiti vuttam hoti. Sa dasavidha. Yathaha “**kati iddhiyoti** dasa iddhiyo”. Puna caparam aha “katama dasa iddhiyo (CS:pg.2.7) (1)Adhitthana iddhi, (2)vikubbana iddhi, (3)manomaya iddhi, (4)banavipphara iddhi, (5)samadhivipphara iddhi, (6)ariya iddhi, (7)kammavipakaja iddhi, (8)pubbavato iddhi, (9)vijjamaya iddhi, (10)tattha tattha sammapayogapaccaya ijghanatthena iddhi”ti (pati.ma.3.9=Pts.II,205.).

370. (1) Tattha “**pakatiya eko bahukam avajjati. Satam va sahasam va satahasam va avajjitva banena adhitthati ‘bahuko homi’**”ti (pati.ma.3.10=Pts.II,207.) evam vibhajitva dassita iddhi adhitthanavasena nipphannatta **adhitthana iddhi** nama.

371. (2) “So pakativannam vijahitva kumarakavannam va dasseti nagavannam va ...pe... vividhampi senabyuham dasseti”ti (pati.ma.3.13=Pts.II,210.) evam agata iddhi pakativannavijahanavikaravasena pavattatta **vikubbana iddhi** nama.

(Vism.379.) 372. (3) “Idha bhikkhu imamha kaya abbam kayam abhinimminati rupim manomayan”ti (pati.ma.3.14=Pts.II,210 ; D.2./I,77.) imina nayena agata iddhi sarirabbhantare abbasseva manomayassa sarirassa nipphattivasena pavattatta **manomaya iddhi** nama.

373. (4) Banuppattito pana pubbe va paccha va tamkhane va bananubhavanibbatto viseso **banavipphara iddhi** nama. Vuttabhetam—“aniccanupassanaya niccasabbaya pahanattho ijhatiti banavipphara iddhi ...pe... arahattamaggena sabbakilesanam pahanattho ijhatiti banavipphara iddhi. Ayasmato bakkulassa banavipphara iddhi. Ayasmato samkiccassa banavipphara iddhi. Ayasmato bhutapalassa banavipphara iddhi”ti (pati.ma.3.15).

Tattha **ayasma Bakkulo**² daharova mavgaladivase nadiya nhapiyamano dhatiya pamadena sote patito. Tamenam maccho gilitva baranasitittham agamasi. Tatra tam macchabandho gahetva setthibharyaya vikkini. Sa macche sineham uppadetva ahameva nam pacissamiti phalenti macchakucchiyam suvannabimbam viya darakam disva putto me laddhoti somanassajata ahosi. Iti macchakucchiyam arogabhavo ayasmato Bakkulassa (CS:pg.2.8) pacchimabhavikassa tena attabhavena

¹ 《義足經》上（大正4.175c），《大毗婆沙論》卷三四（大正27.176a以下），《瑜伽師地論》卷一九（大正30.387b）

² **ayasma Bakkulo**，見增支部注釋《滿足希求》Manorathapurani(Mp) I,306f.；Thag.vv.225~226注。《賢愚經》卷五（大正4.385b以下）

patilabhitabba-arahattamaggabananubhavana nibbattatta banavipphara iddhi nama. Vatthu pana vittharena kathetabbam.

Samkiccattherassa¹ pana gabbhagatasseva mata kalamakasi. Tassa citakam aropetva sulehi vijjhita jhapiyamanaya darako sulakotiya akkhikute paharam labhita saddam akasi. Tato darako jivatiti otaretva kucchim phaletva darakam ayyikaya adamsu. So taya patijaggito vuddhimanvaya pabbajitva saha Patisambhidahi arahattam papuni. Iti vuttanayeneva darucitakaya arogabhavo ayasmato samkiccassa banavipphara iddhi nama.

Bhutapaladarakassa pana pita rajagahe daliddamanusso. (Vism.380.) So darunam atthaya sakatena atavim gantva darubharam katva sayam nagaradvarasamipam patto. Athassa gona yugam ossajjitva nagaram pavisimsu. So sakatamule puttakam nisidapetva gonanam anupadam gacchanta nagameva pavisi. Tassa anikkhantasseva dvaram pihitam. Darakassa valayakkhanucaritepi bahinagare tiyamarattim arogabhavo vuttanayeneva banavipphara iddhi nama. Vatthu pana vittharetabbam.

374. Samadhito pubbe va paccha va tamkhane va samathanubhavanibbatta viseso **samadhivipphara iddhi**. Vuttabhetam “**pathamajjhanena nivarananam pahanattho ijhatiti samadhivipphara iddhi ...pe... nevasabbanasabbayatanasamapattiya akibcabbayatanasabbaya pahanattho ijhatiti samadhivipphara iddhi. Ayasmato Sariputtassa samadhivipphara iddhi, ayasmato Sabjivassa, ayasmato Khanukondabbassa, uttaraya upasikaya, samavatiya upasikaya samadhivipphara iddhi**”ti (pati.ma.3.16=Pts.II,212f.).

Tattha yada **ayasmato Sariputtassa** Mahamoggallanattherena saddhim kapotakandarayam viharato junhaya rattiya navoropitehi kesehi ajjhokase nisinnassa eko dutthayakkho sahayakena yakkhena variyamanopi sise paharamadasi. Yassa meghassa viya gajjato (CS:pg.2.9) saddo ahosi. Tada thero tassa paharanasamaye samapattim appesi. Athassa tena paharena na koci abadho ahosi Ayam tassayasmato samadhivipphara iddhi. Vatthu pana udane (uda.34) agatameva.

Sabjivattheram pana nirodhasamapannam kalakatoti sallakkhetva gopalakadayo tinakatthagomayani savkaddhetva aggim adamsu. Therassa civare amsumattampi najjhayittha. Ayamassa anupubbasaamapattivasena pavattasamathanubhavanibbattatta samadhivipphara iddhi. Vatthu pana sutte (ma.ni.1.507=M.50.I,333.)² agatameva.

Khanukondabbatthero³ pana pakatiyava samapattibahulo. So abbatarasmim arabbe rattim samapattim (Vism.381.) appetva nisidi. Pabcasata cora bhandakam thenetva gacchanta “idani amhakam anupatham agacchanta natthi”ti vissamitukama bhandakam oropayamana “khanuko ayan”ti mabbamana therasseva upari sabbabhandakani thapesum. Tesam vissamitva gacchantanam pathamam thapitabhandakassa gahanakale kalaparicchedavasena thero vutthasi. Te therassa calanakaram disva bhita viravimsu. Thero “**ma bhayittha upasaka, bhikkhu ahan**”ti aha. Te agantva vanditva theragatena pasadena pabbajitva saha patisambhidahi arahattam papunimsu (Dhp.A.v.111.). Ayamettha pabcahi bhandakasatehi ajjhotthatassa therassa abadhabhavo samadhivipphara iddhi.

Uttara⁴ pana upasika punnasetthissa dhita. Tassa sirima nama ganika issapakata tattatelakataham sise asibci. Uttara tamkhanabbeva mettam samapajji.

¹ Dhp.A.II,240.

² 《中阿含》131・降魔經（大正1.620 c以下），魔嬈亂經（大正1.864c以下），弊魔試目連經（大正1.867a以下）

³ Dhp.A.II,254f.

⁴ Dhp.A.III,310ff.

Telam pokkharapattato udakabindu viya vivattamanam agamasi. Ayamassa samadhipphara iddhi. Vatthu pana vittharetabbam.

Samavati nama udenassa rabbo aggamahesi. Magandiyabrahmano attano dhitaya aggamahesitthanam patthayamano tassa vinaya asivisam (CS:pg.2.10) pakkhipapetva rajanam aha “maharaja, samavati tam maretukama vinaya asivisam gahetva pariharati”ti. Raja tam disva kupito samavatim vadhissamiti dhanum aropetva visapitam khurappam sannayhi. Samavati saparivara rajanam mettaya phari. Raja neva saram khipitum na oropetum sakkonto vedhamano atthasi. Tato nam devi aha “kim, maharaja, kilamasi”ti? “Ama kilamami”ti. “Tena hi dhanum oropehi”ti. Saro rabbo padamuleyeva pati. Tato nam devi “maharaja, appadutthassa nappadussitabban”ti ovadi. Iti rabbo saram mubcitum avisahanabhavo samavatiya upasikaya samadhipphara iddhiti.

375. Patikkuladisu appatikkulasabbiviharadika pana **ariya iddhi** nama. Yathaha—“katama ariya iddhi? Idha—bhikkhu sace akavkhati ‘patikkule appatikkulasabbi vihareyyan’ti, appatikkulasabbi tattha viharati ...pe... upekkhako tattha viharati (Vism.382.) sato sampajano”ti (pati.ma.3.17=Pts.II,212f.). Ayabhi cetovasippattanam ariyanamyeva sambhavato **ariya iddhi**ti vuccati.

Etaya hi samannagato khinasavo bhikkhu patikkule anitthe vatthusmim mettapharanam va dhatumanasikaram va karonto appatikkulasabbi viharati. Appatikkule itthe vatthusmim asubhapharanam va aniccanti manasikaram va karonto patikkulasabbi viharati. Tatha patikkulapatikkulesu tadeva mettapharanam va dhatumanasikaram va karonto appatikkulasabbi viharati. Appatikkulapatikkulesu ca tadeva asubhapharanam va aniccanti manasikaram va karonto patikkulasabbi viharati. Cakkhuna rupam disva neva sumano hotiti-adina nayena vuttam pana chalavgupekkham pavattayamano patikkule ca appatikkule ca tadubhayam abhinivajjitva upekkhako viharati sato sampajano. Patisambhodayabhi “**katham patikkule appatikkulasabbi viharati? Anitthasmim vatthusmim mettaya va pharati dhatuso va upasamharati**”ti-adina (pati.ma.3.17=Pts.II,212f.) nayena ayameva attho vibhatto. Ayam cetovasippattanam ariyanamyeva sambhavato ariya iddhi vuccati.

376. (7) Pakkhi-adinam pana (CS:pg.2.11) vehasagamanadika **kammavipakaja iddhi** nama. Yathaha—“katama **kammavipakaja iddhi? Sabbesam pakkhinam sabbesam devanam ekaccanam manussanam ekaccanabca vinipatikanam ayam kammavipakaja iddhi**”ti (pati.ma.3.18=Pts.II,213.). Ettha hi sabbesam pakkhinam jhanam va vipassanam va vinayeva akasena gamanam. Tatha sabbesam devanam pathamakappikanabca ekaccanam manussanam. Tatha Piyavkaramata (sam.ni.1.240=S.10.5./I,209.) yakkhini Uttaramata Phussamitta Dhammaguttati evamadinam ekaccanam vinipatikanam akasena gamanam kammavipakaja iddhiti.

377. (8) Cakkavatti-adinam vehasagamanadika pana **pubbavato iddhi** nama. Yathaha “katama pubbavato iddhi? Raja cakkavatti vehasam gacchati saddhim caturavginiya senaya antamaso assabandhagobandhapurise upadaya. Jotikassa gahapatissa pubbavato iddhi. Jatilakassa gahapatissa (Vism.383.) pubbavato iddhi. Ghositassa gahapatissa pubbavato iddhi. Mendakassa gahapatissa pubbavato iddhi. Pabcanam mahapubbanam pubbavato iddhi”ti. Savkhepato pana paripakam gate pubbasambhare ijghanakaviseso pubbavato iddhi.

Ettha ca **Jotikassa** gahapatissa pathavim bhinditva manipasado utthahi. Catusatthi ca kapparukkhati ayamassa pubbavato iddhi. **Jatilakassa** asitihattho suvannapabbato nibbatti. **Ghositassa** sattasu thanesu maranattaya upakkame katepi arogabhavo pubbavato iddhi. **Mendakassa** ekakarismatte padese sattaratanamayanam mendakanam patubhavo pubbavato iddhi. Pabca mahapubba nama mendakasetthi, tassa bhariya candapadumasiri, putto dhanabca yasetthi, sunisa

sumanadevi, daso punno namati. Tesu setthissa sisam nhatassa akasam ullokanakale addhatelasakotthasahassani akasato rattasalinam purenti. Bhariyaya nalikodanamattampi gahetva sakalajambudipavasike parivisamanaya bhattam na khiyati. Puttassa sahassatthavikam gahetva sakalajambudipavasikanampi dentassa kahapana na khiyanti. Sunisaya ekam (CS:pg.2.12) vihitumbam gahetva sakalajambudipavasikanampi bhajayamanaya dhabbam na khiyati. Dasassa ekena navgalena kasato ito satta ito sattati cuddasa magga honti. Ayam nesam pubbavato iddhi.

378. (9) Vijjadharadinam vehasagamanadika pana **vijjamaya iddhi**. Yathaha “katama vijjamaya iddhi? Vijjadhara vijjam pariapitva vehasam gacchanti. Akase antalikkhe hatthimpi dassenti ...pe... vividhampi senabyuham dassenti”ti (pati.ma.3.18=Pts.II,213.).

379. (10) Tena tena pana sammamayogena tassa tassa kammassa ijjhanam **tattha tattha sammamayogapaccaya ijjhanatthena iddhi**. Yathaha—“nekkhammena kamacchandassa pahanattho ijjhatiti tattha tattha sammamayogapaccaya ijjhanatthena iddhi ...pe... arahattamaggena sabbakilesanam pahanattho ijjhatiti tattha tattha sammamayogapaccaya ijjhanatthena iddhi”ti (pati.ma.3.18=Pts.II,213.). Ettha ca patipattisavkhatasseva sammamayogassa (Vism.384.) dipanavasena purimapolisadisava pali agata. Athakathayam pana sakatabyuhadikaranasena yamkibci sippakammam yamkibci vejjakammam tinnam bedanam uggahanam tinnam pitakanam uggahanam antamaso kasanavapanadini upadaya tam tam kammam katva nibbattaviseso tattha tattha sammamayogapaccaya ijjhanatthena iddhiti agata. (10)

Iti imasu dasasu iddhisu iddhividhayati imasmim pade adhitthana iddhiyeva agata. Imasmim panatthe vikubbanamanomaya-iddhiyopi icchitabba eva.

380. **Iddhividhayati** iddhikotthasaya, iddhivikappaya va. **Cittam abhiniharati abhininnametiti** so bhikkhu vuttappakaravasena tasmim citte abhibbapadake jate iddhividhadhigamattaya parikammacittam abhiniharati kasinarammanato apanetva iddhividhabhimukham peseti. **Abhininnametiti** adhigantabba-iddhiponam iddhipabbharam karoti. **Soti** so evam katacittabhiniharo bhikkhu. **Anekavihitanti** anekavidham nanappakarakam. **Iddhividhanti** iddhikotthasam. **Paccanubhotiti** paccanubhavati, phusati (CS:pg.2.13) sacchikaroti papunatiti attho. Idanissa anekavihitabhavam dassento “ekopi hutva”ti-adimaha. Tattha **ekopi hutvati** iddhikaranato pubbe pakatiya ekopi hutva. **Bahudha hotiti** bahunam santike cavkamitukamo va sajjhayam va kattukamo pabham va pucchitukamo hutva satampi sahassampi hoti. Katham panayamevam hoti? Iddhiya catasso bhumiyo cattaro pada attha padani solasa ca mulani sampadetva banena adhitthahanto.

381. Tattha **catasso bhumiyo** cattari jhanani veditabbani. Vuttabhetam dhammasenapatina “iddhiya katama catasso bhumiyo? Vivekajabhumi pathamam jhanam, pitisukhabhumi dutiyam jhanam, upekkhasukhabhumi tatiyam jhanam, adukkhamasukhabhumi catuttham jhanam. Iddhiya ima catasso bhumiyo iddhilabhaya iddhipatilabhaya iddhivikubbanataya iddhivisavitaya iddhivasitaya iddhivesarajjaya samvattanti”ti (pati.ma.3.9=Pts.II,205.). Ettha ca purimani tini jhanani yasma pitipharanena ca sukhapharanena ca sukhasabbabca lahusabbabca okkamitva lahumudukammabbakayo iddhim (Vism.385.) papunati, tasma imina pariyayena iddhilabhaya samvattanato sambharabhumiyo veditabbani. Catutthajjhanam pana iddhilabhaya pakatibhumiyeva.

382. **Cattaro pada**ti cattaro iddhipada veditabba. Vuttabhetam “iddhiya katame cattaro pada? Idha bhikkhu chandasamadhipadhanasavkharasamannagatam iddhipadam bhaveti. Viriya... citta... vimamsasamadhipadhanasavkharasamannagatam iddhipadam bhaveti. Iddhiya ime

cattaro pada iddhilabhaya ...pe... iddhivesarajjaya samvattanti”ti (pati.ma.3.9=Pts.II,205.)¹. Ettha ca chandahetuko chandadhiko va samadhi **chandasadham**. Kattukamyatachandam adhipatim karitva patiladdhasamadhissetam adhivacanam. Padhanabhuta savkhara **padhanasavkhara**. Catukiccasadhakassa sammappadhanaviriyassetam adhivacanam. **Samannagatanti** chandasamadhina ca padhanasavkharehi ca upetam. **Iddhipadanti** nipphattipariyayena va ijghanatthena, ijhanti etaya satta iddha vuddha ukkamsagata hontiti imina va pariyayena iddhiti savkham gatanam abhibbacittasampayuttanam chandasamadhipadhanasavkharanam (CS:pg.2.14) adhitthanatthena padabhutam sesacittacetasarasinti attho. Vuttabhetam “iddhipadoti tathabhutassa vedanakkhandho ...pe... vibbanakkhandho”ti (vibha.434=Vibh.217.).

Atha va pajjate anenati pado. Papuniyatiti attho. Iddhiya pado iddhipado. Chandadinametam adhivacanam. Yathaha—“chandabce, bhikkhave, bhikkhu nissaya labhati samadhim, labhati cittassekaggatam, ayam vuccati chandasamadhi. So anuppannam papakanam ...pe... padahati, ime vuccanti padhanasavkhara. Iti ayabca chando ayabca chandasamadhi ime ca padhanasavkhara, ayam vuccati, bhikkhave, chandasamadhipadhanasavkharasamannagato iddhipado”ti (sam.ni.5.825=S.51.13/V,268. , cf.Vibh.216.). Evam sesiddhipadesupi attho veditabbo.

383. **Attha padaniti** chandadini attha veditabbani. Vuttabhetam “iddhiya katamani attha padani? Chandabce bhikkhu nissaya labhati samadhim, labhati cittassekaggatam. Chando na samadhi, samadhi na chando. Abbo (Vism.386.) chando, abbo samadhi. Viriyabce bhikkhu... cittabce bhikkhu... vimamsabce bhikkhu nissaya labhati samadhim, labhati cittassekaggatam. Vimamsa na samadhi, samadhi na vimamsa. Abba vimamsa, abbo samadhi. Iddhiya imani attha padani iddhilabhaya ...pe... iddhivesarajjaya samvattanti”ti (pati.ma.3.9=Pts.II,205f.). Ettha hi iddhipadapadetakamatachando samadhinā ekato niyuttova iddhilabhaya samvattati;tatha viriyadayo. Tasma imani attha padani vuttaniti veditabbani.

384. **Solasa mulaniti** solasahi akarehi anebjata cittassa veditabba. Vuttabhetam—“iddhiya kati mulani? Solasa mulani—anonatam cittam kosajje na ibjatiti anebjam, anunnatam cittam uddhacce na ibjatiti anebjam, anabhinatam cittam rage na ibjatiti anebjam, anapanatam cittam byapade na ibjatiti anebjam, anissitam cittam ditthiya na ibjatiti anebjam, appatibaddham cittam chandarage na ibjatiti anebjam, vipkamuttam cittam kamarage na ibjatiti anebjam, visamyuttam cittam kilese na ibjatiti anebjam, vimariyadikatam cittam kilesamariyade na ibjatiti anebjam, ekattagatam cittam nanattakilese na ibjatiti anebjam, saddhaya pariggahitam (CS:pg.2.15) cittam assaddhiye na ibjatiti anebjam, viriyena pariggahitam cittam kosajje na ibjatiti anebjam, satiya pariggahitam cittam pamade na ibjatiti anebjam, samadhinā pariggahitam cittam uddhacce na ibjatiti anebjam, pabbaya pariggahitam cittam avijjaya na ibjatiti anebjam, obhasagatam cittam avijjandhakare na ibjatiti anebjam. Iddhiya imani solasa mulani iddhilabhaya ...pe... iddhivesarajjaya samvattanti”ti (pati.ma.3.9=Pts.II,205f.).

Kamabca esa attho evam samahite citteti-adinapi siddhoyeva, pathamajjhanadinam pana iddhiya bhumipadapadamulabhavadassanattam puna vutto. Purimo ca suttesu agatanayo. Ayam Patisambhidayam. Iti ubhayattha asammohatthampi puna vutto.

385. **Banena adhitthahantoti** svayamete iddhiya (Vism.387.) bhumipadapadabhute dhamme sampadetva abhibbapadakam jhanam samapajjitva

¹ cf.D.18./II,213 ; M.16./I,103 ; S.51.23~32/V,284ff.

vutthaya sace satam icchati “satam homi satam homi”ti parikammam katva puna abhibbapadakam jhanam samapajjitva vutthaya adhitthati, adhitthanacittena saheva satam hoti. Sahassadisupi eseva nayo. Sace evam na ijhati puna parikammam katva dutiyampi samapajjitva vutthaya adhitthatabbam. Samyuttatthakathayam hi ekavaram dvevaram samapajjitum vattatiti vuttam. Tattha padakajjhanacittam nimittarammanam. Parikammacittani satarammanani va sahassarammanani va, tani ca kho vannaivasena, no pannattivasena. Adhitthanacittampi tatheva satarammanam va sahassarammanam va. Tam pubbe vuttam appanacittamiva gotrabhu-anantaram ekameva uppajjati rupavacaracatutthajjanikam.

386. Yampi Patisambhidayam vuttam “pakatiya eko bahukam avajjati satam va sahassam va satasahassam va, avajjitva banena adhitthati ‘bahuko homi’ti, bahuko hoti, yatha **ayasma Culapanthako**”ti (pati.ma.3.10=Pts.II,207.). Tatrapi **avajjati**ti parikammavaseneva vuttam. **Avajjitva banena adhitthati**ti abhibbabanavasena vuttam. Tasma bahukam avajjati, tato tesampi parikammacittanam avasane samapajjati, samapattito vutthahitva puna bahuko homiti avajjitva tato param pavattanam tinnam catunnam va pubbabhagacittanam anantara uppannena sannitthapanavasena adhitthananti (CS:pg.2.16) laddhanamena ekeneva abhibbabanena adhitthati evamettha attho datthabbo.

Yam pana vuttam “yatha **ayasma Culapanthako**”ti, tam bahudhabhavassa kayasakkhidassanattam vuttam. Tam pana vatthuna dipetabbam. Te kira dvebhataro panthe jatatta panthakati namam labhimsu. Tesam jettho mahapanthako, so pabbajitva saha Patisambhidahi arahattam papuni. Araha hutva culapanthakam pabbajetva—

(Vism.388.) Padumam yatha kokanadam sugandham, pato siya phullamavitagandham; Avgirasam passa virocamanam, tapantamadiccaminvantalikketi. (a.ni.5.195./Manorathapurani I,215 ; Dh.p.A.I,244.)—

Imam gatham adasi. So tam catuhi masehi pagunam katum nasakkhi. Atha nam thero abhabbo tvam sasaneti viharato nihari. Tasmibca kale thero bhattuddesako hoti. Jivako theram upasavkamtva “sve, bhante, Bhagavata saddhim pabcbhikkhusatani gahetva amhakam gehe bhikkham ganhatha”ti aha. Theropi thapetva culapanthakam sesanam adhivasemiti adhivasesi.

Culapanthako dvarakotthake thatva rodati. Bhagava dibbacakkhuna disva tam upasavkamtva kasma rodasiti aha. So tam pavattimacikkhi. Bhagava na sajjhayam katum asakkonto mama sasane abhabbo nama hoti, ma soci bhikkhuti tam bahayam gahetva viharam pavisitva iddhiya pilotikakhandam abhinimminitva adasi, handa bhikkhu imam parimajjanto rajoharanam rajoharananti punappunam sajjhayam karohiti. Tassa tatha karoto tam kalavannam ahosi. So parisuddham vattham, natthettha doso, attabhavassa panayam dosoti sabbam patilabhitva pabcasu khandhesu banam otaretva vipassanam vaddhetva anulomato gotrabhusamipam papesi. Athassa Bhagava obhasagatha abhasi—

“Rago rajo na ca pana renu vuccati,

Ragassetam adhivacanam rajoti.

Etam rajam vippajahitva pandita,

Viharanti te vigatarajassa sasane.

“Doso (CS:pg.2.17) ...pe....

“Moho rajo na ca pana renu vuccati,

Mohassetam adhivacanam rajoti.

Etam rajam vippajahitva pandita,

Viharanti te vigatarajassa sasane”ti. (mahani.209)¹.

(Vism.389.) Tassa gathapariyosane catupatisambhidachalabhibbaparivara nava lokuttaradhamma hatthagatava ahesum.

Sattha dutiyadivase jivakassa geham agamasi saddhim bhikkhusavghena. Atha dakkhinodakavasane yaguya diyyamanaya hatthena pattam pidahi. Jivako kim bhanteti pucchi. Vihare eko bhikkhu atthiti. So purisam pesesi “gaccha, ayyam gahetva sigham ehi”ti. Viharato nikkhante pana Bhagavati,

Sahassakkhattumattanam nimminivana panthako;

Nisidambavane ramme, yava kalappavedanati. (theraga.563 ; Dhp.A.p.248.).

Atha so puriso gantva kasavehi ekapajjotam aramam disva agantva bhikkhuhi bharito bhante aramo, naham janami katamo so ayyoti aha. Tato nam Bhagava aha “gaccha yam pathamam passasi, tam civarakanne gahetva ‘sattha tam amanteti’ti vatva anehi”ti. So tam gantva therasseva civarakanne aggahesi. Tavadeva sabbepi nimmita antaradhayimsu. Thero “gaccha tvan”ti tam uyyojetva mukhadhovanadisarirakiccam nitthapetva pathamataram gantva pattasane nisidi. Idam sandhaya vuttam “yatha ayasma Culapanthako”ti.

Tatra ye te bahu nimmita te aniyametva nimmitatta iddhimata sadisava honti. Thananisajjadisu va bhasitatunhibhavadisu va yam yam iddhima karoti, tam tadeva karonti. Sace pana nanavanne katukamo hoti, keci pathamavaye, keci majjhimavaye, keci pacchimavaye, tatha (CS:pg.2.18) dighakese, upaddhamunde, munde, missakese, upaddharattacivare, pandukacivare, padabhanadhammakathasarabhabbapabhapucchanapabhavissajjanarajanapacanacivar asibbanadhovanadini karonte aparepi va nanappakarake katukamo hoti, tena padakajjhanato vutthaya ettaka bhikkhu pathamavaya hontuti-adina nayena parikammam katva puna samapajjitva vutthaya adhitthatabbam. Adhitthanacittena saddhim icchiticchitappakarayeve hontiti. Esa nayo bahudhapi hutva eko hotiti-adisu.

Ayam pana viseso, imina bhikkhuna evam bahubhavam nimminitva puna “ekova hutva cavkamissami, sajjhayam (Vism.390.) karissami, pabham pucchissami”ti cintetva va, “ayam viharo appabhiikkhuko, sace keci agamissanti ‘kuto ime ettaka ekasadis bhikkhu, addha therassa esa anubhavo’ti mam janissanti”ti appicchataya va antarava “eko homi”ti icchantena padakajjhanam samapajjitva vutthaya “eko homi”ti parikammam katva puna samapajjitva vutthaya “eko homi”ti adhitthatabbam. Adhitthanacittena saddhimyeva eko hoti. Evam akaronto pana yatha paricchinnakalavasena sayameva eko hoti.

387. Avibhavam tirobhavanti ettha avibhavam karoti tirobhavam karotiti ayamatto Idameva hi sandhaya Patisambhidayam vuttam “**avibhavanti kenaci anavatam hoti appaticchannam vivatam pakatam. Tirobhavanti kenaci avatam hoti paticchannam pihitam patikujjitan**”ti (pati.ma.3.11=Pts.207). Tatrayam iddhima avibhavam katukamo andhakaram va alokam karoti, paticchannam va vivatam, anapatham va apatham karoti. Katham? Ayabhi yatha paticchannopi dure thitopi va dissati, evam attanam va param va katukamo padakajjhanato vutthaya idam andhakarattanam alokajatam hotuti va, idam paticchannam vivatam hotuti va, idam anapatham apatham hotuti va avajjitva parikammam katva vuttanayeneva adhitthati, saha adhitthanacittena yathadhitthitameva hoti. Pare dure thitapi passanti. Sayampi passitukamo passati.

388. Etam (CS:pg.2.19) pana patihariyam kena katapubbanti? Bhagavata.

¹ cf.Divya.491 ; Mahanidessa 《大義釋》 p.505 ; Dhp.A.I,246.參考《有部毗奈耶》卷三一（大正23.797a）。

Bhagava hi culasubhaddaya nimantito vissakammuna nimmitehi pabcahi kutagarasatehi savatthito sattayojanabbhantaram saketam gacchanto yatha saketanagaravasino savatthivasike, savatthivasino ca saketavasike passanti, evam adhitthasi. Nagaramajjhe ca otaritva pathavim dvidha bhinditva yava avicim akasabca dvidha viyuhitva yava brahmalokam dassesi.

Devorohanenapi ca ayamatto vibhavetabbo. Bhagava kira yamakapatihariyam katva caturasitipanasahassani bandhana pamocetva atita Buddha yamakapatihariyavasane kuhi gatati avajjitva tavatimsabhavanam gatati addasa. (Vism.391.) Athekena padena pathavitalam akkamitva dutiyam yugandharapabbate patitthapetva puna purimapadam uddharitva sinerumatthakam akkamitva tattha pandukambalasilatale vassam upagantva sannipatitanam dasasahassacakkavaladevatanam adito patthaya abhidhammakatham arabhi. Bhikkhacaravelaya nimmitabuddham mapehi. So dhammam deseti. Bhagava nagalatadantakattham khaditva anotattadahe mukham dhovitva uttarakurusu pindapatam gahetva anotattadahatire paribhujati. Sariputtatthero tattha gantva Bhagavantam vandati. Bhagava ajja ettakam dhammam desesinti therassa nayam deti. Evam tayo mase abbocchinnam abhidhammakatham kathesi. Tam sutva asitikotidevatanam dhammabhisamayao aho.

Yamakapatihariye sannipatitapi dvadasayojana parisa Bhagavantam passitvava gamissamati khandhavaram bandhitva atthasi. Tam cula-anathapindikasetthiyeve sabbapaccayehi upatthasi. Manussa kuhi Bhagavati jananatthaya anuruddhattheram yacimsu. Thero alokam vaddhetva addasa dibbena cakkhuna tattha vassupagatam Bhagavantam disva arocesi.

Te Bhagavato vandanatthaya Mahamoggallanattheram yacimsu. Thero parisamajjheyeva mahapathaviyam nimujjitva sinerupabbatam nibbijhitva Tathagatapadamule (CS:pg.2.20) Bhagavato pade vandamanova ummujjitva Bhagavantam etadavoca “jambudipavasino, bhante, Bhagavato pade vanditva passitvava gamissamati vadanti”ti. Bhagava aha “kuhi pana te, moggallana, etarahi jetthabhata dhammasenapati”ti? “Savkassanagare bhante”ti. “Moggallana, mam datthukama sve savkassanagaram agacchantu, aham sve mahapavaranapunnamasi-uposathadivase savkassanagare otarissami”ti. “Sadhu, bhante”ti thero dasabalam vanditva agatamaggeneva oruyha manussanam santikam sampapuni. Gamanagamanakale ca yatha nam manussa passanti, evam adhitthasi. Idam tavettha Mahamoggallanatthero avibhavapatihariyam akasi.

So evam agato tam pavattim arocetva “duranti sabbam akatva katapatarasava nikkhamatha”ti aha. Bhagava sakkassa devarabbo arocesi “maharaja, sve manussalokam gacchami”ti. Devaraja (Vism.392.) vissakammam anapehi “tata, sve Bhagava manussalokam gantukamo, tisso sopanapantiyo mapehi ekam kanakamayam, ekam rajatamayam, ekam manimayan”ti. So tatha akasi. Bhagava dutiyadivase sinerumuddhani thatva puratthimalokadhatum olokesi, anekani cakkavalasahassani vivatani hutva ekavganam viya pakasimsu. Yatha ca puratthimena, evam pacchimenapi uttarenapi dakkhinenapi sabbam vivatamaddasa. Hetthapi yava avici, upari yava akanitthabhavanam, tava addasa.

Tam divasam kira lokavivaranam nama aho. Manussapi deve passanti, devapi manusse. Tattha neva manussa uddham ullokenti, na deva adho olokenti, sabbe sammukhava abbamabbam passanti. Bhagava majjhe manimayena sopanena otarati, chakamavacaradeva vamapasse kanakamayena, suddhavas ca mahabrahma ca dakkhinapasse rajatamayena. Devaraja pattacivaram aggahesi, mahabrahma tiyojanikam setacchattam, suyamo valabijanim, pabcasikho gandhabbaputto tigavutamattam beluvapanduvinam gahetva Tathagatassa pujam karonto otarati.

Tamdivasam Bhagavantam disva Buddhabhavaya piham anuppadetva thitasatto nama natthi. Idamettha Bhagava avibhavapatihariyam akasi.

Apica (CS:pg.2.21) Tambapannidipe talavgaravasi Dhammadinnattheropi Tissamahavihare¹ cetiyavganasmim nisiditva “**tihi, bhikkhave, dhammehi samannagato bhikkhu apannakapatipadam patipanno hoti**”ti apannakasuttam (a.ni.3.16=A.3.16/I,113.)² kathento hetthamukham bijanim akasi, yava avicito ekavganam ahosi. Tato uparimukham akasi, yava brahmaloka ekavganam ahosi. Thero nirayabhayena tajjetva saggasukhena ca palobhetva dhammam desesi. Keci sotapanna ahesum, keci sakadagami anagami arahantoti.

389. Tirobhavam katukamo pana alokam va andhakaram karoti, appaticchannam va paticchannam, apatham va anapatham karoti. Katham? Ayabhi yatha appaticchannopi samipe thitopi va na dissati, evam attanam va param va katukamo padakajjhanato vutthaya “idam alokatthanam andhakaram hotu”ti va, “idam appaticchannam paticchannam (Vism.393.) hotu”ti va, “idam apatham anapatham hotu”ti va avajjitva parikammam katva vuttanayeneva adhitthati. Saha adhitthanacittena yathadhitthitameva hoti. Pare samipe thitapi na passanti. Sayampi apassitukamo na passati.

390. Etam pana patihariyam kena katapubbanti? Bhagavata. Bhagava hi yasam kulaputtam samipe nisinnamyeva yatha nam pita na passati³, evamakasi.⁴ Tatha visayojanasatam Mahakappinassa paccuggamanam katva tam anagamiphale, amaccasahassabcassa sotapattiphale patitthapetva, tassa anumaggam agata sahasitthiparivara anojadevi agantva samipe nisinnapi yatha saparisam rajanam na passati, tatha katva “api, bhante, rajanam passatha”ti vutte “kim pana te rajanam gavesitum varam, udahu attanan”ti? “Attanam, bhante”ti vatva nisinnaya tassa tatha dhammam desesi, yatha sa saddhim itthisahassena sotapattiphale patitthasi, amacca anagamiphale, raja arahatteti. Apica tambapannidipam (CS:pg.2.22) agatadivase yatha attana saddhim agate avasese raja na passati, evam karontena Mahindattherenapi idam katameva (para. attha.1.tatayasavgitikatha)⁵.

391. Apica sabbampi pakatam patihariyam avibhavam nama. Apakatapatihariyam tirobhavam nama. Tattha pakatapatihariye iddhipi pabbayati iddhimapi. Tam yamakapatihariyena dipetabbam. Tatra hi “**idha Tathagato yamakapatihariyam karoti asadharanam savakehi. Uparimakayato aggikkhandho pavattati, hetthimakayato udakadhara pavattati**”ti (pati.ma.1.116=Pts.I,125.) evam ubhayam pabbayittha. Apakatapatihariye iddhiyeva pabbayati, na iddhima. Tam Mahakasuttana (sam.ni.4.346=S.41.4/IV,288.) ca Brahmanimantanikasuttana (ma.ni.1.501adayo=M.49.I,326f.) ca dipetabbam. Tatra hi ayasmato ca Mahakassa, Bhagavato ca iddhiyeva pabbayittha, na iddhima.

Yathaha—

“**Ekamantam nisinno kho citto gahapati ayasmantam Mahakam etadavoca ‘sadhu me, bhante, ayyo Mahako uttarimanussadhamma iddhipatihariyam dassetu’ti. Tena hi tvam gahapati alinde uttarasavgam pabbapetva (Vism.394.) tinakalapam okasehiti. ‘Evam, bhante’ti kho citto gahapati ayasmato Mahakassa patissutva alinde uttarasavgam pabbapetva tinakalapam okasesi. Atha kho ayasma Mahako viharam pavisitva tatharupam iddhabhisavkharam abhisavkhasi, yatha talacchiggalena ca**

¹ 帝須大精舍 (Tissa-Mahavihara) 在錫蘭的南部，見Mahavaj sa 20,25.

² 《增壹阿含21.6經》(大正2.603c以下)

³ Vin.I,16; Thag.v.117.

⁴ Dhp.A.II,pp.118~125; 增支部注釋《滿足希求》Manorathapurani I,322f.

⁵ 《大史》Mahavaj sa X IV,6.

aggalantarikaya ca acci nikkhamitva tinani jhapesi, uttarasavgam na jhapesi”ti (sam.ni.4.346=S.41.4./IV,290.)¹.

Yatha caha—

“Atha khvham, bhikkhave, tatharupam iddhabhisavkharam abhisavkhasim ‘ettavata brahma ca brahmaparisa ca brahmaparisajja ca saddabca me sossanti, na ca mam dakkhissanti’ti antarahito imam gatham abhasim—

‘Bhave (CS:pg.2.23) vham bhayam disva, bhavabca vibhavesinam;

Bhavam nabhivadim kibci, nandibca na upadiyin”ti. (ma.ni.1.504=M.49./I,330.)².

392. Tirokuttam tiropakaram tiropabbatam asajjamano gacchati seyyathapi akaseti ettha **tirokuttanti** parakuttam, kuttassa parabhaganti vuttam hoti. Esa nayo itaresu. **Kuttoti** ca gehabhittiya etamadhivacanam. **Pakaroti** gehaviharagamadinam parikkhepapakaro. **Pabbatoti** pamsupabbato va pasanapabbato va. **Asajjamanoti** alaggamano. **Seyyathapi akaseti** akase viya. Evam gantukamena pana akasakasinam samapajjitva vutthaya kuttam va pakaram va sinerucakkavalesupi abbataram pabbatam va avajjitva kataparikammena akaso hotuti adhitthatabbo. Akasoyeva hoti. Adho otaritukamassa, uddham va arohitukamassa susiro hoti, vinivijjhita gantukamassa chiddo. So tattha asajjamano gacchati.

Tipitakaculabhayatthero panetthaha—“akasakasinasamapajjanam, avuso, kimatthiyam, kim hatthi-assadini abhinimminitukamo hatthi-assadi kasinani samapajjati, nanu yattha katthaci kasine parikammam katva atthasamapattivasibhavoyeva pamanam. Yam yam icchati, tam tadeva hoti”ti. Bhikkhu ahamasu—“Paliya, bhante, akasakasinamyeva agatam, tasma avassametam vattabban”ti. Tatrāyam pali—

“Pakatiya akasakasinasamapattiya labhi hoti. Tirokuttam tiropakaram tiropabbatam (Vism.395.) avajjati. Avajjitva banena adhitthati—‘akaso hotu’ti. Akaso hoti. Tirokuttam tiropakaram tiropabbatam asajjamano gacchati. Yatha manussa pakatiya aniddhimanto kenaci anavate aparikkhitte asajjamana gacchanti, evameva so iddhima cetovasippatto tirokuttam tiropakaram tiropabbatam asajjamano gacchati, seyyathapi akase”ti (pati.ma.3.11=Pts.I,125.).

Sace (CS:pg.2.24) panassa bhikkhuno adhitthahitva gacchantassa antara pabbato va rukkho va uttheti, kim puna samapajjitva adhitthatabbanti? Doso natthi. Puna samapajjitva adhitthanam hi upajjhayassa santike nissayaggahanasadisam hoti. Imina ca pana bhikkhuna akaso hotuti adhitthitatta akaso hotiyeva. Purimadhitthanabaleneva cassa antara abbo pabbato va rukkho va utumayo utthahissatiti atthanamevetam. Abbena iddhimata nimmite pana pathamanimmanam balavam hoti. Itarena tassa uddham va adho va gantabbam.

393. **Pathaviyapi ummujjanimujjanti** ettha ummujjanti utthanam vuccati. Nimujjanti samsidanam. Ummujjabca nimujjabca ummujjanimujjam. Evam katukamena apokasinam samapajjitva utthaya ettake thane pathavi udakam hotuti paricchinditva parikammam katva vuttanayeneva adhitthatabbam. Saha adhitthanena yatha paricchinne thane pathavi udakameva hoti. So tattha ummujjanimujjam karoti. Tatrāyam pali—

“Pakatiya apokasinasamapattiya labhi hoti. Pathavim avajjati. Avajjitva banena adhitthati—‘udakam hotu’ti. Udakam hoti. So pathaviya ummujjanimujjam karoti. Yatha manussa pakatiya aniddhimanto udake ummujjanimujjam karonti, evameva so iddhima cetovasippatto pathaviya ummujjanimujjam karoti, seyyathapi

¹ 《雜阿含571經》（大正2.151b以下）

² 《中阿含》78・梵天請佛經（大正1.547a）

udake”ti (pati.ma.3.11=Pts.I,125.).

Na kevalabca ummujjanimujjameva, nhanapanamukhadhovanabhandakadhovanadisū yam yam icchati, tam tam karoti. Na kevalabca udakameva, sappitelamadhuphanitadisūpi yam yam icchati, tam tam idabcidabca ettakam hotuti avajjitva parikammam katva adhitthahantassa (Vism.396.) yathadhitthitameva hoti. Uddharitva bhajanagatam karontassa sappi sappimeva hoti. Teladini teladiniyeva. Udakam udakameva. So tattha temitukamova temeti, na temitukamo na temeti. Tasseva ca sa pathavi udakam hoti sesajanassa pathaviyeva. Tattha manussa pattikapi gacchanti, yanadihipi gacchanti, kasikammadinipi karontiyeva. Sace panayam tesampi udakam hotuti (CS:pg.2.25) icchati, hotiyeva. Paricchinnakalam pana atikkamitva yam pakatiya ghatatalakadisū udakam, tam thapetva avasesam paricchinnatthanam pathaviyeva hoti.

394. Udakepi abhijjamaneti ettha yam udakam akkamitva samsidati, tam bhijjamananti vuccati. Viparitam abhijjamanam. Evam gantukamena pana pathavikasinam samapajjitva vutthaya ettake thane udakam pathavi hotuti paricchinditva parikammam katva vuttanayeneva adhitthatabbam. Saha adhitthanena yatha paricchinnatthane udakam pathaviyeva hoti. So tattha gacchati, tatrayam pali—

“Pakatiya pathavikasinasamapattiya labhi hoti. Udakam avajjati. Avajjitva banena adhitthati—‘pathavi hotu’ti. Pathavi hoti. So abhijjamine udae gacchati. Yatha manussa pakatiya aniddhimanto abhijjamanaya pathaviya gacchanti, evameva so iddhima cetovasippatto abhijjamine udae gacchati, seyyathapi pathaviyan”ti (pati.ma.3.11=Pts.II,208.).

Na kevalabca gacchati, yam yam iriyapatham icchati, tam tam karoti. Na kevalabca pathavimeva karoti, manisuvannapabbatarukkhadisūpi yam yam icchati, tam tam vuttanayeneva avajjitva adhitthati, yathadhitthitameva hoti. Tasseva ca tam udakam pathavi hoti, sesajanassa udakameva, macchakacchapa ca udakakakadayo ca yatharuci vicaranti. Sace panayam abbesampi manussanam tam pathavim katum icchati, karotiyeva. Paricchinnakalatikkamena pana udakameva hoti.

395. Pallavkena kamatiti pallavkena gacchati. **Pakkhi sakunoti** pakkhehi yuttasakuno. Evam katukamena pana pathavikasinam samapajjitva vutthaya sace (Vism.397.) nisinnō gantumicchati, pallavkappamanam thanam paricchinditva parikammam katva vuttanayeneva adhitthatabbam. Sace nipanno gantukamo hoti mabcapamanam, sace padasa gantukamo hoti maggappamananti evam yathanurupam thanam paricchinditva vuttanayeneva pathavi hotuti adhitthatabbam, saha adhitthanena pathaviyeva hoti. Tatrayam pali—

“Akasepi (CS:pg.2.26) pallavkena kamati, seyyathapi pakkhi sakunoti. Pakatiya pathavikasinasamapattiya labhi hoti, akasam avajjati. Avajjitva banena adhitthati—‘pathavi hotu’ti. Pathavi hoti. So akase antalikkhe cavkamati pi titthatipi nisidati pi seyyampi kappeti. Yatha manussa pakatiya aniddhimanto pathaviyam cavkamanti pi ...pe... seyyampi kappenti, evameva so iddhima cetovasippatto akase antalikkhe cavkamati pi ...pe... seyyampi kappeti”ti (pati.ma.3.11=Pts.II,208.).

Akase gantukamena ca bhikkhuna dibbacakkhulabhinapi bhavitabbam. Kasma? Antare utusamutthana va pabbatarukkhadayo honti, nagasupannadayo va usuyanta mapenti, nesam dassanattham. Te pana disva kim katabbanti? Padakajjhanam samapajjitva vutthaya akaso hotuti parikammam katva adhitthatabbam. Thero panaha “samapattisamapajjanam, avuso, kimatthiyam, nanu samahitamevassa cittam, tena yam yam thanam akaso hotuti adhitthati, akasoyeva hoti”ti. Kibcapi evamaha, atha kho tirokuttaparihariye vuttanayeneva patipajjitabbam.

Apica okase orohanatthampi imina dibbacakkhulabhina bhavitabbam, ayabhi sace anokase nhanatitthe va gamadvare va orohati. Mahajanassa pakato hoti. Tasma dibbacakkhuna passitva anokasam vajjetva okase otaratiti.

396. Imepi candimasuriye evammahiddhike evammahanubhave panina paramasati parimajjati ettha candimasuriyanam dvacattalisayojanasahassassa upari caranena mahiddhikata, tisu dipesu ekakkhane alokakaranena mahanubhavata veditabba. (Vism.398.) Evam upari carana-alokakaranahi va mahiddhike teneva mahanubhave. **Paramasati**ti parigganhati ekadese va chupati. **Parimajjati**ti samantato adasatalam viya parimajjati. Ayam panassa iddhi abhibbapadakajjhanavaseneva ijjhati, natthettha kasinasamapattiniyamo. Vuttabhetam Patisambhidayam–

“Imepi (CS:pg.2.27) candimasuriye ...pe... parimajjati idha so iddhima cetovasippatto candimasuriye avajjati, avajjitva **banena** adhitthati–‘hatthapase hotu’ti. Hatthapase hoti. So nisinnako va nipannako va candimasuriye panina amasati paramasati parimajjati. Yatha manussa pakatiya aniddhimanto kibcideva rupagatam hatthapase amasanti paramasanti parimajjanti, evameva so iddhima ...pe... parimajjati”ti (pati.ma.3.12=Pts.II,208-9.).

Svayam yadi icchati gantva paramasitum, gantva paramasati, yadi pana idheva nisinnako va nipannako va paramasitukamo hoti, hatthapase hotuti adhitthati, adhitthanabalena vanta muttatalaphalam viya agantva hatthapase thite va paramasati, hattham va vaddhetva. Vaddhentassa pana kim upadinnakam vaddhati, anupadinnakanti? Upadinnakam nissaya anupadinnakam vaddhati.

Tattha **Tipitakaculanagatthero** aha “kim panavuso, upadinnakam khuddakampi mahantampi na hoti, nanu yada bhikkhu talacchiddadihi nikkhamati, tada upadinnakam khuddakam hoti. Yada mahantam attabhavam karoti, tada mahantam hoti Mahamoggallanattherassa viya”ti.

Nandopanandanagadamanakatha難陀優波難陀龍王馴服論

Ekasmim kira samaye anathapindiko gahapati Bhagavato dhammadesanam sutva “sve, bhante, pabcahi bhikkhusatehi saddhim amhakam gehe bhikkham ganhatha”ti nimantetva pakkami. Bhagava adhivasetva tamdivasavasesam rattibhagabca vitinametva paccusasamaye dasasahasilokadhatum olokesi. Athassa **Nandopanando** nama nagaraja banamukhe apathamagacchi. Bhagava “ayam nagaraja mayham banamukhe apathamagacchi, atthi nu kho assa upanissayo”ti avajjento “ayam micchaditthiko tisu ratanesu (Vism.399.) appasannoti disva ko nu kho imam micchaditthito viveceyya”ti avajjento Mahamoggallanattheram addasa.

Tato (CS:pg.2.28) pabhataya rattiya sarirapatijagganam katva ayasmantam Anandam amantesi–“Ananda, pabcannam bhikkhusatanam arocehi Tathagato devacarikam gacchati”ti. Tam divasabca Nandopanandassa apanabhumim sajjayimsu.¹ So dibbaratanapallavke dibbena setacchattena dhariyamanena tividhanatakehi ceva nagaparisaya ca parivuto dibbabhajanesu upatthapitam annapanavidhim olokayamano nisinno hoti. Atha Bhagava yatha nagaraja passati, tatha katva tassa vitanamatthakeneva pabcahi bhikkhusatehi saddhim tavatimsadevalokabhimukho payasi.

Tena kho pana samayena Nandopanandassa nagarajassa evarupam papakam ditthigatam uppannam hoti–“Ime hi nama mundaka samanaka amhakam uparuparibhavanena devanam tavatimsanam bhavanam pavisantipi nikkhamantipi, na

¹ 《增壹阿含36.5經》（大正2.705b）

dani ito patthaya imesam amhakam matthake padapamsum okirantanam gantum dassami”ti utthaya sinerupadam gantva tam attabhavam vijahitva sinerum sattakkhattum bhogehi parikkhipitva upari phanam katva tavatimsabhavanam avakujjena phanena gahetva adassanam gemesi.

Atha kho ayasma Ratthapalo Bhagavantam etadavoca “Pubbe, bhante, imasmim padese thito sinerum passami, sineruparibhandam passami, tavatimsam passami, vejayantam passami, vejayantassa pasadassa upari dhajam passami. Ko nu kho, bhante, hetu ko paccayo, yam etarahi neva sinerum passami ...pe... na vejayantassa pasadassa upari dhajam passami”ti. “Ayam, Ratthapala, Nandopanando nama nagaraja tumhakam kupito sinerum sattakkhattum bhogehi parikkhipitva upari phanena paticchadetva andhakaram katva thito”ti. “Damemi nam, bhante”ti. Na Bhagava anujani. Atha kho ayasma Bhaddiyo ayasma Rahuloti anukkamena sabbepi bhikkhu utthahimsu. Na Bhagava anujani.

Avasane Mahamoggallanathero “aham, bhante, damemi nan”ti aha. “Damehi moggallana”ti Bhagava anujani. Thero attabhavam vijahitva mahantam nagarajavannam abhinimminitva Nandopanandam cuddasakkhattum bhogehi parikkhipitva tassa phanamattake attano phanam thapetva sineruna (CS:pg.2.29) saddhim abhinippilesi. Nagaraja (Vism.400.) padhumayi. Theropi na tuyhamyeva sarire dhumo atthi, mayhampi atthiti padhumayi. Nagarajassa dhumo theram na badhati. Therassa pana dhumo nagarajanam badhati. Tato nagaraja pajjali. Theropi na tuyhamyeva sarire aggi atthi, mayhampi atthiti pajjali. Nagarajassa tejo theram na badhati. Therassa pana tejo nagarajanam badhati. Nagaraja ayam mam sineruna abhinippiletva dhumayati ceva pajjalati cati cintetva “bho tvam kosi”ti patipucchi. “Aham kho, nanda, moggallano”ti. “Bhante, attano bhikkhubhavana titthahi”ti.

Thero tam attabhavam vijahitva tassa dakkhinakannasotena pavisitva vamakannasotena nikkhami vamakannasotena pavisitva dakkhinakannasotena nikkhami, tatha dakkhinanasasotena pavisitva vamanasasotena nikkhami, vamanasasotena pavisitva dakkhinanasasotena nikkhami. Tato nagaraja mukham vivari. Thero mukhena pavisitva antokucchiyam pacinena ca pacchimena ca cavkamati. Bhagava “moggallana, manasikarohi mahiddhiko esa nago”ti aha. Thero “mayham kho, bhante, cattaro iddhipada bhavita bahulikata yanikata vatthukata anutthita paricita susamaraddha, titthatu, bhante, Nandopanando, aham Nandopanandasadisanam nagarajanam satampi sahassampi satasahassampi dameyyan”ti aha.

Nagaraja cintesi “pavisanto tava me na dittho, nikkhamanakale dani nam dathantare pakkhipitva savkhadissami”ti cintetva nikkhama bhante, ma mam antokucchiyam aparaparam cavkamanto badhayitthati aha. Thero nikkhamitva bahi atthasi. Nagaraja ayam soti disva nasavatam vissajji. Thero catuttham jhanam samapajji. Lomakupampissa vato caletum nasakkihi. Avasesa bhikkhu kira adito patthaya sabbapatihariyani katum sakkuneyyum, imam pana thanam patva evam khippanisantino hutva samapajjitum na sakkhissantiti tesam Bhagava nagarajadamanam nanujani.

Nagaraja (CS:pg.2.30) “aham imassa samanassa nasavatena lomakupampi caletum nasakkhim, mahiddhiko samano”ti cintesi. Thero attabhavam vijahitva supannarupam abhinimminitva supannavatam dassento nagarajanam anubandhi. Nagaraja tam (Vism.401.) attabhavam vijahitva manavakavannam abhinimminitva “bhante, tumhakam saranam gacchami”ti vadanto therassa pade vandi. Thero “sattha, nanda, agato, ehi gamissama”ti nagarajanam damayitva nibbisam katva gahetva Bhagavato santikam agamasi. Nagaraja Bhagavantam vanditva “bhante,

tumhakam saranam gacchami”ti aha. Bhagava “sukhi hohi, nagaraja”ti vatva bhikkhusavghaparivuto anathapindikassa nivesanam agamasi.

Anathapindiko “kim, bhante, atidiva agatattha”ti aha. Moggallanassa ca Nandopanandassa ca savgamo ahositi. Kassa, bhante, jayo, kassa parajayoti. Moggallanassa jayo, nandassa parajayoti. Anathapindiko “adhivasetu me, bhante, Bhagava sattaham ekapatipatiya bhattam, sattaham therassa sakkaram karissami”ti vatva sattaham Buddhapamukhanam pabcannam bhikkhusatanam mahasakkaram akasi. Iti imam imasmim Nandopanandadamane katam mahantam attabhavam sandhayetam vuttam “yada mahantam attabhavam karoti, tada mahantam hoti Mahamoggallanatherassa viya”ti. Evam vuttepi bhikkhu upadinnakam nissaya anupadinnakameva vaddhatiti ahamsu. Ayameva cettha yutti.

So evam katva na kevalam candimasuriye paramasati. Sace icchati padakathalikam katva pade thapeti, pitham katva nisidati, mabcam katva nipajjati, apassenaphalakam katva apassayati. Yatha ca eko, evam aparopi. Anekesupi hi bhikkhusatasahassesu evam karontesu tesabca ekamekassa tatheva ijijhati. Candimasuriyanabca gamanampi alokakaranampi tatheva hoti. Yatha hi patisahassesu udakapuresu sabbapatitsu ca candamandalani dissanti. Pakatikameva ca candassa gamanam alokakaranabca hoti. Tathupamametam patihariyam.

397. Yava brahmalokapiti brahmalokampi paricchedam katva. **Kayena vasam vatteti**ti tattha brahmaloke kayena attano vasam vatteti. Tassattho palim anugantva veditabbo. Ayabhettha pali—

“Yava (CS:pg.2.31) brahmalokapi kayena vasam vatteti. Sace so iddhima cetovasippatto brahmalokam gantukamo hoti, durepi santike adhitthati (Vism.402.) santike hotuti, santike hoti. Santikepi dure adhitthati dure hotuti, dure hoti. Bahukampi thokanti adhitthati thokam hotuti, thokam hoti. Thokampi bahukanti adhitthati bahukam hotuti, bahukam hoti. Dibbena cakkhuna tassa brahmuno rupam passati. Dibbaya sotadhatuya tassa brahmuno saddam sunati. Cetopariyabanena tassa brahmuno cittam pajanati. Sace so iddhima cetovasippatto dissamanena kayena brahmalokam gantukamo hoti, kayavasena cittam parinameti, kayavasena cittam adhitthati, kayavasena cittam parinametva kayavasena cittam adhitthahitva sukhassabbabca lahusabbabca okkamitva dissamanena kayena brahmalokam gacchati. Sace so iddhima cetovasippatto adissamanena kayena brahmalokam gantukamo hoti, cittavasena kayam parinameti, cittavasena kayam adhitthati. Cittavasena kayam parinametva cittavasena kayam adhitthahitva sukhassabbabca lahusabbabca okkamitva adissamanena kayena brahmalokam gacchati. So tassa brahmuno purato rupam abhinimminati manomayam sabbavgapabcavgim ahinindriyam. Sace so iddhima cavkamati, nimmitopi tattha cavkamati. Sace so iddhima titthati, nisidati, seyyam kappeti, nimmitopi tattha seyyam kappeti. Sace so iddhima dhumayati, pajjalati, dhammam bhasati, pabham pucchati, pabham puttho vissajjeti, nimmitopi tattha pabham puttho vissajjeti. Sace so iddhima tena brahmuna saddhim santitthati, sallapati, sakaccham samapajjati, nimmitopi tattha tena brahmuna saddhim santitthati, sallapati, sakaccham samapajjati. Yam yadeva hi so iddhima karoti, tam tadeva nimmito karoti”ti (pati.ma.3.12=Pts.II,209-210.).

Tattha (CS:pg.2.32) **durepi santike adhitthati**ti padakajjhanato vutthaya dure devalokam va brahmalokam va avajjati santike hotuti. Avajjitva parikammam katva puna samapajjitva banena adhitthati santike hotuti, santike hoti. Esa nayo sesapadesupi.

Tattha ko duram gahetva santikam akasiti? Bhagava. Bhagava hi yamakapatihariyavasane devalokam gacchanto yugandharabca sinerubca santike katva pathavitalato (Vism.403.) ekapadam yugandhare patitthapetva dutiyam

sinerumatthake thapesi. Abbo ko akasi? Mahamoggallanatto. Thero hi savatthito bhattakiccam katva nikkhantam dvadasayojanikam parisam timsayojanam savkassanagaramaggam savkhipitva tavkhanabbeva sampapesi.

Apica tambapannidipe **culasamuddatto** akasi. Dubbhikkhasamaye kira therassa santikam patova satta bhikkhusatani agamamsu. Thero “maha bhikkhusavgho kuhim bhikkhacaro bhavissati”ti cintento sakalatambapannidipe adisva “paratire pataliputte bhavissati”ti disva bhikkhu pattacivaram gahapetva “ethavuso, bhikkhacaram gamissama”ti pathavim savkhipitva pataliputtam gato. Bhikkhu “kataram, bhante, imam nagaran”ti pucchimsu. Pataliputtam, avusoti. Pataliputtam nama dure bhanteti. Avuso, mahallakatto nama durepi gahetva santike karontiti. Mahasamuddo kuhim, bhanteti? Nanu, avuso, antara ekam nilamatikam atikkamitva agatatthati? Ama, bhante. Mahasamuddo pana mahantoti. Avuso, mahallakatto nama mahantampi khuddakam karontiti.

Yatha cayam, evam **tissadatto** sayanhasamaye nhayitva katuttarasavgo mahabodhim vandissamiti citte uppanne santike akasi.

Santikam pana gahetva ko duramakasiti? Bhagava. Bhagava hi attano ca Avgulimalassa (ma.ni.2.348=M.86/II,99.)¹ ca antaram santikampi duramakasiti.

Atha ko bahukam thokam akasiti? **Mahakassapatto**.² Rajagahe kira nakkhattadivase pabcasata kumariyo candapuve gahetva nakkhattakilanattaya gacchantiyo Bhagavantam disva kibci nadamsu. Pacchato agacchantam pana theram disva amhakam thero eti puvam dassamati sabba puve (CS:pg.2.33) gahetva theram upasavkamimsu. Thero pattam niharitva sabbam ekapattapuramattamakasi. Bhagava theram agamayamano purato nisidi. Thero aharitva Bhagavato adasi.

Illisethivattusmim³ pana **Mahamoggallanatto** thokam bahukamakasi, **Kakavaliyavattusmibca** Bhagava. Mahakassapatto kira sattaham samapattiya vitinametva daliddasavgham karonto kakavaliyassa nama (Vism.404.) duggatamanussassa gharadvare atthasi. Tassa jaya theram disva patino pakkam alonambilayagum patte akiri. Thero tam gahetva Bhagavato hatthe thapesi. Bhagava mahabhikkhusavghassa pahonakam katva adhitthasi. Ekapattena abhata sabbesam pahosi. Kakavaliyopi sattame divase setthitthanam alattati.

Na kevalabca thokassa bahukaranam, madhuram amadhuram, amadhuram madhuranti-adisupi yam yam icchati, sabbam iddhimato ijjhati. Tatha hi **maha-anulatto** nama sambahule bhikkhu pindaya caritva sukkhabhattameva labhitva gavgatire nisiditva paribhujamane disva gavgaya udakam sappimandanti adhitthahitva samaneranam sabbam adasi. Te thalakehi aharitva bhikkhusavghassa adamsu. Sabbe madhurena sappimandena bhujimsuti.

Dibbena cakkhunati idheva thito alokam vaddhetva tassa brahmuno rupam passati. Idheva ca thito sabbam tassa bhasato saddam sunati. Cittam pajanati. **Kayavasena cittam parinameti** karajakayassa vasena cittam parinameti. Padakajjhanacittam gahetva kaye aropeti. Kayanugatikam karoti dandhagamanam. Kayagamanam hi dandham hoti. **Sukhasabbabca lahusabbabca okkamati** padakajjhanarammanena iddhicittena sahajatam sukhassabbabca lahusabbabca okkamati pavisati phasseti sampapunati. **Sukhasabba** nama upekkhasampayuttasabba. Upekkha hi santam sukhanti vutta. Sayeva ca sabba nivaranehi ceva vitakkadihi paccanikehi ca vimuttatta **lahusabbati** veditabba. Tam okkantassa panassa karajakayopi tulapicu viya sallahuko hoti. So evam

¹ 《雜阿含1077經》（大正2.280 c）

² Dhp.A.III,286f.

³ Dhp.A.I,367f. ; cf.Jat.I,349f.

vayukkhittatulpicuna (CS:pg.2.34) viya sallahukena dissamanena kayena brahmalokam gacchati. Evam gacchanto ca sace icchati pathavikasinavasena akase maggam nimminitva padasa gacchati. Sace icchati vayokasinavasena vayum adhitthahitva tulapicu viya vayuna gacchati. Apica gantukamata eva ettha pamanam. “Sati hi gantukamataya” evam katacittadhitthano adhitthanavegukkhattova so issasakhittasaro viya dissamano gacchati.

(Vism.405.) **Cittavasena kayam parinametiti** kayam gahetva citte aropeti. Cittanugatikam karoti sighagamanam. Cittagamanam hi sigham hoti. **Sukhasabbabca lahusabbabca okkamati**ti rupakayarammanena iddhicittena sahatatam sukhassabbabca lahusabbabca okkamati. Sesam vuttanayeneva veditabbam. Idam pana cittagamanameva hoti. Evam adissamanena kayena gacchanto panayam kim tassa adhitthanacittassa uppadakkhane gacchati, udahu thitikkhane bhavakkhane vati vutte tisupi khanesu gacchatiti therō aha. Kim pana so sayam gacchati nimmitam pesetiti. Yatharuci karoti. Idha panassa sayam gamanameva agatam.

Manomayanti adhitthanamanena nimmitatta manomayam. **Ahinindriyanti** idam cakkhusotadinam santhanavasena vuttam. Nimmitarupe pana pasado nama natthi. Sace iddhima cavkamati nimmitopi tattha cavkamati-adi sabbam savakanimmitam sandhaya vuttam. Buddhanimmito pana yam yam Bhagava karoti, tam tampi karoti. Bhagavato rucivasena abbampi karotiti. Ettha ca yam so iddhima idheva thito dibbena cakkhuna rupam passati, dibbaya sotadhatuya saddam sunati, cetopariyabanena cittam pajanati, na ettavata kayena vasam vatteti. Yampi so idheva thito tena brahmuna saddhim santitthati sallapati sakaccham samapajjati, ettavatapi na kayena vasam vatteti. Yampissa durepi santike adhitthati-adi kam adhitthanam, ettavatapi na kayena vasam vatteti. Yampi so dissamanena va adissamanena va kayena brahmalokam gacchati, ettavatapi na kayena vasam vatteti. Yabca kho so tassa brahmuno purato rupam abhinimminatiti-adina nayena (CS:pg.2.35) vuttavidhanam apajjati, ettavata kayena vasam vatteti namam. Sesam panettha kayena vasam vattanaya pubbabhagadassanatham vuttanti ayam tava adhitthana iddhi.

398. (2) **Vikubbanaya** pana manomayaya ca idam nanakaranam. Vikubbanam tava karontena “so pakativannam (Vism.406.) vijahitva kumarakavannam va dasseti, nagavannam va dasseti, supannavannam va dasseti, asuravannam va dasseti, indavannam va dasseti, devavannam va dasseti, brahmavannam va dasseti, samuddavannam va dasseti, pabbatavannam va dasseti, sihavannam va dasseti, byagghavannam va dasseti, dipivannam va dasseti, hatthimpi dasseti, assampi dasseti, rathampi dasseti, pattimpi dasseti, vividhampi senabyuham dasseti”ti (pati.ma.3.13=Pts.II,210.) evam vuttesu kumarakavannadisū yam yam akavkhati, tam tam adhitthatabbam. Adhitthahantena ca pathavikasinadisū abbatarammanato abhibbapadakajjhanato vutthaya attano kumarakavanno avajjitabbo. Avajjitva parikammavasane puna samapajjitva vutthaya evarupo nama kumarako homiti adhitthatabbam. Saha adhitthanacittena kumarako hoti Devadatto viya (culava.333)¹. Esa nayo sabbattha.

Hatthimpi dassetiti-adi panettha bahiddhapi hatthi-adidassanavasena vuttam. Tattha hatthi homiti anadhitthahitva hatthi hotuti adhitthatabbam, assadisupi ese va nayoti. Ayam vikubbana iddhi.

399. (3) **Manomayam** katukamo pana padakajjhanato vutthaya kayam tava avajjitva vuttanayeneva susiro hotuti adhitthati, susiro hoti. Athassa abbhantare

¹ Dhpa.I,139.:《別譯雜阿含3經》(大正2.374b),《有部毗奈耶破僧事》卷一三(大正24.168c)。

abbam kayam avajjitva parikammam katva vuttanayeneva adhitthati, tassa abbhantare abbo kayo hotuti. So tam mubjamha isikam viya kosiya asim viya karandaya ahim viya ca abbahati Tena vuttam “idha bhikkhu imamha kaya abbam kayam abhinimminati rupim manomayam sabbavgapaccavgim ahinindriyam. Seyyathapi puriso mubjamha isikam pavaheyya, tassa evamassa ayam mubjo ayam isika (CS:pg.2.36) abbo mubjo abba isika, mubjamhatveva isika pavalha”ti-adi (pati.ma.3.14=D.2./I,77 ; Pts.II,211.)¹. Ettha ca yatha isikadayo mubjadihi sadisa honti, evam manomayarupam iddhimatasadisameva hotiti dassanattham eta upama vuttati. Ayam manomaya iddhi.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Iddhividhaniddeso nama Dvadasamo paricchedo.

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¹ 《寂志果經》（大正1.275a）

13. Abhibbaniddeso 說神通品

(Vism.407.)

2.Dibbasotadhatukatha 天耳界論

400. Idani (CS:pg.2.37) dibbasotadhatuya niddesakkamo anuppatto. Tattha tato parasu ca tisu abhibbasu **so evam samahite citteti**-adinam (di.ni.1.240 adayo=D.2./I,79.) attho vuttanayeneva veditabbo. Sabbattha pana visesamattameva vannayissama. Tatra **dibbaya sotadhatuyati** ettha dibbasadisatta dibba. Devanam hi sucaritakammanibbatta pittasemharuhiradihi apalibuddha upakkilesavimuttataya durepi arammanam sampaticchanasamattha dibbapasadasotadhatu hoti. Ayabcapimassa bhikkhuno viriyabhavanabalanibbatta banasotadhatu tadisayevati dibbasadisatta dibba. Apica dibbaviharavasena patiladdhatta attana ca dibbaviharasannissitattapi dibba. Savanatthena nijjivatthena ca sotadhatu. Sotadhatukicckaranena ca sotadhatu viyatipi sotadhatu. Taya dibbaya sotadhatuya.

Visuddhayati parisuddhaya nirupakkilesaya. **Atikkantamanusikayati** manussupacaram atikkamitva saddasavanena manusikam mamsasotadhatum atikkantaya vitivattitva thitaya. **Ubho sadde sunatiti** dve sadde sunati. Katame dve? Dibbe ca manuse ca, devanabca manussanabca saddeti vuttam hoti. Etena padesapariyadanam veditabbam. **Ye dure santike cati** ye sadda dure paracakkavalepi ye ca santike antamaso sadehasannissitapanakasaddapi, te sunatiti vuttam hoti. Etena nippadesapariyadanam veditabbam.

Katham panayam uppadetabbati? Tena (Vism.408.) bhikkhuna abhibbapadakajjhanam samapajjitva vutthaya parikammasamadhicittena pathamatarāṃ pakatisotapathe dure olariko arabbe sihadinam saddo avajjitabbo. Vihare ghandisaddo, bherisaddo, savkhasaddo, samaneradaharabhikkhunam sabbathamena sajjhayantanam sajjhayanasaddo, pakatikatham kathentanam “kim bhante, kimavuso”ti-adisaddo, sakunasaddo, vatasaddo, padasaddo, pakkuthita-udakassa (CS:pg.2.38) ciccitayanasaddo, atape sussamanatalapannasaddo, kunthakipillikadisaddoti evam sabbolarikato pabhuti yathakkamena sukhumasadda avajjitabba. Tena puratthimaya disaya saddanam saddanimittam manasikatabbam. Pacchimaya, uttaraya, dakkhinaya, hetthimaya, uparimaya disaya, puratthimaya anudisaya, pacchimaya, uttaraya, dakkhinaya anudisaya saddanam saddanimittam manasikatabbam. Olarikanampi sukhumanampi saddanam saddanimittam manasikatabbam. Tassa te sadda pakatikacittassapi pakata honti. Parikammasamadhicittassa pana ativiya pakata.

Tassevam saddanimittam manasikaroto idani dibbasotadhatu uppajjissatiti tesu saddesu abbatarāṃ arammanam katva manodvaravajjanam uppajjati. Tasmim niruddhe cattari pabca va javanani javanti, yesam purimani tini cattari va parikamma-upacaranulomagotrābhunamakani kamavacarani, catuttham pabcamam va appanacittam rupavacaram catutthajjhanikam. Tattha yam tena appanacittena saddhim uppannam banam, ayam dibbasotadhatuti veditabba. Tato param tasmim sote patito hoti. Tam thamajatam karontena “etthantare saddam sunami”ti ekavgulamattam paricchinditva vaddhetabbam. Tato dvavgulacaturavgula-atthavgulavidatthiratana-antogabbhapamukhapasaparivenasav gharamagocaragamajanapadadivasena yava cakkavalam tato va bhiyyopi

paricchinditva paricchinditva vaddhetabbam.

Evam adhigatabhibbo esa padakajjhanarammanena phutthokasabbhantaragatepi sadde puna padakajjhanam asamapajjitvapi abhibbabanena sunatiyeva. Evam sunanto ca sacepi yava brahmaloka (Vism.409.) savkhabheripanaavadisaddehi ekakolahalam hoti, patiyekkam vavatthapetukamataya sati ayam savkhasaddo ayam bherisaddoti vavatthapetum sakkotiyevati.

Dibbasotadhatukatha nitthita.

3.Cetopariyabanakatha 他心智論

401. Cetopariyabanakathaya (CS:pg.2.39) **cetopariyabanayati** ettha pariyatiti pariyam, paricchindatiti attho. Cetaso pariyam cetopariyam. Cetopariyabca tam banabcati cetopariyabanam. Tadattayati vuttam hoti. **Parasattananti** attanam thapetva sesasattanam. **Parapuggalananti** idampi imina ekatthameva. Veneyyavasena pana desanavilasena ca byabjanananattam katam. **Cetasa cetoti** attano cittena tesam cittam. **Paricca pajanatiti** paricchinditva saragadivasena nanappakarato janati.

Katham panetam banam uppadetabbanti? Etabhi dibbacakkhuvasena ijjhati, tam etassa parikammam. Tasma tena bhikkhuna alokam vaddhetva dibbena cakkhuna parassa hadayarupam nissaya vattamanassa lohitassa vannam passitva cittam pariyesitabbam. Yada hi somanassacittam vattati, tada rattam nigrodhapakkasadisam hoti. Yada domanassacittam vattati, tada kalakam jambupakkasadisam. Yada upekkhacittam vattati, tada pasannatilatelasadisam. Tasma tena “idam rupam somanassindriyasamutthanam, idam domanassindriyasamutthanam, idam upekkhindriyasamutthanam”ti parassa hadayalohitavannam passitva cittam pariyesantena cetopariyabanam thamagatam katabbam. Evam thamagate hi tasmim anukkamena sabbampi kamavacaracittam rupavacararupavacaracittabca pajanati citta cittameva savkamanto vinapi hadayarupadassanena. Vuttampi cetam atthakathayam “aruppe parassa cittam janitukamo kassa hadayarupam passati, kassindriyavikaram oloketiti? Na kassaci. Iddhimato visayo esa yadidam yattha katthaci cittam avajjanto solasappabhedam cittam janati. Akatabhinivesassa pana vasena ayam katha”ti.

Saragam va cittanti-adisu pana atthavidham (Vism.410.) lobhasahagatam cittam **saragam cittanti** veditabbam. Avasesam catubhumakam kusalabyakatam cittam **vitaram**. Dve domanassacittani dve vicikicchuddhaccacittaniti imani pana cattari cittani imasmim duke savgaham na gacchanti. Keci pana therā tanipi savganhanti. Duvidham pana domanassacittam **sadosam cittam** nama. Sabbampi catubhumakam kusalabyakatam **vitadosam**. Sesani dasakusalacittani imasmim duke savgaham na gacchanti. Keci pana therā tanipi savganhanti.

Samoham (CS:pg.2.40) **vitamohanti** ettha pana patipuggalikanayena vicikicchuddhaccasahagatadvayameva **samoham**, mohassa pana sabbakusalesu sambhavato dvadasavidhampi akusalacittam **samoham cittanti** veditabbam. Avasesam **vitamoham**. Thinamiddhanugatam pana **samkhittam**. Uddhaccanugatam **vikkhittam**. Rupavacararupavacaram **mahaggatam**. Avasesam **amahaggatam**. Sabbampi tebhūmakam **sa-uttaram**. Lokuttaram **anuttaram**. Upacarappattam appanappattabca **samahitam**. Ubhayamappattam **asamahitam**.

Tadavgavikkhambhanasamucchedapatipassaddhinissaranavimuttippattam **vimuttam**. Pabcaavidhampi etam vimuttimappattam **avimuttanti** veditabbam. Iti cetopariyabanalabhi bhikkhu sabbappakarampi idam saragam va cittam ...pe... avimuttam va cittam avimuttam cittanti pajanatiti.

Cetopariyabanakatha nitthita.

4. Pubbenivasanussatibanakatha 宿住隨念智論

402. Pubbenivasanussatibanakathayam **pubbenivasanussatibanaya**ti (di.ni.1.244) pubbenivasanussatimhi yam banam, tadatthaya. **Pubbenivasoti** pubbe atitajatisu nivutthakkhandha. **Nivutthati** ajjhavuttha anubhuta attano santane uppajjitva niruddha. Nivutthadhamma va. **Nivutthati** gocaranivasena nivuttha attano vibbanena vibbata paricchinnā, paravibbanavibbatapi va chinnavatumakanussaranadisū, te Buddhanamyeva labbhanti. **Pubbenivasanussatī**ti yaya satiya pubbenivasam anussarati, sa pubbenivasanussati. **Bananti** taya satiya sampayuttabanam. Evamimassa (Vism.411.) pubbenivasanussatibanassa atthaya pubbenivasanussatibanaya etassa banassa adhigamaya pattiyaati vuttam hoti.

Anekavihitanti anekavidham, anekehi va pakarehi pavattitam, samvannitanti attho. **Pubbenivasanti** samanantaratitabhavam adim katva tattha tattha nivutthasantanam. **Anussaratī**ti khandhapatipivasena cutipatisandhivasena va anugantva anugantva sarati. Imabhi pubbenivasam cha jana anussaranti—titthiya, pakatisavaka, mahasavaka, aggasavaka, paccekabuddha, Buddhati.

Tattha (CS:pg.2.41) **titthiya** cattalisamyeva kappe anussaranti, na tato param. Kasma, dubbalapabbatta. Tesabhi namarupaparicchedavirahitatta dubbala pabba hoti. **Pakatisavaka** kappasatampi kappasahassampi anussarantiyeva, balavapabbatta. **Asitimahasavaka** satasahassakappe anussaranti. **Dve aggasavaka** ekam asavkhyeyyam satasahassabca. **Paccekabuddha** dve asavkhyeyyani satasahassabca. Ettako hi etesam abhiniharo. **Buddhanam** pana paricchedo nama natthi.

Titthiya ca khandhapatipatimeva saranti, patipatim mubcitva cutipatisandhivasena saritum na sakkonti. Tesabhi andhanam viya icchitapadesokkamanam natthi. Yatha pana andha yatthim amubcitvava gacchanti, evam te khandhanam patipatim amubcitvava saranti. Pakatisavaka khandhapatipatiyapi anussaranti cutipatisandhivasenapi savkamanti. Tatha asitimahasavaka. Dvinnam pana aggasavakanam khandhapatipatikiccam natthi. Ekassa attabhavassa cutim disva patisandhim passanti, puna aparassa cutim disva patisandhinti evam cutipatisandhivaseneva savkamanta gacchanti. Tatha paccekabuddha.

Buddhanam pana neva khandhapatipatikiccam, na cutipatisandhivasena savkamanakiccam atthi. Tesabhi anekasu kappakotisu hettha va upari va yam yam thanam icchanti, tam tam pakatameva hoti. Tasma anekapi kappakotiyo peyyalapalim viya samkhipitva yam yam icchanti, tatra tatreva okkamanta sihokkantavasena gacchanti. Evam gacchantanabca nesam banam yatha nama katavalavedhaparicayassa sarabhavgasadisassa dhanuggahassa khitto saro antara rukkhalatadisū asajjmano lakkheyeva patati, na sajjati, na virajjhati, evam antaranarasu jatisu na sajjati, na (Vism.412.) virajjhati, asajjamanam avirajjhamanam icchiticchitatthanamyeva ganhati.

Imesu ca pana pubbenivasam anussaranasattesu titthiyanam
pubbenivasadassanam khajjupanakapabhasadisam hutva upatthati.
Pakatisavakanam dipappabhasadisam. Mahasavakanam ukkapabhasadisam
Aggasavakanam osadhitarakappabhasadisam. Paccekabuddhanam
candappabhasadisam. Buddhanam
rasmisahassapatimanditasaradasuriyamandalasadisam hutva upatthati.

Titthiyanabca (CS:pg.2.42) pubbenivasanussaranam andhanam
yatthikotigamanam viya hoti. Pakatisavakanam dandakasetugamanam viya.
Mahasavakanam javghasetugamanam viya. Aggasavakanam sakatasetugamanam
viya. Paccekabuddhanam mahajavghamaggagamanam viya. Buddhanam
mahasakatamaggagamanam viya.

Imasmim pana adhikare savakanam pubbenivasanussaranam adhippetam. Tena
vuttam “anussaratiti khandhapatipativasena cutipatisandhivasena va anugantva
anugantva sarati”ti.

403. Tasma evamanussaritukamena adikammikena bhikkhuna pacchabhaddham
pindapatapatikkantena rahogatena patisallinena patipatiya cattari jhanani
samapajjitva abhibbapadakacatutthajjhanato vutthaya sabbapacchima nisajja
avajjitabba. Tato asanapabbapanam, senasanappavesanam, pattacivarapatisamanam,
bhojanakalo, gamato agamanakalo, game pindaya caritakalo, gamam pindaya
pavittakalo, viharato nikkhamanakalo, cetiyavganabodhiyavganavandanakalo,
pattadhovanakalo, pattapatiggahanakalo, pattapatiggahanato yava mukhadhovana
katakiccam, paccusakale katakiccam, majjhimayame katakiccam, pathamayame
katakiccanti evam patilomakkamena sakalam rattindivam katakiccam avajjitabbam.
Ettakam pana pakaticittassapi pakatam hoti. Parikammasamadhicittassa pana
atipakatameva.

Sace panettha kibci na pakatam hoti, puna padakajjhanam samapajjitva vutthaya
avajjitabbam. Ettakena dipe jalite viya pakatam hoti. Evam patilomakkameneva
dutiya divasepi tatiyacatutthapabcamadivasepi dasahepi addhamasepi masepi yava
samvaccharapi katakiccam avajjitabbam. Eteneva upayena dasavassani
visativassaniti yava imasmim bhava (Vism.413.) attano patisandhi, tava avajjantena
purimabhava cutikkhane pavattitanamarupam avajjitabbam. Pahoti hi pandito
bhikkhu pathamavareneva patisandhim ugghatetva cutikkhane
namarupamarammanam katam.

Yasma pana purimabhava namarupam asesam niruddham abbam uppannam,
tasma tam thanam ahundarikam andhatamamiva hoti duddasam duppabbena.
Tenapi “na sakkomaham (CS:pg.2.43) patisandhim ugghatetva cutikkhane
pavattitanamarupamarammanam katun”ti dhuranikkhepo na katabbo. Tadeva pana
padakajjhanam punappunam samapajjitabbam. Tato ca vutthaya vutthaya tam
thanam avajjitabbam.

Evam karonto hi seyyathapi nama balava puriso kutagarakannikatthaya
maharukkham chindanto sakhapalasacchedanamatteneva pharasudharaya vipannaya
maharukkham chinditum asakkontopi dhuranikkhepam akatvava kammarasalam
gantva tikhinam pharasum karapetva puna agantva chindeyya, puna vipannaya ca
punapi tatheva karettva chindeyya. So evam chindanto chinnassa chinnassa puna
chetabbabhavato acchinnassa ca chedanato nacirasseva maharukkham pateyya,
evamevam padakajjhana vutthaya pubbe avajjitam anavajjitva patisandhimeva
avajjanto nacirasseva patisandhim ugghatetva cutikkhane pavattitanamarupam
arammanam kareyyati. Katthaphalakakesoharakadihipi ayamatto dipetabbo.

Tattha pacchimanisajjato pabhuti yava patisandhito arammanam katva pavattam
banam pubbenivasabanam nama na hoti. Tam pana parikammasamadhibanam

nama hoti. Atitamsabanantipi eke vadanti. Tam rupavacaram sandhaya na yujjati. Yada panassa bhikkhuno patisandhim atikkamma cutikkhane pavattitanamarupam arammanam katva manodvaravajjanam uppajjati, tasmibca niruddhe tadevarammanam katva cattari pabca va javanani javanti. Sesam pubbe vuttanayeneva purimani parikammadinamakani kamavacarani honti. Pacchimam rupavacaram catutthajjhanikam appanacittam. Tadassa yam tena citta saha banam uppajjati, idam **pubbenivasanussatibanam** nama. Tena banena sampayuttaya satiya anakavihitam pubbenivasam anussarati. Seyyathidam, ekampi jatim (*Vism.414.*) dvepi jatiyo ...pe... iti sakaram sa-uddesam anakavihitam pubbenivasam anussaratiti (*di.ni.1.244.*).

404. Tattha **ekampi jati**nti ekampi patisandhimulam cutipariyosanam ekabhavapariyapannam khandhasantanam. Esa nayo **dvepi jatiyoti**-adisupi. **Anekepi samvattakappeti**-adisupana parihayamano kappo **samvattakappo**, vaddhamano **vivattakappoti** veditabbo. Tattha samvattena **samvattatthayi** (*CS:pg.2.44.*) gahito hoti, tammulakatta. Vivattena ca **vivattatthayi**, evabhi sati yani tani “cattarimani, bhikkhave, kappassa asavkhyeyyani. Katamani cattari? Samvatto, samvattatthayi, vivatto, vivattatthayiti (*a.ni.4.156 thokam visadisam=A.4.156./II,142.*) vuttani, tani pariggahitani honti.

Tattha tayo samvatta–aposamvatto, tejosamvatto, vayosamvattoti. Tisso samvattasima–abhassara, subhakinha, vehapphalati.

Yada kappo tejena samvattati, abhassarato hettha aggina dayhati. Yada apena samvattati, subhakinhatto hettha udakena viliyati. Yada vayuna samvattati, vehapphalato hettha vatena viddhamsati. Vittharato pana sadapi ekam Buddhakhetam vinassati.

Buddhakhetam nama tividham hoti–jatikhettam, anakhetam, visayakhettabca. Tattha **jatikhettam** dasasahassacakkavalapariyantam hoti. Yam Tathagatassa patisandhigahanadisupampi. **Anakhetam** kotisatasahassacakkavalapariyantam, **yattha ratanasuttam** (*khu.pa.6.1adayo*) **kandhaparittam** (*culava.251 a.ni.4.67*) **dhajaggaparittam** (*sam.ni.1.249*) **atanatiyaparittam** (*di.ni.3.275 adayo*) **moraparittanti** (*ja.1.2.17-18*) imesam parittanam anubhavo vattati. **Visayakhetam** anantamaparimanam. Yam “yavata va pana akavkheyya”ti (*a.ni.3.81*) vuttam, yattha yam yam Tathagato akavkhati, tam tam janati. Evametesu tisu Buddhakhettesu ekam anakhetam vinassati. Tasmim pana vinassante jatikhettampi vinatthameva hoti. Vinassantabca ekatova vinassati, santhahantampi ekato santhahati. Tassevam vinaso ca santhahanabca veditabbam.

405. Yasmim hi samaye kappo aggina nassati, aditova (*Vism.415.*) kappavinasakamahamegho vutthahitva kotisatasahassacakkavale ekam mahavassam vassati. Manussa tutthahattha sabbabijani niharitva vapanti. Sassesu pana gokhayitakamattesu jatesu gadrabharavam ravanto ekabindumpi na vassati, tada pacchinnam pacchinnameva vassam hoti. Idam sandhaya hi Bhagavata “hoti kho so, bhikkhave, samayo yam bahuni vassani bahuni vassasatani (*CS:pg.2.45*) bahuni vassasahassani bahuni vassasatasahassani devo na vassati”ti (*a.ni.7.66*) vuttam. Vassupajjivino satta kalavkatva brahmaloke nibbattanti, pupphaphalupajjiviniyo ca devata. Evam dighe addhane vitivatte tattha tattha udakam parikkhayam gacchati, athanupubbena macchakacchapapi kalavkatva brahmaloke nibbattanti, nerayikasattapi. Tattha nerayika sattamasuriyapatubhave vinassantiti eke.

Jhanam vina natthi brahmaloke nibbatti, etesabca keci dubbhikkhapilita keci abhabba jhanadhiyamaya, te katham tattha nibbattantiti. Devaloke patiladdhajjhanavasena. Tada hi “vassasatasahassasaccayena kapputthanam bhavissati”ti lokabyuha nama kamavacaradeva muttasira vikinnakesa rudamukha

assuni hatthehi pubchamana rattavatthanivattha ativiya virupavesadharino hutva manussapathe vicaranta evam arocenti “marisa ito vassasatasahassassaccayena kappavutthanam bhavissati, ayam loko vinassissati, mahasamuddopi ussussissati, ayabca mahapathavi sineru ca pabbataraja uddayhissanti vinassissanti. Yava brahmaloka lokavinaso bhavissati. Mettam marisa bhavetha, karunam, muditam, upekkham marisa bhavetha, mataram upatthahatha, pitaram upatthahatha, kule jetthapacayino hotha”ti.

Tesam vacanam sutva yebhuyyena manussa ca bhummadevata ca samvegajata abbamabbam muducitta hutva mettadini pubbani karitva devaloke nibbattanti. Tattha dibbasudhabhojanam bhujitva vayokasine parikammam katva jhanam patilabhanti. Tadabbe pana aparapariyavedaniyena kammena devaloke nibbattanti. Aparapariyavedaniyakammarahito hi samsare samsaramano satto nama natthi. Tepi tattha tatheva jhanam patilabhanti. Evam devaloke (Vism.416.) patiladdhajjhanavasena sabbepi brahmaloce nibbattantiti.

Vassupacchedato pana uddham dighassa addhuno accayena dutiyo suriyo patubhavati. Vuttampi cetam Bhagavata “**hoti kho so, bhikkhave, samayo”ti sattasuriyam** (a.ni.7.66) vittharetabbam. Patubhute ca pana tasmim neva (CS:pg.2.46) rattiparicchedo, na divaparicchedo pabbayati. Eko suriyo uttheti, eko attham gacchati. Avicchinnasuriyasantapova loko hoti. Yatha ca pakatisuriye suriyadevaputto hoti, evam kappavinasakasuriye natthi. Tattha pakatisuriye vattamane akase valahakapi dhumasikhapi caranti. Kappavinasakasuriye vattamane vigatadhumavalahakam adasamandalam viya nimmalam nabham hoti. Thapetva pabca mahanadiyo sesakunnadi-adisu udakam sussati.

Tatopi dighassa addhuno accayena tatiyo suriyo patubhavati. Yassa patubhava mahanadiyopi sussanti.

Tatopi dighassa addhuno accayena catuttho suriyo patubhavati. Yassa patubhava himavati mahanadinam pabhava “sihapapato hamsapatano kannamundako rathakaradaho anotattadaho chaddantadaho kunaladaho”ti ime satta mahasara sussanti.

Tatopi dighassa addhuno accayena pabcamo suriyo patubhavati. Yassa patubhava anupubbena mahasamudde avgulipabbatemanamattampi udakam na santhati.

Tatopi dighassa addhuno accayena chattho suriyo patubhavati. Yassa patubhava sakalacakkavalam ekadhumam hoti. Pariyadinnasineham dhumena. Yatha cidam, evam kotisatasahassacakkavalanipi.

Tatopi dighassa addhuno accayena sattamo suriyo patubhavati. Yassa patubhava sakalacakkavalam ekajalam hoti saddhim kotisatasahassacakkavalehi. Yojanasatikadibhedani sinerukutanipi palujjitva akaseyeva antaradhayanti. Sa aggijala utthahitva catumaharajike ganhati. Tattha kanakavimanaratanavimanamanivimanani jhapetva tavatimsabhavanam ganhati. Eteneva upayena yava pathamajjhanabhumim ganhati. Tattha tayopi brahmaloce jhapetva abhassare ahacca titthati. Sa yava (Vism.417.) anumattampi savkharagatam atthi, tava na nibbayati. Sabbasavkharaparikkhaya pana sappitelajhapanaggisikha viya charikampi (CS:pg.2.47) anavasesetva nibbayati. Hettha-akasena saha upari-akaso eko hoti mahandhakaro.

406. Atha dighassa addhuno accayena mahamegho utthahitva pathamam sukhumam sukhumam vassati Anupubbena kumudanalayatthimusalatalakkhandhaddippamanahi dharahi vassanto kotisatasahassacakkavalesu sabbam daddhatthanam puretva antaradhayati. Tam udakam hettha ca tiriyabca vato samutthahitva ghanam karoti parivatummam

paduminipatte udakabindusadisam. Katham tava mahantam udakarasim ghanam karotiti ce? Vivarasampadanato. Tabhissa tamhi tamhi vivaram deti. Tam evam vatena sampindiyamanam ghanam kariyamanam parikkhayamanam anupubbena hettha otarati. Otinne otinne udae brahmalokatthane brahmaloka, upari catukamavacaradevalokatthane ca devaloka patubhavanti.

Purimapatthavittanam otinne pana balavavata uppajjanti. Te tam pihitadvare dhamakarane thita-udakamiva nirassasam katva rundhanti. Madhurodakam parikkhayam gacchamanam upari rasapathavim samutthapeti. Sa vannasampanna ceva hoti gandharasasampanna ca nirudakapayasassa upari patalam viya.

Tada ca abhassarabrahmaloke pathamatarabhinibbatta satta ayukkhaya va pubbakkhaya va tato cavitva idhupapajjanti. Te honti sayampabha antalikkhacara. Te **aggabbasutte** (di.ni.3.119) vuttanayena tam rasapathavim sayitva tanhabbhivhuta aluppakarakam paribhujitum upakkamanti. Atha nesam sayampabha antaradhayati, andhakaro hoti. Te andhakaram disva bhayanti.

Tato nesam bhayam nasetva surabhavam janayantam paripunnapannasayojanam suriyamandalam patubhavati, te tam disva “alokam patilabhimha”ti hatthatuttha hutva “amhakam bhitanam bhayam nasetva surabhavam janayanto utthito, tasma **“suriyo hotu”**ti suriyotvevassa namam karonti.

Atha (CS:pg.2.48) suriye divasam alokam katva atthavgate yampi alokam labhimha, sopi no (Vism.418.) natthoti puna bhita honti. Tesam evam hoti “sadhu vatassa sace abbam alokam labheyyama”ti. Tesam cittam batva viya ekunapannasayojanam **candamandalam** patubhavati. Te tam disva bhiyyoso mattaya hatthatuttha hutva “amhakam chandam batva viya utthito, tasma **cando hotu**”ti candotvevassa namam karonti. Evam candimasuriyesu patubhutesu nakkhattani tarakarupani patubhavanti.

Tato pabhuti rattindiva pabbayanti, anukkamena ca masaddhamasa-utsumvacchara. Candimasuriyanam pana patubhutadivaseyeva sinerucakkavalahimavantapabbata patubhavanti. Te ca kho apubbam acarimam phaggunapunnamadivaseyeva patubhavanti. Katham? Yatha nama kavgubhatte paccamane ekappahareneva pupphulakani utthahanti. Eke padesa thupathupa honti, eke ninnaninna, eke samasama. Evamevam thupathupatthane pabbata honti, ninnaninnatthane samudda, samasamatthane dipati.

Atha tesam sattanam rasapathavim paribhujantanam kamena ekacce vannavanto, ekacce dubbanna honti. Tattha vannavanto dubbanne atimabbanti. Tesam atimanapaccaya sapi **rasapathavi** antaradhayati. **Bhumipappatako** patubhavati. Atha nesam teneva nayena sopi antaradhayati. **Padalata** patubhavati. Teneva nayena sapi antaradhayati. Akatthapako **sali** patubhavati akano athuso suddho sugandho tandulapphalo.

Tato nesam bhajanani uppajjanti. Te salim bhajane thapetva pasanapitthiya thapenti, sayameva jalasikha utthahitva tam pacati. So hoti odano sumanajatipupphasadiso, na tassa supena va byabjanena va karaniyam atthi. Yam yam rasam bhubhitukama honti, tam tam rasova hoti. Tesam tam olarikam aharam aharayatam tato pabhuti muttakarisam sabjayati. Atha nesam tassa nikkhamanattaya vanamukhani pabhijjanti, purisassa purisabhavo, itthiyapi itthibhavo patubhavati.

Tatra (CS:pg.2.49) sudam itthi purisam, puriso ca itthim ativelam upanijjayati. Tesam ativelam upanijjhayanapaccaya kamaparilaho uppajjati. Tato **methunadhammam** patisevanti. (Vism.419.) Te asaddhammapatisevanapaccaya vibbuhi garahiyamana vihethiyamana tassa asaddhammassa paticchadanahetu **agarani** karonti. Te agaram ajjhavasamana anukkamena abbatarassa alasajatikassa

sattassa ditthanugatim apajjanta sannidhim karonti. Tato pabhuti kanopi thusopi tandulam pariyanandhati, layitattthanampi na pativiruhati.

Te sannipatitva anutthunanti “**papaka vata bho dhamma sattesu patubhuta, mayam hi pubbe manomaya ahumha**”ti **Aggabbasutte** (di.ni.3.128) vuttanayena vittharetabbam. Tato mariyadam thapenti. Atha abbataro satto abbassa bhagam adinnam adiyati. Tam dvikkhattum paribhasetva tatiyavare panilettudandehi pahaṇanti. Te evam adinnadanagarahamusavadadandadanesu uppannesu sannipatitva cintayanti “yamnuna mayam ekam sattam sammanneyyama, yo no samma khiyitabbam khiyeyya, garahitabbam garaheyya, pabbajetabbam pabbajeyya, mayam panassa salinam bhagam anuppadassama”ti.

Evam katasannitthanesu pana sattesu imasmim tava kappe ayameva Bhagava bodhisattabhuto tena samayena tesu sattesu abhirupataro ca dassaniyataro ca mahesakkhataro ca buddhisampanno patibalo niggahapaggaham katum. Te tam upasavkamtva yacitva sammannimsu. So tena mahajanena sammatoti **mahasammato**, khetthanam adhipatiti **khattiyo**, dhammena samena pare rabjetiti **raja**ti tihi namehi pabbayittha. Yabhi loka acchariyatthanam, bodhisattova tattha adipurisoti evam bodhisattam adim katva khattiyamandale santhite anupubbena brahmanadayopi vanna santhahimsu.

Tattha kappavinasakamahameghato yava jalupacchedo, idamekam asavkhyeyyam **samvatto**ti vuccati.

Kappavinasakajalupacchedato (CS:pg.2.50) yava kotisatasahassacakkavalaparipurako sampattimahamegho, idam dutiyam asavkhyeyyam **samvattatthay**iti vuccati.

Sampattimahameghato yava candimasuriyapatubhavo, idam tatiyam asavkhyeyyam **vivatto**ti vuccati.

Candimasuriyapatubhavato yava puna (Vism.420.) kappavinasakamahamegho, idam catuttham asavkhyeyyam **vivattatthay**iti vuccati. Imani cattari asavkhyeyyani eko Mahakappo hoti. Evam tava aggina vinaso ca santhahanabca veditabbam.

407. Yasmim pana samaye kappo udakena nassati, aditova kappavinasakamahamegho utthahitvati pubbe vuttanayeneva vittharetabbam. Ayam pana viseso, yatha tattha dutiyasuriyo, evamidha kappavinasako kharudakamahamegho vutthati. So adito sukhumam sukhumam vassanto anukkamena mahadharahi kotisatasahassacakkavalanam purento vassati. Kharudakena phutthaphuttha pathavipabbatadayo viliyanti, udakam samantato vatehi dhariyati. Pathavito yava dutiyajjhanabhumim udakam ganhati. Tattha tayopi brahmaloḷe viliyapetva subhakinhe ahacca titthati. Tam yava anumattampi savkharagatam atthi, tava na vupasammati. Udanugatam pana sabbasavkharagatam abhibhavitva sahassa vupasammati antaradhammam gacchati. Hettha-akasaṇṇa saha upari-akaso eko hoti mahandhakaroti sabbam vuttasadisam. Kevalam panidha abhassarabrahmalokam adim katva lokaḷe patubhavati. Subhakinhatto ca cavitva abhassarattthanadisū satta nibbattanti.

Tattha kappavinasakamahameghato yava kappavinasakudakupacchedo, idamekam asavkhyeyyam. Udupacchedato yava sampattimahamegho, idam dutiyam asavkhyeyyam. Sampattimahameghato ...pe... imani cattari asavkhyeyyani eko Mahakappo hoti. Evam udakena vinaso ca santhahanabca veditabbam.

408. Yasmim (CS:pg.2.51) samaye kappo vatena vinassati, aditova kappavinasakamahamegho utthahitvati pubbe vuttanayeneva vittharetabbam. Ayam pana viseso, yatha tattha dutiyasuriyo, evamidha kappavinasanattam vato samutthati. So pathamam thularajam utthapeti. Tato sanharajam sukhumavalikam thulavalikam

sakkharapasanadayoti yava (Vism.421.) kutagaramatte pasane visamatthane thitamaharukkhe ca utthapeti. Te pathavito nabhamuggata na ca puna patanti. Tattheva cunnavicunna hutva abhavam gacchanti.

Athanukkamena hettha mahapathaviya vato samutthahitva pathavim parivattetva uddhammulam katva akase khipati. Yojanasatappamanapi pathavippadesa dviyojanatiyojanacatuyojanapabcayojanasatappamanapi bhijjitva vatavegena khitta akaseyeva cunnavicunna hutva abhavam gacchanti. Cakkavalapabbatampi sinerupabbatampi vato ukkhipitva akase khipati. Te abbamabbam abhihantva cunnavicunna hutva vinassanti. Eteneva upayena bhummatthakavimanani ca akasatthakavimanani ca vinasento chakamavacaradevaloke vinasetva kotisatasahassacakkavalani vinaseti. Tattha cakkavala cakkavalehi himavanta himavantehi sineru sineruhi abbamabbam samagantva cunnavicunna hutva vinassanti. Pathavito yava tatiyajjhanabhumim vato ganhati. Tattha tayopi brahmaloke vinasetva vehapphalam ahacca titthati. Evam sabbasavkharagatam vinasetva sayampi vinassati. Hettha-akasena saha upari-akaso eko hoti mahandhakaroti sabbam vuttasadisam. Idha pana subhakinhabrahmalokam adim katva loko patubhavati. Vehapphalato ca cavitva subhakinhatthanadisu satta nibbattanti.

Tattha kappavinasakamahameghato yava kappavinasakavatupacchedo, idamekam asavkhyeyyam. Vatupacchedato yava sampattimahamegho, idam dutiyam asavkhyeyyam ...pe... imani cattari asavkhyeyyani eko Mahakappo hoti. Evam vatena vinaso ca santhahanabca veditabbam.

409. Kimkarana (CS:pg.2.52) evam loko vinassati? Akusalamulakarana. Akusalamulesu hi ussannesu evam loko vinassati. So ca kho rage ussannatare aggina vinassati. Dose ussannatare udakena vinassati. Keci pana dose ussannatare aggina. Rage ussannatare udakenati vadanti. Mohe ussannatare vatena vinassati. Evam vinassantopi ca nirantameva sattavare aggina vinassati. Atthame vare udakena. Puna sattavare aggina. Atthame vare udakenati evam atthame atthame vare (Vism.422.) vinassanto sattakkhattum udakena vinassitva puna sattavare aggina nassati. Ettavata tesatthi kappa atita honti. Etthantare udakena nassanavaram sampattampi patibahitva laddhokaso vato paripunnacatusatthikappayuke subhakinhe viddhamsento lokam vinaseti.

410. Pubbenivasam anussarantopi ca kappanussaranako bhikkhu etesu kappesu anekepi samvattakappe anekepi vivattakappe anekepi samvattavivattakappe anussarati. Katham? “Amutrasin”ti-adina (di.ni.1.244) nayena.

Tattha amutrasinti amumhi samvattakappe aham amumhi bhava va yoniya va gatiya va vibbanatthitiya va sattavase va sattanikaye va asim. Evamnamoti tisso va phusso va. Evamgottoti kaccano va Kassapo va. Idamassa atitabhava attano namagottanussaranavasena vuttam. Sace pana tasmim kale attano vannasampattim va lukhapanitajivikabhavam va sukhadukkhahavulata va appayukadighayukabhavam va anussaritukamo hoti, tampi anussaratiyeva. Tenaha “evamvanno ...pe... evamayupariyanto”ti.

Tattha evamvannoti odatto va samo va. Evamaharoti salimamsodanaharo va pavattaphalabhojano va. Evam sukhadukkhapatisamvediti anekappakarena kayikacetasikanam samisaniramisadippabhedanam va sukhadukkhanaam patisamvediti. Evamayupariyantoti evam vassasataparimanayupariyanto va caturasitikappasatasahassayupariyanto va. So tato cuto amutra udapadinti soham tato (CS:pg.2.53) bhavato yonito gatito vibbanatthitito sattavasato sattanikayato va cuto puna amukasmim nama bhava yoniya gatiya vibbanatthitiya sattavase sattanikaye va udapadim. Tattrapasinti atha tatrapi bhava yoniya gatiya vibbanatthitiya sattavase sattanikaye va puna ahosim. Evamnamoti-adi

vuttanayameva.

Apica yasma **amutrasinti** idam anupubbena arohantassa yavadicchakam anussaranam. **So tato cutoti** patinivattantassa paccavekkhanam, tasma “idhupapanno”ti imissa idhupapattiya anantamevassa (Vism.423.) upapattitthanam sandhaya “amutra udapadin”ti idam vuttanti veditabbam. **Tatrapasinti** evamadi panassa tatra imissa upapattiya anantare upapattitthane namagottadinam anussaranadassanattam vuttam. **So tato cuto idhupapannoti** svaham tato anantarupapattitthanato cuto idha asukasmim nama khattiyakule va brahmanakule va nibbattoti. **Ititi** evam. **Sakaram sa-uddesanti** namagottavasena sa-uddesam, vannadivasena sakaram. Namagottena hi satto tisso Kassapoti uddisiyati. Vannadihi samo odatoti nanattato pabbayati. Tasma namagottam uddeso, itare akara. **Anekavihitam pubbenivasamanussaratiti** idam uttanattamevati.

Pubbenivasanussatibanakatha nitthita.

5.Cutupapatabanakatha 死生智論

411. Sattanam cutupapatabanakathaya **cutupapatabanayati** (di.ni.1.247) cutiya ca upapate ca banaya. Yena banena sattanam cuti ca upapato ca bayati, tadattham dibbacakkhubanattanti vuttam hoti. **Cittam abhiniharati abhininnametiti** parikammacittam abhiniharati ceva abhininnameti ca. **Soti** so katacittabhiniharo bhikkhu. **Dibbenati**-adisu pana dibbasadisatta dibbam. Devatanabhi sucaritakammanibbattam pittasemharuhiradihi apalibuddham upakkilesavimuttataya durepi arammanam sampaticchanasamattham dibbam pasadacakkhu hoti. Idabcapi viriyabhavanabalanibbattam banacakkhu (CS:pg.2.54) tadisamevati dibbasadisatta dibbam. Dibbaviharavasena patiladdhatta attana ca dibbaviharasannissittatapi dibbam. Alokapariggahena mahajutikattapi dibbam. Tirokuttadigatarupadassanena mahagatikattapi dibbam. Tam sabbam saddasatthanusareneva veditabbam.

Dassanatthena **cakkhu**. Cakkhukicckakaranena cakkhumivatipi **cakkhu**. Cutupapatadassanena ditthivisuddhihetutta **visuddham**. Yo hi cutimattameva passati, na upapatam. So ucchedaditthim ganhati. Yo upapatamattameva passati, na cutim, so navasattapatubhavaditthim ganhati. Yo pana tadubhayam passati, so yasma duvidhampi tam ditthagatam ativattati. Tasmassa tamdassanam ditthivisuddhihetu hoti. Ubhayampi cetam Buddhaputta passanti. Tena vuttam (Vism.424.) “cutupapatadassanena ditthivisuddhihetutta visuddhan”ti.

Manussupacaram atikkamitva rupadassanena **atikkantamanusakam**, manusakam va mamsacakkhum atikkantatta atikkantamanusakanti veditabbam. Tena dibbena cakkhuna visuddhena atikkantamanusakena. **Satte passatiti** manussanam mamsacakkhuna viya satte oloketi.

Cavamane upapajjamaneti ettha cutikkhane upapattikkhane va dibbacakkhuna datthum na sakka. Ye pana asannacutika idani cavissanti, te cavamana. Ye ca gahitapatibandhika sampatinibbattava, te upapajjamanati adhippeta. Te evarupe cavamane ca upapajjamine ca passatiti dasseti.

Hineti mohanissandayuttatta hinanam jatikulabhogadinam vasena hilite ohilite obbate avabbate. **Paniteti** amohanissandayuttatta tabbiparite. **Suvanneti** adosanissandayuttatta itthakantamanapavannayutte. **Dubbanneti**

dosanissandayuttatta anitthakanta-amanapavannayutte. Anabhirupe virupetipi attho. **Sugateti** sugatigate. Alobhanissandayuttatta va addhe mahaddhane. **Duggateti** duggatigate. Lobhanissandayuttatta va dalidde appannapane.

Yathakammupageti yam yam kammam upacitam, tena tena upagate. Tattha purimehi cavamaneti-adihi dibbacakkhukiccam vuttam. Imina pana padena yathakammupagabanakiccam. Tassa ca banassa ayamuppattikkamo, idha bhikkhu hettha nirayabhimukham (CS:pg.2.55) alokam vaddhetva nerayike satte passati mahadukkhamanubhavamane. Tam dassanam dibbacakkhukiccameva. So evam manasikaroti “kim nu kho kammam katva ime satta etam dukkham anubhavanti”ti. Athassa idam nama katvati tamkammarammanam banam uppajjati. Tatha uparidevalokabhimukham alokam vaddhetva nandanavanamissakavanapharusakavanadisū satte passati mahasampattim anubhavamane. Tampi dassanam dibbacakkhukiccameva. So evam manasikaroti “kim nu kho kammam katva ime satta etam sampattim anubhavanti”ti. Athassa idam nama katvati tamkammarammanam banam uppajjati. Idam (Vism.425.) yathakammupagabanam nama. Imassa visum parikammam nama natthi, yatha cimassa, evam anagatamsabanassapi. Dibbacakkhupadakaneva hi imani dibbacakkhuna saheva ijjhanti.

Kayaduccaritenati-adisū dutthu caritam, duttham va caritam kilesaputikattati duccaritam. Kayena duccaritam, kayato va uppannam duccaritanti kayaduccaritam, itaresupi eseṇa nayo. **Samannagata**ti samavgibhuta. **Ariyanam upavadakati** Buddhapaccekaḥ buddhasavakanam ariyanam antamaso gihisotapannanampi anattakama hutva antimavattuna va gunaparidhamsanena va upavadaka akkosaka garahakati vuttam hoti. Tattha natthi imesam samanadhammo, assamana eteti vadanto antimavattuna upavadati. Natthi imesam jhanam va vimokkha va maggo va phalam vati-adini vadanto gunaparidhamsanavasena upavadatiti veditabbo. So ca janam va upavadeyya ajanam va, ubhayathapi ariyupavadova hoti. Bhariyam kammam anantariyasadisam saggavarāṇaṃ maggavarāṇaṃ, satekiccam pana hoti. Tassa avibhavattham idam vatthu veditabbam.

Abbatasmim kira game eko therō ca daharabhikkhu ca pindaya caranti. Te pathamaghareyeṇa uluvkamattam unhayagum labhimsu. Therassa ca kucchivato rujjhati. So cintesi “ayam yagu mayham sappaya, yava na sitala hoti, tava nam pivami”ti. So manussehi ummaratthaya ahate darukhande nisiditva pivi. Itaro tam jigucchanto “atikhuddabhibhuto mahallako, amhakam lajjitabbakam akasi”ti aha. Thero (CS:pg.2.56) game caritva viharam gantva daharabhikkhum aha “atthi te, avuso, imasmim sasane patittha”ti? Ama, bhante, sotapanno ahanti. Tena havuso, uparimaggatthaya vayamam ma akasi. Khinasavo taya upavaditoti. So tam khamapesi. Tenassa tam kammam pakatikam ahosi.

Tasma yo abbopi ariyam upavadati, tena gantva sace attana vuddhataro hoti, (Vism.426.) ukkutikam nisiditva “aham ayasmantam idabcidabba avacam, tam me khamahi”ti khamapetabbo. Sace navakatara hoti, vanditva ukkutikam nisiditva abjalim paggaḥetva “aham, bhante, tumhe idabcidabba avacam, tam me khamatha”ti khamapetabbo. Sace disapakkanto hoti, sayam va gantva saddhiviharikadike va pesetva khamapetabbo.

Sace ca napi gantum, na pesetum sakka hoti, ye tasmim vihare bhikkhu vasanti, tesam santikam gantva sace navakatara honti, ukkutikam nisiditva, sace vuddhatara, vuddhe vuttanayeneva patipajjitva “aham, bhante, asukam nama ayasmantam idabcidabba avacam, khamatu me so ayasma”ti vatva khamapetabbam. Sammukha akhamantepe etadeva kattabbam.

Sace ekacarikabhikkhu hoti, nevassa vasanattāṇam, na gatattāṇam pabbayati,

ekassa panditassa bhikkhuno santikam gantva “aham, bhante, asukam nama ayasmantam idabcidabca avacam, tam me anussarato vippatisaro hoti, kim karomi”ti vattabbam. So vakkhati “tumhe ma cintayittha, thero tumhakam khamati, cittam vupasametha”ti. Tenapi ariyassa gatadisabhimukhena abjalim paggahetva khamatuti vattabbam. Sace so parinibbuto hoti, parinibbutamabcatthanam gantva yavasivathikam gantvapi khamapetabbam. Evam kate neva saggavaranam, na maggavaranam hoti, pakatikameva hotiti.

Micchaditthikati viparitadassana. **Micchaditthikammasamadanati** micchaditthivasena samadinnananavidhakamma, ye ca micchaditthimulakesu kayakammadisū abbepi samadapenti. Ettha ca vaciduccaritaggahaneneva ariyupavade manoduccaritaggahanena ca micchaditthiya savgahitayapi imesam dvinnam puna vacanam (CS:pg.2.57) mahasavajjabhavadassanattanti veditabbam. Mahasavajjo hi ariyupavado, anantariyasadisatta. Vuttampi cetam “seyyathapi, Sariputta, bhikkhu silasampanno samadhisampanno pabbasampanno dittheva dhamme abbam aradheyya, evamsampadamidam, Sariputta, vadami tam vacam appahaya tam cittam appahaya tam ditthim appatinissajjitva yathabhatam (Vism.427.) nikkhitto, evam niraye”ti(ma.ni.1.149). Micchaditthito ca mahasavajjataram nama abbam natthi. Yathaha “naham, bhikkhave, abbam ekadhammampi samanupassami, yam evam mahasavajjam, yathayidam, bhikkhave, micchaditthi. Micchaditthiparamani, bhikkhave, vajjani”ti (a.ni.1.310).

Kayassa bhedati upadinnakkhandhapariccaga. **Parammaranati** tadanantaram abhinibbattikkhandhaggahane. Atha va kayassa bhedati jivitindriyassa upaccheda. Parammaranati cuticittato uddham. **Apayanti** evamadi sabbam nirayavevacanameva.

Nirayo hi saggamokkhatubhuta pubbasammata aya apetatta, sukhanam va ayassa abhava **apayo**. Dukkassa gati patisarananti **duggati**, dosabahulataya va dutthena kammuna nibbatta gatiti **duggati**. Vivasa nipatanti ettha dukkatarinoti **vinipato**. Vinassanta va ettha patanti sambhijjamanavgapaccavgatipi **vinipato**. Natthi ettha assadasabbito ayoti **nirayo**.

Atha va **apaya**ggahanena tiracchanayonim dipeti. Tiracchanayoni hi apayo sugatito apetatta, na duggati mahesakkhanam nagarajadinam sambhavato. **Duggati**ggahanena pettivisayam. So hi apayo ceva duggati ca, sugatito apetatta dukkassa ca gatibhutatta. Na tu vinipato asurasadisam avinipatitatta. **Vinipata**ggahanena asurakayam. So hi yathavuttana atthana apayo ceva duggati ca sabbasamussayehi ca vinipatitatta vinipatoti vuccati. **Niraya**ggahanena avici-adi-anekappakaram nirayamevati. **Upapanna**ti upagata, tattha abhinibbattati adhippayo. Vuttavipariyayena sukkapakkho veditabbo.

Ayam (CS:pg.2.58) pana viseso, tattha sugatiggahanena manussagatipi savgayhati. Saggaggahanena devagatiyeva. Tattha sundara gatiti **sugati**. Rupadihi visayehi sutthu aggoti **saggo**. So sabbopi lujjanapalujjanatthana **lokoti** ayam vacanattho.

“Iti dibbena cakkhuna”ti-adi sabbam nigamanavacanam. Evam dibbena cakkhuna ...pe... passatiti ayamettha savkhepattho.

412. Evam passitukamena pana adikammikena kulaputtana kasinarammanam abhibbapadakajjhanam sabbakarena abhiniharakkhamam katva “tejokasinam, odatakasinam, (Vism.428.) alokakasinan”ti imesu tisū kasinesu abbataram asannam katabbam. Upacarajjhanagocaram katva vaddhetva thapetabbam. Na tattha appana uppadetabbati adhippayo. Sace hi uppadeti, padakajjhananissayam hoti, na parikammanissayam. Imesu ca pana tisū alokakasinamyeva setthatarām. Tasma tam va itaresam va abbataram kasinaniddese vuttanayena uppadetva upacarabhumiyamyeva thatva vaddhetabbam. Vaddhananayopi cassa tattha

vuttanayeneva veditabbo.

Vaddhitatthanassa antoyeva rupagatam passitabbam. Rupagatam passato panassa parikammassa varo atikkamati. Tato aloko antaradhayati. Tasmim antarahite rupagatampi na dissati. Athanena punappunam padakajjhanameva pavisitva tato vutthaya aloko pharitabbo. Evam anukkamena aloko thamagato hotiti ettha aloko hotuti yattakam thanam paricchindati, tattha aloko titthatiyeva. Divasampi nisiditva passato rupadassanam hoti. Rattim tinukkaya maggapatipanno cettha puriso opammam.

Eko kira rattim tinukkaya maggam patipajji. Tassa sa tinukka vijjhayī. Athassa samavisamani na pabbayimsu. So tam tinukkam bhumiyam ghamsitva tinukka puna ujjalesi. Sa pajjalitva purimalokato mahantataram alokam akasi. Evam punappunam vijjhatam ujjalayato kamena suriyo utthasi. Suriye utthite ukkaya kammam natthiti tam chaddetva divasampi agamasi. Tattha ukkaloko viya parikammakale kasinaloko. Ukkaya (CS:pg.2.59) vijjhataya samavisamanam adassanam viya rupagatam passato parikammassa varatikkamena aloke antarahite rupagatanam adassanam. Ukkaya ghamsanam viya punappunam pavesanam. Ukkaya purimalokato mahantataralokakaranam viya puna parikammam karoto balavataralokapharanam. Suriyutthanam viya thamagatalokassa yathaparicchedenā thanam. Tinukkam chaddetva divasampi gamanam viya parittalokam chaddetva thamagatenalokena divasampi rupadassanam.

Tattha yada tassa bhikkhuno mamsacakkhussa anapathagatam antokucchigatam hadayavatthunissitam hetthapathavitalanissitam tirokuttapabbatapakaragatam paracakkavalagatanti idam rupam (Vism.429.) banacakkhussa aparam agacchati, mamsacakkhuna dissamanam viya hoti, tada dibbacakkhu uppannam hotiti veditabbam. Tadeva cettha rupadassanasamattam, na pubbhagacittani.

Tam panetam puthujjanassa paribandho hoti. Kasma? So hi yasma yattha yattha aloko hotuti adhitthati, tam tam pathavisamuddapabbate vinivijjhivapi ekalokam hoti, athassa tattha bhayanakani yakkharakkhasadirupani passato bhayam uppajjati. Yena cittavikkhepam patva jhanavibbhantako hoti, tasma rupadassane appamattena bhavitabbam.

Tatrayam dibbacakkhuno uppattikkamo. Vuttappakarametam rupamarammanam katva manodvaravajjane uppajjitva niruddhe tadeva rupam arammanam katva cattari pabca va javanani uppajjantiti sabbam purimanayeneva veditabbam. Idhapi pubbhagacittani savitakkasavicarani kamavacarani. Pariyosane atthasadhakacittam catutthajjhanikam rupavacaram. Tena sahatam banam sattanam cutupapate banantipi dibbacakkhubanantipi vuccatiti.

Cutupapatabanakatha nitthita.

Pakinnakakatha 雜論五神通

413. Iti pabacakkhandhavidu, pabca abhibba avoca ya natho;

Ta batva tasu ayam, pakinnakakathapi vibbeyya.

Etasu (CS:pg.2.60) hi yadetam cutupapatabanasavkhatam dibbacakkhu, tassa anagatamsabanabca yathakammupagabanabcati dvepi paribhandabanani honti. Iti imani ca dve iddhiividhadini ca pabcati satta abhibbabanani idhagatani. Idani tesam arammanavibhage asammohattham—

Arammanattika vutta, ye cattaro mahesina;

Sattannamapi **bananam**, pavattim tesu dipaye.

Tatrayam dipana. Cattaro hi arammanattika mahesina vutta. Katame cattaro? Parittarammanattiko, maggarammanattiko, atitarammanattiko, ajjhattarammanattikoti (dha.sa.tikamatika 13 16 19 21).

414. Tattha **iddhividhabanam** parittamahaggata-(Vism.430.) atitanagatapaccuppanna-ajjhatabhiddharammanavasena sattu arammanesu pavattati. Katham? Tabhi yada kayam cittasannissitam katva adissamanena kayena gantukamo cittavasena kayam parinameti, mahaggatacittam samodahati samaropeti, tada upayogaladdham arammanam hotiti katva rupakayarammanato parittarammanam hoti. Yada cittam kayasannissitam katva dissamanena kayena gantukamo kayavasena cittam parinameti, padakajjhanacittam rupakaye samodahati samaropeti, tada upayogaladdham arammanam hotiti katva mahaggatacittarammanato mahaggatarammanam hoti.

Yasma pana tadeva cittam atitam niruddham arammanam karoti, tasma atitarammanam hoti. Mahadhatunidhane Mahakassapattheradinam viya anagatam adhitthahantanam anagatarammanam hoti. **Mahakassapatthero** kira mahadhatunidhanam karonto “**anagate attharasavassadhikani dvevassasatani ime gandha ma sussimsu, pupphani ma milayimsu, dipa ma nibbayimsu**”ti (dha.sa.attha.1434) adhitthahi. Sabbam tatheva ahosi. **Assaguttatthero** vattaniyasenasane bhikkhusavgham sukkhabhaddham bhujjamaanam disva udakasandim divase divase purebhatte dadhirasam hotuti adhitthasi. Purebhatte gahitam dadhirasam hoti. Pacchabhatte pakatika-udakameva (dha.sa.attha.1434). Kayam pana cittasannissitam (CS:pg.2.61) katva adissamanena kayena gamanakale paccuppannam arammanam hoti.

Kayavasena cittam, cittavasena va kayam parinamanakale attano kumarakavannadinimmanakale ca sakayacittanam arammanakaranato ajjhattarammanam hoti. Bahiddha hatthi-assadidassanakale pana bahiddharammananti evam tava iddhividhabanassa sattu arammanesu pavatti veditabba.

415. Dibbasotadhatubanam parittapaccuppanna-ajjhatabhiddharammanavasena catusu arammanesu pavattati. Katham? Tabhi yasma saddam arammanam karoti, saddo ca paritto, tasma parittarammanam hoti. Vijjamaanameva pana saddam arammanam katva pavattanato paccuppannam arammanam hoti. Tam attano kucchisaddasavanakale ajjhattarammanam. Paresam saddasavanakale (Vism.431.) bahiddharammananti evam dibbasotadhatubanassa catusu arammanesu pavatti veditabba.

416. **Cetopariyabanam** parittamahaggata-appamanamagga-atitanagatapaccuppannabahiddharammanavasena atthasu arammanesu pavattati. Katham? Tabhi paresam kamavacaracittajanakale parittarammanam hoti. Rupavacara-arupavacaracittajanakale mahaggatarammanam hoti. Maggaphalajanakale appamanarammanam hoti.

Ettha ca puthujjano sotapannassa cittam na janati. Sotapanno va sakadagamissati evam yava arahato netabbam. Araha pana sabbesam cittam janati. Abbopi ca uparimo hetthimassati ayam viseso veditabbo. Maggacittarammanakale maggarammanam hoti. Yada pana atite sattadivasabbhantare ca anagate sattadivasabbhantare ca paresam cittam janati, tada atitarammanam anagatarammanabca hoti.

Katham paccuppannam arammanam hoti. Paccuppannam nama tividham-khanapaccuppannam, santapaccuppannam, addhapaccuppannam.

Tattha uppadatthitibhavgappattam **khanapaccuppannam.**
 Ekadvesantativarapariyapannam **santatipaccuppannam.** Tattha andhakare
 nisiditva alokatthanam gatassa na tava arammanam pakatam hoti, yava pana tam
 pakatam hoti (CS:pg.2.62) etthantare ekadvesantativara veditabba. Alokathane
 vicaritva ovarakam pavitthassapi na tava sahasa rupam pakatam hoti, yava pana tam
 pakatam hoti, etthantare ekadvesantativara veditabba. Dure thatva pana rajakanam
 hatthavikaram, ghandibheri-akotana vikarabca disvapi na tava saddam sunati, yava
 pana tam sunati, etasmimpi antare ekadvesantativara veditabba. Evam tava
majjhimabhanaka.

Samyuttabhanaka pana rupasantati arupasantatiti dve santatiyo vatva udakam
 akkamitva gatassa yava tire akkanta-udakalekha na vippasidati, addhanato agatassa
 yava kaye usumabhavo na vupasammati, atapa agantva gabbham pavitthassa yava
 andhakarabhavo na vigacchati, antogabbhe kammattthanam manasi karitva diva
 vatapanam vivaritva olokontassa yava akkham phandanabhavo na vupasammati,
 ayam **rupasantati** nama. Dve tayo javanavara **arupasantati** namati vatva
 tadubhayampi (Vism.432.) **santatipaccuppannam** namati vadanti.

Ekabhavaparicchinna pana **addhapaccuppannam** nama. Yam sandhaya
bhaddekarattasutte “yo cavuso, mano ye ca dhamma ubhayametam paccuppannam,
 tasmim ce paccuppanne chandaragappatibaddham hoti vibbanam,
 chandaragappatibaddhatta vibbanassa tadabhinandati, tadabhinandanto
 paccuppannesu dhammesu samhirati”ti (ma.ni.3.284) vuttam.
 Santatipaccuppannabcettha atthakathasu agatam. Addhapaccuppannam sutte.

Tattha keci khanapaccuppannam cittam cetopariyabanassa arammanam hotiti
 vadanti. Kim karana? Yasma iddhimato ca parassa ca ekakkhane cittam
 uppajjati. Idabca nesam opammam, yatha akase khitte pupphamutthimhi avassam
 ekam puppham ekassa vantena vantam pativijjhati, evam parassa cittam janissamiti
 rasivasena mahajanassa citte avajjite avassam ekassa cittam ekena cittena
 uppadakkhane va thitikkhane va bhavgakkhane va pativijjhatiti. Tam pana
 vassasatampi vassasahassampi avajjanto yena ca cittena avajjati yena ca janati.
 Tesam dvinnam sahathanabhavato avajjanajavanabca anitthatthane
 nanarammanabhavappattidosato ayuttanti atthakathasu patikkhittam.

Santatipaccuppannam (CS:pg.2.63) pana addhapaccuppannabca arammanam
 hotiti veditabba. Tattha yam vattamanajavanavithito atitanagatavasena
 dvittijavanavithiparimane kale parassa cittam, tam sabbampi santatipaccuppannam
 nama. “Addhapaccuppannam pana javanavarena dipetabban”ti
samyuttatthakathayam vuttam. Tam sutthu vuttam.

Tatrayam dipana, iddhima parassa cittam janitukamo avajjati, avajjanam
 khanapaccuppannam arammanam katva teneva saha nirujjhati. Tato cattari pabca va
 javanani. Yesam pacchimam iddhicittam, sesani kamavacarani, tesam sabbesampi
 tadeva niruddham cittamarammanam hoti, na ca tani nanarammanani honti,
 addhavasena paccuppannamarammanatta. Ekarammanattepi ca iddhicittameva parassa
 cittam janati, na itarani. Yatha cakkhudvare cakkhuvibbanameva rupam passati, na
 itaraniti. Iti idam santatipaccuppannassa ceva addhapaccuppannassa ca vasena
 paccuppannamarammanam hoti. Yasma va santatipaccuppannampi (Vism.433.)
 addhapaccuppanneyeva patati, tasma addhapaccuppannavasenevetam
 paccuppannamarammananti veditabba. Parassa cittarammanattayeva pana
 bahiddhamarammanam hotiti evam cetopariyabanassa atthasu arammanesu pavatti
 veditabba.

417. Pubbenivasabanam

parittamahaggata-appamanamagga-atita-ajjhatabhiddhanavattabbarammanavasena

atthasu arammanesu pavattati. Katham? Tabhi kamavacarakkhandhanussaranakale parittarammanam hoti. Rupavacararupavacarakkhandhanussaranakale mahaggatarammanam. Atite attana parehi va bhavitamaggam sacchikataphalabca anussaranakale appamanarammanam. Bhavitamaggameva anussaranakale maggarammanam. Niyamato panetam atitarammanameva.

Tattha kibcapi cetopariyabanayathakammupagabanani atitarammanani honti, atha kho tesam cetopariyabanassa sattadivasabbhantaratitam cittameva arammanam. Tabhi abbam khandham va khandhapatibaddham va na janati. Maggasampayuttacittarammanatta pana pariyayato maggarammananti vuttam. Yathakammupagabanassa ca atitam cetanamattameva arammanam. Pubbenivasabanassa pana atita khandha khandhapatibaddhabca kibci anarammanam nama natthi (CS:pg.2.64) Tabhi atitakkhandhakhandhapatibaddhesu dhammesu sabbabbutabbanagatikam hotiti ayam viseso veditabbo. Ayamettha atthakathanayo. Yasma pana “kusala khandha iddhividhabanassa cetopariyabanassa pubbenivasanussatibanassa yathakammupagabanassa anagatamsabanassa arammanapaccayena paccayo”ti (pattha.1.1.404) patthane vuttam. Tasma cattaropi khandha cetopariyabanayathakammupagabananam arammana honti. Tatrapi yathakammupagabanassa kusalakusala evati.

Attano khandhanussaranakale panetam ajjhattarammanam. Parassa khandhanussaranakale bahiddharammanam. “Atite vipassi Bhagava ahosi. Tassa mata bandhumati, pita bandhuma”ti-adina (di.ni.2.12) nayena namagottapathavinimittadi-anussaranakale navattabbarammanam hoti. **Namagottanti** cettha kandhupanibandho sammutisiddho byabjanattho datthabbo, na byabjanam. Byabjanabhi (Vism.434.) saddayatanasavgahitatta parittam hoti. Yathaha “niruttipatisambhida parittarammana”ti (vibha.749). Ayamettha amhakam khanti. Evam pubbenivasabanassa atthasu arammanesu pavatti veditabba.

418. Dibbacakkhubanam parittapaccuppanna-ajjhatabhiddharammanavasena catusu arammanesu pavattati. Katham? Tabhi yasma rupam arammanam karoti, rupabca parittam, tasma parittarammanam hoti. Vijjamaneyeva ca rupe pavattatta paccuppannam arammanam. Attano kucchigatadirupadassanakale ajjhattarammanam. Parassa rupadassanakale bahiddharammananti evam dibbacakkhubanassa catusu arammanesu pavatti veditabba.

419.

Anagatamsabanam

parittamahaggata-appamanamagga-anagata-ajjhatabhiddhanavattabbarammanavase na atthasu arammanesu pavattati. Katham? Tabhi “ayam anagate kamavacare nibbattissati”ti jananakale parittarammanam hoti. “Rupavacare arupavacare va nibbattissati”ti jananakale mahaggatarammanam. “Maggam bhavessati, phalam sacchikarissati”ti jananakale appamanarammanam. “Maggam bhavessati”cceva jananakale maggarammanam. Niyamato pana tam anagatarammanameva.

Tattha (CS:pg.2.65) kibcapi cetopariyabanampi anagatarammanam hoti, atha kho tassa sattadivasabbhantaraganatam cittameva arammanam. Tabhi abbam khandham va khandhapatibaddham va na janati. Anagatamsabanassa pubbenivasabane vuttanayena anagate anarammanam nama natthi. “Aham amutra nibbattissami”ti jananakale ajjhattarammanam. “Asuko amutra nibbattissati”ti jananakale bahiddharammanam. “Anagate metteyyo Bhagava uppajjissati (di.ni.3.107). Subrahma namassa brahmano pita bhavissati. Brahnavati nama brahmani mata”ti-adina pana nayena namagottajananakale pubbenivasabane vuttanayeneva na vattabbarammanam hotiti evam anagatamsabanassa atthasu arammanesu pavatti veditabba.

420. **Yathakammupagabanam**

parittamahaggata-atita-ajjhatabahiddharammanavasena pabcasu arammanesu pavattati. Katham? Tabhi kamavacarakammajananakale (Vism.435.) parittarammanam hoti. Rupavacararupavacarakammajananakale mahaggatarammanam. Atitameva janatiti atitarammanam. Attano kammam jananakale ajjhatararammanam. Parassa kammam jananakale bahiddharammanam hoti. Evam yathakammupagabanassa pabcasu arammanesu pavatti veditabba. Yabcettha ajjhatararammanabceva bahiddharammanabcati vuttam, tam kalena ajjhattam kalena bahiddha jananakale ajjhatabahiddharammanampi hotiyevati.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Abhibbaniddeso nama Terasamo paricchedo.

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14. Khandhaniddeso 說蘊品

(Vism.436.)

Pabbakatha 慧的總說

421. Idani (CS:pg.2.66) yasma evam abhibbavasena adhigatanisamsaya thirataraya samadhibhavanaya samannagatena bhikkhuna **sile patitthaya naro sapabbo, cittam pabbabca bhavayanti** ettha cittasisena niddittho **samadhi** sabbakarena bhavito hoti.

Tadanantara pana pabba bhavetabba. Sa ca atisavkhepadesitatta vibbatumpi tava na sukara, pageva bhavetum. Tasma tassa vittharam bhavananayabca dassetum idam pabhakammam hoti.

1.Ka pabba, 2.kenatthena pabba, 3.kanassa lakkhanarasapaccupatthanapadatthanani, 4.katividha pabba, 5.katham bhavetabba, 6. pabbabhavanaya ko anisamsoti?

422. Tatridam vissajjanam, **ka pabbati** pabba bahuvidha nanappakara. Tam sabbam vibhavayitum arabbhamanam vissajjanam adhippetabceva attham na sadheyya, uttari ca vikkhepayya samvatteyya, tasma idha adhippetameva sandhaya vadama. Kusalacittasampayuttam vipassanabanam pabba.

423. **Kenatthena pabbati** pajananatthena pabba. Kimidam **pajananam** nama? Sabjjananavijananakaravisittham nanappakarato jananam. Sabbavibbanapabbanam hi samanepi jananabhava, (Vism.437.) sabba “nilam pitakan”ti arammanasabjjananamattameva hoti. “Aniccam dukkhamanatta”ti lakkhanapativedham papetum na sakkoti. Vibbanam “nilam pitakan”ti arammanabca janati, lakkhanapativedhabca papeti. Ussakkitva pana maggapatubhavam papetum na sakkoti. Pabba vuttanayavasena arammanabca janati, lakkhanapativedhabca papeti, ussakkitva maggapatubhavabca papeti.

Yatha hi herabbikaphalake thapitam kahapanarasim eko ajatabuddhidarako, eko gamikapuriso, eko herabbikoti tisu janesu passamanesu (CS:pg.2.67) ajatabuddhidarako kahapananam cittavicittadighacaturassaparimandalabhavamattameva janati, “idam manussanam upabhogaparibhogam ratanasammatan”ti na janati. Gamikapuriso cittavicittadibhavam janati, “idam manussanam upabhogaparibhogam ratanasammatan”ti ca. “Ayam cheko, ayam kuto, ayam addhasaro”ti imam pana vibhagam na janati. Herabbiko sabbepi te pakare janati, jananto ca kahapanam oloketvapi janati, akotitassa saddam sutvapi, gandham ghayitvapi, rasam sayitvapi, hatthena dharayitvapi, asukasmim nama game va nigame va nagare va pabbate va naditire va katotipi, asukacariyena katotipi janati, evamsampadamidam veditabbam.

Sabba hi ajatabuddhino darakassa kahapanadassanam viya hoti, niladivasena arammanassa upatthanakaramattagahanato. Vibbanam gamikassa purisassa kahapanadassanamiva hoti, niladivasena arammanakaragahanato, uddhampi ca lakkhanapativedhasampapanato. Pabba herabbikassa kahapanadassanamiva hoti, niladivasena arammanakaram gahetva, lakkhanapativedhabca papetva, tato uddhampi maggapatubhavapapanato. Tasma yadetam sabjjananavijananakaravisittham nanappakarato jananam. Idam pajanananti veditabbam. Idam sandhaya hi etam vuttam “pajananatthena pabba”ti.

Sa panesa yattha sabbavibbanani, na tattha ekamsena (Vism.438.) hoti. Yada

pana hoti, tada avinibbhutta tehi dhammehi “ayam sabba, idam vibbanam, ayam pabba”ti vinibbhujjiva alabbhaneyyananatta sukhuma duddasa. Tenaha ayasma Nagaseno “dukkaram, maharaja, Bhagavata katan”ti. Kim, bhante, Nagasena Bhagavata dukkaram katanti? ‘Dukkaram, maharaja, Bhagavata katam yam arupinam cittacetasikanam dhammanam ekarammane pavattamananam vavatthanam akkhatam ayam phasso, ayam vedana, ayam sabba, ayam cetana, idam cittan”’ti (mi.pa.2.7.16).

424. **Kanassa** (CS:pg.2.68) **lakkhanarasapaccupatthanapadatthanani**ti ettha pana dhammasabhavapativedhalakkhana pabba, dhammanam sabhavapaticchadakamohandhakaraviddhamsanarasa, asammohapaccupatthana. “Samahito yathabhutam janati passati”ti (a.ni.10.2) vacanato pana samadhi tassa padatthanam.

Pabbapabhedakatha 慧的種類

425. **Katividha pabbati** dhammasabhavapativedhalakkhanena tava ekavidha. Lokiyalokuttaravasena duvidha. **Tatha** sasavanasavadivasena, namarupavavatthapanavasena, somanassupekkhasahagatavasena, dassanabhavanabhumivasena ca. Tividha cintasutabhavanamayavasena. **Tatha** parittamahaggata-appamanarammanavasena, ayapaya-upayakosallavasena, ajjhatabhinivesadivasena ca. Catubbidha catusu saccesu banavasena catupatisambhidavasena cati.

426. **Tattha ekavidhakotthaso** uttanatthoyeva. **Duvidhakotthase** lokiyamaggasampayutta **lokiya**. Lokuttaramaggasampayutta **lokuttarati** evam lokiyalokuttaravasena duvidha.

Dutiyaduke asavanam arammanabhuta **sasava**. Tesam anarammana **anasava**. Atthato panesa lokiyalokuttarava hoti. Asavasampayutta sasava. Asavavippayutta anasavati-adisupi eseva nayo. Evam sasavanasavadivasena duvidha.

Tatiyaduke ya vipassanam arabhitukamassa catunnam arupakkhandhanam vavatthapane pabba, ayam (Vism.439.) **namavavatthapanapabba**. Ya rupakkhandhassa vavatthapane pabba, ayam **rupavavatthapanapabbati** evam namarupavavatthapanavasena duvidha.

Catutthaduke dvisu kamavacarakusalacittesu solasasu ca pabcakanayena catukkajjhanikesu maggacittesu pabba **somanassasahagata**. Dvisu kamavacarakusalacittesu catusu ca pabcamajjhanikesu maggacittesu pabba **upekkhasahagata**ti evam somanassupekkhasahagatavasena duvidha.

Pabcamaduke pathamamaggapabba (CS:pg.2.69) **dassanabhumi**. Avasesamaggattayapabba **bhavanabhumi**ti evam dassanabhavanabhumivasena duvidha.

427. **Tikesu** pathamattike parato assutva patiladdhapabba attano cintavasena nipphannatta **cintamaya**. Parato sutva patiladdhapabba sutavasena nipphannatta **sutamaya**. Yatha tatha va bhavanavasena nipphanna appanappatta pabba **bhavanamaya**. Vuttabhetam—

“Tattha katama cintamaya pabba? Yogavihitesu va kammayatanesu yogavihitesu va sippayatanesu yogavihitesu va vijjatthanesu kammassakatam va saccanulomikam va rupam aniccanti va vedana ...pe... sabba... savkhara... vibbanam aniccanti va, yam evarupim anulomikam khantim ditthim rucim mutim pekkham dhammanijjhanakhandhim parato assutva patilabhati, ayam vuccati cintamaya pabba ...pe... sutva patilabhati, ayam vuccati sutamaya pabba. Sabbapi samapannassa pabba bhavanamaya pabba”ti (vibha.768).

Evam cintasutabhavanamayavasena tividha.

Dutiyattike kamavacaradhamme arabbha pavatta pabba **parittarammana**. Rupavacararupavacare arabbha pavatta **mahaggatarammana**. Sa lokiyavipassana. Nibbanam arabbha pavatta **appamanarammana**. Sa lokuttaravipassanati evam parittamahaggatappamanarammanavasena tividha.

Tatitattike **ayo** nama vuddhi, sa duvidha anattahanito atthupattito ca. Tattha kosallam **ayakosallam**. Yathaha—

“Tattha katamam ayakosallam? Ime me dhamme (Vism.440.) manasikaroto anuppanna ceva akusala dhamma na uppajjanti, uppanna ca akusala dhamma pahiyanti, ime va panime dhamme manasikaroto anuppanna ceva kusala dhamma uppajjanti. Uppanna ca kusala dhamma bhiyyobhavaya vepullaya bhavanaya paripuriya samvattantiti, ya tattha pabba pajanana ...pe... amoho dhammavicayo sammaditthi, idam vuccati ayakosallan”ti (vibha.771).

Apayoti (CS:pg.2.70) pana avuddhi, sapi duvidha atthahanito ca anattupattito ca. Tattha kosallam **apayakosallam**. Yathaha “tattha katamam apayakosallam? Ime dhamme manasikaroto anuppanna ceva kusala dhamma na uppajjanti”ti-adi (vibha.771).

Sabbattha pana tesam tesam dhammanam upayesu nibbattikaranesu tamkhanappavattam thanupattikam kosallam upayakosallam nama. Yathaha—“sabbapi tatrupaya pabba upayakosallan”ti (vibha.771). Evam ayapaya-upayakosallavasena tividha.

Catutthattike attano khandhe gahetva araddha vipassana pabba **ajjhatabbhinivesa**. Parassa khandhe bahiram va anindriyabaddharupam gahetva araddha **bahiddhabbhinivesa**. Ubhayam gahetva araddha **ajjhatabhiddhabbhinivesati** evam ajjhatabbhinivesadivasena tividha.

428. **Catukkesu** pathamacatukke dukkhasaccam arabbha pavattam banam **dukkhe banam**. Dukkhasamudayam arabbha pavattam banam **dukkhasamudaye banam**. Dukkhanirodham arabbha pavattam banam **dukkhanirodhe banam**. Dukkhanirodhagaminim patipadam arabbha pavattam banam **dukkhanirodhagaminia patipadaya bananti** evam catusu saccesu banavasena catubbidha.

Dutiyacatukke catasso patisambhida nama atthadisū pabhedagatani cattari banani. Vuttabhetam—“atthe banam atthapatisambhida. Dhamme banam dhammapatisambhida. Tatraddhammaniruttabhilape banam niruttipatisambhida. **Banesu banam patibhanapatisambhida**”ti (vibha.718).

Tattha **atthoti** savkhepato hetuphalassetam adhivacanam. Hetuphalam hi yasma hetu-anusarena ariyati adhigamiyati sampapuniyati, tasma atthoti vuccati. Pabhedato pana yam kibci (Vism.441.) paccayasambhutam, nibbanam, bhasitatto, vipako, kiriyati ime pabca dhamma atthoti veditabba Tam attham paccavekkhantassa tasmim atthe pabhedagatam banam **atthapatisambhida**. **Dhammotipi** savkhepato paccayassetam adhivacanam. Paccayo hi yasma tam tam dahati pavatteti va sampapunitum va deti, tasma dhammoti vuccati. Pabhedato (CS:pg.2.71) pana yo koci phalanibbattako hetu, ariyamaggo, bhasitam, kusalam, akusalanti ime pabca dhamma dhammoti veditabba. Tam dhammam paccavekkhantassa tasmim dhamme pabhedagatam banam **dhammapatisambhida**.

Ayameva hi attho abhidhamme—

“Dukkhe banam atthapatisambhida. Dukkhasamudaye banam dhammapatisambhida. Hetumhi banam dhammapatisambhida. Hetuphale banam atthapatisambhida. Ye dhamma jata bhuta sabjata nibbatta abhinibbatta patubhuta. Imesu dhammesu banam atthapatisambhida. Yamha dhamma te dhamma jata bhuta

sabjata nibbatta abhinibbatta patubhuta, tesu dhammesu banam dhammapatisambhida. Jaramarane banam atthapatisambhida. Jaramaranasamudaye banam dhammapatisambhida ...pe... savkharanirodhe banam atthapatisambhida. Savkharanirodhagaminiya patipadaya banam dhammapatisambhida. Idha bhikkhu dhammam janati suttaṃ geyyam ...pe... vedallam. Ayam vuccati dhammapatisambhida. So tassa tasseva bhasitassa attham janati ‘ayam imassa bhasitassa attho, ayam imassa bhasitassa attho’ti. Ayam vuccati atthapatisambhida. Katame dhamma kusala? Yasmim samaye kamavacaram kusalam cittam uppannam hoti ...pe... ime dhamma kusala. Imesu dhammesu banam dhammapatisambhida. Tesam vipake banam atthapatisambhida”ti-adina (vibha.719 adayo) nayena vibhajitva dassito.

Tatradhammaniruttabhilape bananti tasmim atthe ca dhamme ca ya sabhavanirutti abyabhicari voharo. Tadabhilape tassa bhasane udirane tam bhasitam lapitam uditam sutvava ayam sabhavanirutti, ayam na sabhavaniruttiti evam tassa dhammaniruttisabbataya sabhavaniruttiya magadhikaya sabbasattanam (Vism.442.) mulabhasaya pabhedagatam banam **niruttipatisambhida**. Niruttipatisambhidappatto hi phasso vedanati evamadivacanam sutvava ayam sabhavaniruttiti janati. Phassa vedanoti evamadikam pana ayam na sabhavaniruttiti.

Banesu (CS:pg.2.72) **bananti** sabbattha banamarammanam katva paccavekkhantassa banarammanam banam, yathavuttesu va tesu banesu sagocarakiccadivasena vittharato banam **patibbhanapatisambhidati** attho.

429. Catassopi ceta patisambhida dvisu thanesu pabhedam gacchanti sekkhabhumiyabca asekkhabhumiyabca.

Tattha aggasavakanam mahasavakanabca asekkhabhumiyam pabhedagata. Anandattheracittagahapatidhammika-upasaka-upaligahapatikhujjuttara-upasikadinam sekkhabhumiyam. Evam dvisu bhumisu pabhedam gacchantiyopi ceta adhigamena pariyattiya savanena paripucchaya pubbayogena cati imehi pabcahakarehi visada honti.

Tattha **adhigamo** nama arahattappatti. **Pariyatti** nama Buddhavacanassa pariyapunanam. **Savanam** nama sakkaccam atthim katva dhammassavanam. **Paripuccha** nama pali-atthakathadisū ganthipada-atthapadavinicchayakatha, **pubbayogo** nama pubbabuddhanam sasane gatapaccagatikabhavena yava anulomam gotrabhusamipam, tava vipassananuyogo.

Apare ahu—

“Pubbayogo bahusaccam, desabhasa ca agamo;

Paripuccha adhigamo, garusannissayo tatha.

Mittasampatti cevati, patisambhidapaccaya”ti.

Tattha **pubbayogo** vuttanayova. **Bahusaccam** nama tesu tesu satthesu ca sippayatanesu ca kusallata. **Desabhasa** nama ekasatavoharakusalata. Visesena pana magadhike kosallam. **Agamo** nama antamaso opammavaggamattassapi Buddhavacanassa pariyapunanam. **Paripuccha** nama ekagathayapi atthavinicchayapucchanaṃ. **Adhigamo** nama sotapannata va ...pe... arahattam va. **Garusannissayo** nama sutapatibbhanabahulanam garunam santike vaso. **Mittasampatti** nama tatharupanamyeva mittanam patilabhoti.

(Vism.443.) Tattha Buddha ca paccekabuddha ca pubbayogabceva adhigamabca nissaya patisambhida papunanti. Savaka sabbanipi etani karanani. Patibbhidappattiya ca patiyekko (CS:pg.2.73) kammattanabhavananuyogo nama natthi. Sekkhanam pana sekkhaphalavimokkhanika. Asekkhanam asekkhaphalavimokkhanikava patisambhidappatti hoti. Tathagatanam hi dasabalani viya ariyanam ariyaphaleneva patisambhida ijjhantiti ima patisambhida

sandhaya vuttam catupatisambhidavasena catubbidhati.

Pabbabhumi-mula-sariravavatthanam 慧地—根—身部分論

430. Katham **bhavetabba**ti ettha pana yasma imaya pabbaya khandhayatanadhatu-indriyasaccapaticcasamuppadadibheda dhamma **bhumi**. Silavisuddhi ceva cittavisuddhi cati ima dve visuddhiyo **mulam**. Ditthivisuddhi, kavkhavitaranavisuddhi, maggamaggabanadassanavisuddhi, patipadabanadassanavisuddhi, banadassanavisuddhiti ima pabca visuddhiyo **sariram**. Tasma tesu bhumibhutesu dhammesu uggahaparipucchavasena banaparicayam katva mulabhuta dve visuddhiyo sampadetva sarirabhuta pabca visuddhiyo sampadentena bhavetabba. Ayamettha savkhepo.

慧地之一--五蘊的解釋

431. Ayam pana vittharo, yam tava vuttam “khandhayatanadhatu-indriyasaccapaticcasamuppadadibheda dhamma bhumi”ti, ettha **khandhati** pabca khandha (1) rupakkhandho (2) vedanakkhandho (3)sabbakkhandho (4) savkharakkhandho (5)vibbanakkhandhoti.

Rupakkhandhakatha 色蘊

432. Tattha yam kibci sitadihi ruppanalakkhanam dhammajatam, sabbam tam ekato katva **rupakkhandhoti** veditabbam.

Tadetam ruppanalakkhanena ekavidhampi bhutopadayabhedato duvidham.

Tattha bhutarupam catubbidham—pathavidhatu apodhatu tejodhatu vayodhatuti. Tasam lakkhanarasapaccupatthanani catudhatuvavatthane vuttani. Padatthanato pana ta sabbapi (**Vism.444.**) avasesadhatuttayapadatthana.

Upadarupam catuvisatividham—cakkhu, sotam, ghanam, jivha, kayo, rupam, saddo, gandho, raso, itthindriyam, purisindriyam, jivitindriyam, hadayavatthu, kayavibbatti, vacivibbatti, akasadhatu, rupassa lahuta, rupassa muduta (**CS:pg.2.74**) rupassa kammabbata, rupassa upacayo, rupassa santati, rupassa jarata, rupassa aniccata, kabalikaro aharoti.

433. Tattha rupabhighatarahatappasadalakkhanam datthukamatanidanakammasamutthanabhutappasadalakkhanam va **cakkhu**, rupesu avibchanarasam, cakkhuvibbanassa adharabhavapaccupatthanam, datthukamatanidanakammajabhutapadatthanam.

Saddabhighatarahabhutappasadalakkhanam, sotukamatanidanakammasamutthanabhutappasadalakkhanam va **sotam**, saddesu avibchanarasam, sotavibbanassa adharabhavapaccupatthanam, sotukamatanidanakammajabhutapadatthanam.

Gandhabhighatarahabhutappasadalakkhanam, ghayitukamatanidanakammasamutthanabhutappasadalakkhanam va **ghanam**, gandhesu avibchanarasam, ghanavibbanassa adharabhavapaccupatthanam, ghayitukamatanidanakammajabhutapadatthanam.

Rasabhighatarahabhutappasadalakkhana, sayitukamatanidanakammasamutthanabhutappasadalakkhana va **jivha**, rasesu avibchanarasa, jivhavibbanassa adharabhavapaccupatthana,

sayitukamatanidanakammajabhutapadatthana.

Phothabbabhighatarahabhutappasadalakkhano,
phusitukamatanidanakammassamutthanabhutappasadalakkhano va **kayo**,
phothabbesu avibchanaraso, kayavibbanassa adharabhavapaccupatthano,
phusitukamatanidanakammajabhutapadatthano.

434. Keci pana “tejadhikanam bhutanam pasado cakkhu, vayupathavi-apadhikanam bhutanam pasada sotaghanajivha, kayo sabbesampi”ti vadanti. Apare “tejadhikanam pasado cakkhu, vivaravayu-apapathavadhikanam sotaghanajivhakaya”ti vadanti. Te vattabba “suttam aharatha”ti. Addha suttameva na dakkhissanti. Keci panettha “tejadinam gunehi rupadihi anugayhabhavato”ti karanam **dassenti**. Te vattabba “ko panevamaharupadayo tejadinam guna”ti. Avinibbhogavuttisu hi bhutesu ayam imassa guno ayam imassa gunoti na labbha vattun”ti. (Vism.444.) Athapi vadeyyum “yatha tesu tesu sambharesu tassa tassa (CS:pg.2.75) bhutassa adhikataya pathavi-adinam sandharanadini kiccani icchatha, evam tejadi-adhikesu sambharesu rupadinam adhikabhavadassanato icchitabbametam rupadayo tesam guna”ti. Te vattabba “iccheyyama, yadi apadhikassa asavassa gandhato pathavi-adhike kappase gandho adhikataro siya, tejadhikassa ca unhodakassa vannato situdakassa vanno parihayetha”. Yasma panetam ubhayampi natthi, tasma pahayetam etesam nissayabhutanam visesakappanam, “yatha avisesepi ekakalape bhutanam ruparasadayo abbamabbam visadisa honti, evam cakkhupasadadayo avijjamanepi abbasim visesakarane”ti gahetabbametam.

Kim pana tam yam abbamabbassa asadharanam? Kammameva nesam visesakaranam. Tasma kammavisesato etesam viseso, na bhutavisesato. Bhutaviseso hi sati pasadova na uppajjati. Samananabhi pasado, na visamanananti porana.

435. Evam kammavisesato visesavantesu ca etesu cakkhusotani **asampattavisayagahakani**, attano nissayam anallinanissaye eva visaye vibbanahetutta. Ghanajivhakaya **sampattavisayagahaka**, nissayavasena ceva, sayabca, attano nissayam allineyeva visaye vibbanahetutta.

436. **Cakkhu** cettha yadetam loke nilapakhumasamakinnakanhasukkamandalavicittam niluppadaladasannibham cakkhuti vuccati. Tassa sasambharacakkhuno setamandalaparikkhittassa kanhamandalassa majjhe abhimukhe thitanam sarirasanthanuppattipadese sattasu picupatalesu asittatela picupatalani viya satta akkhipatalanibya petva dharananhapanamandanabijanakiccahi catuhi dhatihi khattiyakumaro viya sandharanabandhanaparipacanasamudiranakiccahi catuhi dhatuhi katupakaram utucittaharehi upatthambhiyamanam ayuna anupaliyamanam (CS:pg.2.76) vannagandharasadihi parivutam pamanato ukasiramattam (Vism.446.) cakkhuvibbanadinam yatharaham vatthudvarabhavam sadhayamanam titthati. Vuttampi cetam dhammasenapatina—

“Yena cakkhupasadena, rupani manupassati;

Parittam sukhumam etam, ukasirasamupaman”ti.

Sasambharasotabilassa anto tanutambalomacite avgulivedhakasanthane padese **sotam** vuttappakarahi dhatuhi katupakaram utucittaharehi upatthambhiyamanam ayuna anupaliyamanam vannadihi parivutam sotavibbanadinam yatharaham vatthudvarabhavam sadhayamanam titthati.

Sasambharaghanabilassa anto ajapadasanthane padese **ghanam** yathavuttappakarupakarupatthambhananupalanaparivaram ghanavibbanadinam yatharaham vatthudvarabhavam sadhayamanam titthati.

Sasambharajivhamajjhassa upari uppaladalaggasanthane padese **jivha** yathavuttappakarupakarupatthambhananupalanaparivara jivhavibbanadinam yatharaham vatthudvarabhavam sadhayamana titthati.

Yavata pana imasmim kaye upadinnarupam nama atthi. Sabbattha **kayo** kappasapatale sneho viya vuttappakarupakarupatthambhananupalanaparivarova hutva kayavibbanadinam yatharaham vatthudvarabhavam sadhayamano titthati.

Vammika-udakakasagamasivathikasavkhatasagocaraninna viya ca ahisusumarapakkhikukurasivgalarupadisagocaraninnava ete cakkhadayoti datthabba.

437. Tato paresu pana rupadisu cakkhupatihananalakkhanam **rupam**, cakkhuvibbanassa visayabhavarasam tasseva gocarapaccupatthanam, catumahabhutapadatthanam. Yatha cetam tatha sabbanipi upadarupani. Yattha pana viseso atthi, tattha vakkhama. Tayidam nilam pitakanti-adivasena anekavidham.

Sotapatihananalakkhano (CS:pg.2.77) **saddo**, sotavibbanassa visayabhavaraso, tasseva gocarapaccupatthano. Bherisaddo mudivgasaddoti-adina nayena anekavidho.

(Vism.447.) Ghanapatihananalakkhano **gandho**, ghanavibbanassa visayabhavaraso, tasseva gocarapaccupatthano. Mulagandho saragandhoti-adina nayena anekavidho.

Jivhapatihananalakkhano **raso**, jivhavibbanassa visayabhavaraso, tasseva gocarapaccupatthano. Mularaso khandharasoti-adina nayena anekavidho.

438. Itthibhavalakkhanam **itthindriyam**, itthiti pakasanarasam, itthilivganimittakuttakappanam karanabhavapaccupatthanam. Purisabhavalakkhanam **purisindriyam**, purisoti pakasanarasam, purisalivganimittakuttakappanam karanabhavapaccupatthanam. Tadubhayampi kayappasado viya sakalasariram byapakameva, na ca kayapasadena thitokase thitanti va atthitokase thitanti vati vattabbatam apajjati, ruparasado viya abbamabbam savkaro natthi.

439. Sahajarupanupalanalakkhanam **jivitindriyam**, tesam pavattanarasam, tesabbeva thapanapaccupatthanam, yapayitabbabhutapadatthanam. Santepi ca anupalanalakkhanadimhi vidhane atthikkhaneyeva tam sahajarupani anupaleti udakam viya uppaladini. Yathasakam paccayuppannepi ca dhamme paleti dhati viya kumaram. Sayam pavattitadhammasambandheneva ca pavattati niyamako viya. Na bhavgato uddham pavattati, attano ca pavattayitabbanabca abhava. Na bhavgakkhane thapeti, sayam bhijjamanatta. Khiyamano viya vattisneho dipasikham. Na ca anupalanapavattanatthapananubhavavirahitam, yathavuttakkhane tassa tassa sadhanatoti datthabbam.

440. Manodhatumanovibbanadhatunam nissayalakkhanam **hadayavatthu**, tasabbeva dhatunam adharanarasam ubbhanapaccupatthanam. Hadayassa anto kayagatasatikathayam (CS:pg.2.78) vuttappakaram lohitam nissaya sandharanadikiccehi bhutehi katupakaram utucittaharehi upatthambhiyamanam ayuna anupaliyamanam manodhatumanovibbanadhatunabceva tamsampayuttadhammanabca vatthubhavam sadhayamanam titthati.

(Vism.448.)441. Abhikkamadipavattakacittasamutthanavayodhatuya sahajarupakayathamghanasandharanacalanassa paccayo akaravikaro **kayavibbatti**, adhippayapakasanarasa, kayavipphandanahetubhavapaccupatthana, cittasamutthanavayodhatupadatthana. Sa panesa kayavipphandanena adhippayavibbapanahetutta, sayabca tena kayavipphandanasavkhatena kayena vibbeyyatta “kayavibbatti”ti vuccati. Taya ca pana calitehi cittajarupehi abhisambandhanam utujadinampi calanato abhikkamadayo pavattantiti veditabba.

Vacibhedapavattakacittasamutthanapathavidhatuya upadinnaghattanassa paccayo akaravikaro **vacivibbatti**, adhippayappakasanarasa, vacighosahetubhavapaccupatthana, cittasamutthanapathavidhatupadatthana. Sa panesa vacighosena adhippayavibbapanahetutta, sayabca taya vacighosasavkhataya vacaya vibbeyyatta “vacivibbatti”ti vuccati. Yatha hi arabbe ussapetva bandhagosisadi-udakanimittam disva udakametta atthiti vibbayati, evam kayavipphandanabceva vacighosabca gahetva kayavacivibbattiyopi vibbayanti.

442. Rupaparicchedalakkhana **akasadhatu**, rupapariyantappakasanarasa, rupamariyadapaccupatthana, asamphutthabhavacchiddavivarabhavapaccupatthana va, paricchinnaupapadatthana. Yaya paricchinnesu rupesu idamito uddhamadho tiriyaanti ca hoti. (PTS:#638 ; CS:#637.)

443. Adandhatalakkhana **rupassa lahuta**, rupanam garubhavavinodanarasa, lahuparivattitapaccupatthana, lahurupapadatthana. Athaddhatalakkhana **rupassa muduta**, rupanam thaddhabhavavinodanarasa, sabbakiriyasu avirodhitapaccupatthana, mudurupapadatthana. Sarirakiriyānukulakammabbabhavalakkhana **rupassa** (CS:pg.2.79) **kammabbata**, akammabbatavinodanarasa, adubbalabhavapaccupatthana, kammabbarupapadatthana.

Eta pana tisso na abbamabbam vijahanti, evam santepi yo arogino viya rupanam lahubhavo adandhata lahuparivattippakaro rupadandhattakaradhatukkhobhapatipakkhapaccayasamutthano, so rupavikaro **rupassa lahuta**. Yo pana suparimadditacammasseva rupanam mudubhavo sabbakiriyavisesesu vasavattanabhavamaddavappakaro (Vism.449.) rupathaddhattakaradhatukkhobhapatipakkhapaccayasamutthano, so rupavikaro **rupassa muduta**. Yo pana sudantasuvannasseva rupanam kammabbabhavo sarirakiriyānukulabhavappakaro sarirakiriyānam ananukulakaradhatukkhobhapatipakkhapaccayasamutthano, so rupavikaro **rupassa kammabbata**ti evametasam viseso veditabbo.

444. Acayalakkhana **rupassa upacayo**, pubbantato rupanam ummujjapanaraso, niyyatanapaccupatthano, paripunnabhavapaccupatthano va, upacitarupapadatthano. Pavattilakkhana **rupassa santati**, anuppabandhanarasa, anupacchedapaccupatthana, anuppabandhakarupapadatthana. Ubhayampetam jatirupassevadhivacanam, akarananattato pana veneyyavasena ca “upacayo santati”ti uddesadesana kata. Yasma panettha atthato nanattam natthi, tasma imesam padanam niddese “yo ayatananam acayo, so rupassa upacayo. Yo rupassa upacayo, sa rupassa santati”ti (dha.sa.641-642) vuttam. Atthakathayampi “acayo nama nibbatti, upacayo nama vaddhi, santati nama pavatti”ti (dha.sa.attha.641) vatva “naditire khatakupakamhi udakuggamanakalo viya acayo nibbatti, paripunnakalo viya upacayo vaddhi, ajjhotthariva gamanakalo viya santati pavatti”ti (dha.sa.attha.641) upama kata.

Upamavasane ca “evam kim kathitam hoti? Ayatanena acayo kathito, acayena ayatanam kathitan”ti vuttam. Tasma ya rupanam pathamabhinibbatti, sa acayo. Ya tesam upari abbesampi nibbattamananam nibbatti, sa vaddhi-akarena upatthanato upacayo. Ya tesampi upari punappunam (CS:pg.2.80) abbesam nibbattamananam nibbatti, sa anupabandhakarena upatthanato santatiti ca pavuccatiti veditabba.

Rupaparipakalakkhana **jarata**, upanayanarasa, sabhavanapagamepi navabhavapagamapaccupatthana vihipuranabhavo viya, paripaccamanarupapadatthana. Khandiccadibhavena dantadisu vikaradassanato idam pakatajaram sandhaya vuttam. Arupadhammanam pana paticchannajara nama hoti, tassa esa vikaro natthi, ya ca pathavi udakapabbatacandimasuriyadisu avicijara nama.

(Vism.450.) Paribhedalakkhana **rupassa aniccata**, samsidanarasa, khayavayapaccupatthana, paribhijjamanarupapadatthana.

445. Ojalakkhano **kabalikaro aharo**, rupaharanaraso, upatthambhanapaccupatthano, kabalam katva aharitabbavatthupadatthano. Yaya ojaya satta yapenti, tassa etam adhivacanam.

446. Imani tava paliyam agatarupaneva. Atthakathayam pana balarupam sambhavarupam jatirupam rogarupam ekaccanam matena middharupanti evam abbanipi rupani aharitva “**addha munisi sambuddho, natthi nivarana tava**”ti-adini (su.ni.546) vatva middharupam tava natthiyevati patikkhittam. Itaresu rogarupam jarata-aniccataggahanena gahitameva, jatirupam upacayasantatiggahanena, sambhavarupam apodhatuggahanena, balarupam vayodhatuggahanena gahitameva. Tasma tesu ekampi visum natthiti sannitthanam katam.

Iti idam catuvisatividham upadarupam pubbe vuttam catubbidham bhutarupabcati atthavisatividham rupam hoti anunamanadhikam.

447. Tam sabbampi na hetu ahetukam hetuvippayuttam sappaccayam lokiyam sasavamevati-adina nayena **ekavidham**.

Ajjhattikam bahiram, olarikam sukhumam, dure santike, nipphannam anipphannam, pasadarupam napasadarupam, indriyam anindriyam, upadinnam anupadinnanti-adivasena **duvidham**.

Tattha (CS:pg.2.81) cakkhadipabcavidham attabhavam adhikicca pavattatta **ajjhattikam**, sesam tato bahiratta **bahiram**. Cakkhadini nava apodhatuvajjita tisso dhatuyo cati dvadasavidham ghattanavasena gahetabbato **olarikam**, sesam tato viparitatta **sukhumam**. Yam sukhumam tadeva duppativijjhasabhavatta **dure**, itaram suppativijjhasabhavatta **santike**. Catasso dhatuyo, cakkhadini terasa, kabalikaraharo cati attharasavidham rupam paricchedavikaralakkhanabhavam atikkamitva sabhaveneva pariggahetabbato **nipphannam**, sesam tabbiparitataya **anipphannam**. Cakkhadipabcavidham rupadinam gahanapaccayabhavena adasatalam viya vippasannatta **pasadarupam**, itaram tato viparitatta (Vism.451.) **napasadarupam**. Pasadarupameva itthindriyadittayena saddhim adhipatiyatthana **indriyam**, sesam tato viparitatta **anindriyam**. Yam kammajanti parato vakkhama, tam kammena upadinnatta **upadinnam**, sesam tato viparitatta anupadinnam.

448. Puna sabbameva rupam sanidassanakammajadinam tikanam vasena **tividham** hoti. Tattha olarike rupam **sanidassanasappatigham**, sesam **anidassanasappatigham**. Sabbampi sukhumam **anidassana-appatigham**. Evam tava sanidassanattikavasena tividham. Kammajadittikavasena pana kammato jatam **kammajam**, tadabbapaccayajatam **akammajam**, nakutocijatam **neva kammajam nakammajam**. Cittato jatam **cittajam**, tadabbapaccayajatam **acittajam**, nakutocijatam **neva cittajam nacittajam**, aharato jatam **aharajam**, tadabbapaccayajatam **anaharajam**, nakutocijatam **neva aharajam na-anaharajam**. Ututo jatam **utujam**, tadabbapaccayajatam **anutujam**, nakutocijatam **neva utujam na-anutujanti** evam kammajadittikavasena tividham.

449. Puna ditthadiruparupadivattadicatukkavasena **catubbidham**. Tattha rupayatanam **dittham** nama dassanavisayatta, saddayatanam **sutam** nama savanavisayatta, gandharasaphotthabbattayam **mutam** nama sampattagahaka-indriyavisayatta, sesam **vibbatam** nama vibbanasseva visayattati evam tava ditthadicatukkavasena catubbidham.

Nipphannarupam panettha **ruparupam** nama, akasadhatu **paricchedarupam** nama, kayavibbatti-adi kammabbatapariyantam **vikararupam** nama, jatijarabhavgam **lakkhanarupam** namati evam ruparupadicatukkavasena catubbidham.

Yam (CS:pg.2.82) panettha hadayarupam nama, tam **vatthu** na dvaram.

Vibbattidvayam **dvaram** na vatthu. Pasadarupam **vatthu** ceva **dvarabca**. Sesam **neva vatthu na dvaranti** evam vatthadicatukkavasena catubbidham.

450. Puna ekajam, dvijam, tijam, catujam, nakutocijatanti imesam vasena pabcaavidham. Tattha kammajameva cittajameva ca **ekajam** nama. Tesu saddhim hadayavattthuna indriyarupam **kammajameva**. Vibbattidvayam **cittajameva**. Yam pana cittato ca ututo ca jatam, tam **dvijam** nama, tam saddayatanaameva. Yam utucittaharehi jatam, tam (Vism.452.) **tijam** nama, tam pana lahutadittayameva. Yam catuhipi kammadihi jatam, tam **catujam** nama, tam lakkhanarupavajjam avasesam hoti. Lakkhanarupam pana **nakutocijatam**. Kasma? Na hi uppadassa uppado atthi, uppanassa ca paripakabhedamattam itaradvayam. Yampi “**rupayatanam saddayatana** **gandhayatanam rasayatanam phothhabbayatanam akasadhathu apodhatu rupassa lahuta, rupassa muduta, rupassa kammabbata, rupassa upacayo, rupassa santati, kabalikaro aharo, ime dhamma cittasamutthana**”ti-adisu (dha.sa.1201) jatiya kutocijatattam anubbatam, tam pana rupajanakapaccayanam kiccanubhavakkhane ditthattati veditabbam.

Idam tava rupakkhandhe vittharakathamukham.

Vibbanakkhandhakatha 識蘊論

451. Itaresu pana yamkibci vedayitalakkhanam, sabbam tam ekato katva vedanakkhandho; yamkibci sabjananalakkhanam, sabbam tam ekato katva sabbakkhandho; yamkibci abhisavkharanalakkhanam, sabbam tam ekato katva savkharakkhandho; yamkibci vijananalakkhanam, sabbam tam ekato katva vibbanakkhandho veditabbo. Tattha yasma vibbanakkhandhe vibbate itare suvibbeyya honti, tasma vibbanakkhandham adim katva vannanam karissama.

Yamkibci vijananalakkhanam, sabbam tam ekato katva vibbanakkhandho veditabboti hi vuttam. Kibca vijananalakkhanam vibbanam? Yathaha “**vijanati vijanatiti kho, avuso, tasma vibbananti vuccati**”ti (ma.ni.1.449). Vibbanam cittam manoti atthato ekam. Tadetam vijananalakkhanena sabhavato (CS:pg.2.83) ekavidhampi jativasena tividham kusalam, akusalam, abyakatabca.

452. Tattha **kusalam** bhumibhedato catubbidham kamavacaram rupavacaram arupavacaram lokuttarabca. Tattha **kamavacaram** somanassupekkhabanasavkharabhedato atthavidham. Seyyathidam—(A) somanassasahagatam (B) banasampayuttam (c) asavkharam (C) sasavkharabca, tatha (b) banavippayuttam. (D) Upekkhasahagatam (B) banasampayuttam (c) asavkharam (C) (Vism.453.) sasavkharabca, tatha (b) banavippayuttam.

¹ (ABc) Yada hi deyyadhammapatiggahakadisampattim abbam va somanassahetum agamma hatthapahattho “atthi dinnam”ti-adinayappavattam (ma.ni.1.441) sammaditthim purakkhatva² asamsidanto anussahito parehi danadini pubbani karoti, tadassa somanassasahagatam banasampayuttam cittam asavkharam hoti. (ABc) Yada pana vuttanayena hatthatuttho sammaditthim purakkhatva amuttacagatadivasena samsidamano va parehi va ussahito karoti, tadassa tadeva cittam sasavkharam hoti. Imasmibhi atthe savkharoti etam attano va paresam va vasena pavattassa pubbapayogassadhivacanam. (Abc) Yada pana batijanassa patipattidassanena jataparicaya baladaraka bhikkhu disva somanassajata sahasa

¹ Expanded : ABc=1 ABC=2 Abc=3 AbC=4 DBc=5 DBC=6 Dbc=7 DbC=8

² Bhm. purekkhitva

kibcideva hatthagatam dadanti va vandanti va, tada tatiyam cittam uppajjati. (AbC) Yada pana “detha vandathati” batihi ussahita evam patipajjanti, tada catuttham cittam uppajjati. (DBc & c.) Yada pana deyyadhammapatiggahakadinam asampattim abbesam va somanassahetunam abhavam agamma catusupi vikappesu somanassarahita honti, tada sesani cattari upekkhasahagatani uppajjantiti. Evam somanassupekkhabanasavkharabhedato atthavidham kamavacarakusalam veditabbam.¹

Rupavacaram pana jhanavgayogabhedato pabcavidham hoti. Seyyathidam, vitakkavicarapitisukhasamadhiyuttam pathamam, atikkantavitakkam dutiyam, tato atikkantavicaram tatiyam, tato virattapitkam catuttham, atthavgatasukham upekkhasamadhiyuttam pabcamanti.

Arupavacaram catunnam aruppanam yogavasena catubbidham. Vuttappakarena hi akasanabcayatanajjhanena sampayuttam pathamam, vibbanabcayatanadihi dutiyatatiyacatutthani (CS:pg.2.84) Lokuttaram catumaggasampayogato catubbidhanti evam tava kusalavibbanameva ekavisatividham hoti.

(Vism.454.) 453. **Akusalam** pana bhumito ekavidham kamavacameva, mulato tividham lobhamulam dosamulam mohamulabca.

Tattha **lobhamulam** somanassupekkhaditthigatasavkharabhedato atthavidham. Seyyathidam, somanassasahagatam ditthigatasampayuttam asavkharam sasavkharabca, tatha ditthigatavippayuttam. Upekkhasahagatam ditthigatasampayuttam asavkharam sasavkharabca, tatha ditthigatavippayuttam.

Yada hi “**natthi kamesu adinavo**”ti (ma.ni.1.469) adina nayena micchaditthim purakkhatva hatthatuttho kame va paribhujati, ditthamavgaladini va sarato pacceti sabhavatikkheneva anussahitena cittena, tada pathamam akusalacittam uppajjati. Yada mandena samussahitena cittena, tada dutiyam. Yada micchaditthim apurakkhatva kevalam hatthatuttho methunam va sevati, parasampattim va abhijjhayati, parabhandam va harati sabhavatikkheneva anussahitena cittena, tada tatiyam. Yada mandena samussahitena cittena, tada catuttham. Yada pana kamanam va asampattim agamma abbesam va somanassahetunam abhavana catusupi vikappesu somanassarahita honti, tada sesani cattari upekkhasahagatani uppajjantiti evam somanassupekkhaditthigatasavkharabhedato atthavidham lobhamulam veditabbam.

Dosamulam pana domanassasahagatam patighasampayuttam asavkharam sasavkharanti duvidhameva hoti, tassa panatipatadisu tikkhamandappavattikale pavatti veditabba.

Mohamulam upekkhasahagatam vicikicchampayuttam uddhaccasampayuttabcati duvidham. Tassa sannitthanavikkhepakale pavatti veditabbati evam akusalavibbanam dvadasavidham hoti.

454. **Abyakatam** jatibhedato duvidham vipakam kiriyabca. Tattha **vipakam** bhumito catubbidham kamavacaram rupavacaram arupavacaram lokuttarabca. Tattha (CS:pg.2.85) kamavacaram duvidham kusalavipakam akusalavipakabca. Kusalavipakampi duvidham ahetikam sahetukabca.

Tattha alohadivipakahetuvirahitam ahetikam, tam cakkhuvibbanam, sotaghanajivhakayavibbanam sampaticchanakicca manodhatu, santiranadikicca dve manovibbanadhatuyo cati atthavidham.

(Vism.455.) Tattha cakkhusannissitarupavijjananalakkhanam **cakkhuvibbanam**, rupamattarammanarasam, rupabhimukhabhavapaccupatthanam, ruparammanaya

¹ Dhs. §§1-159.

duvidham.

Tattha cakkhuvibbanadipurecararupadivijananalakkhana **manodhatu**, avajjanarasa, rupadi-abhimukhabhavapaccupatthana, bhavavgavicchedapadatthana, sa upekkhayuttava hoti.

Manovibbanadhatu (CS:pg.2.87) pana duvidha sadharana asadharana ca. (Vism.457.) Tattha sadharana upekkhasahagatahetukakiriya salarammanavijananalakkhana, kiccavasena pabcadvaramanodvaresu votthabbanavajjanarasa, tathabhavapaccupatthana, ahelikavipakamanovibbanadhatu bhavavganam abbatrapagamapadatthana.

Asadharana somanassasahagatahetukakiriya salarammanavijananalakkhana, kiccavasena arahatam anularesu vatthusu hasituppadanarasa, tathabhavapaccupatthana, ekantato hadayavatthupadatthana. Iti kamavacarakiriya ahelikam tividham.

Sahelikam pana somanassadibhedato kusalam viya atthavidham. Kevalabhi kusalam sekkhaputhujjananam uppajjati, idam arahatamyevati ayamettha viseso. Evam tava kamavacaram ekadasavidham.

Rupavacaram pana arupavacarabca kusalam viya pabcaavidham catubbidhabca hoti. Arahata uppativaseneva cassa kusalato viseso veditabboti. Evam sabbampi tisu bhumisu visatividham kiriyavibbanam hoti.

455. Iti ekavisati kusalani dvadasakusalani chattimsa vipakani visati kiriyanti sabbani **ekunanavuti vibbanani** honti. Yani patisandhibhavavgavajjanadassanasavanaghayanasanaphusanasampaticchanasantir anavotthabbanajavanatadarammanacutivasena cuddasahi akarehi pavattanti.

Katham? Yada hi atthannam kamavacarakusalanam anubhavana devamanussesu satta nibbattanti, tada nesam maranakale paccupatthitam kammakammanimittagatinimittanam abbataram arammanam katva attha sahelikakamavacaravipakani, manussesu pandakadibhavam apajjamananam dubbaladvihelikakusalavipaka-upekkhasahagatahetukavipakamanovibbanadhatu cati patisandhivasena nava vipakacittani pavattanti. Yada rupavacararupavacarakusalanubhavana ruparupabhavesu nibbattanti tada nesam maranakale paccupatthitam kammanimittameva arammanam katva nava ruparupavacaravipakani patisandhivasena pavattanti.

Yada (CS:pg.2.88) pana akusalanubhavana apaye nibbattanti, tada nesam maranakale paccupatthitam kammakammanimittagatinimittanam abbataram arammanam katva eka akusalavipakahelikamanovibbanadhatu patisandhivasena pavattati (Vism.458.) evam tavettha ekunavisatiya vipakavibbananam **patisandhivasena** pavatti veditabba.

Patisandhivibbane pana niruddhe tam tam patisandhivibbanamanubandhamanam tassa tasseva kammassa vipakabhutam tasmibbeva arammane tadisameva bhavavgavibbanam nama pavattati, punapi tadisanti evam asati santanavinivattake abbasim cittuppade nadisotam viya supinam apassato niddokkamanakaladisv aparimanasavkhyampi pavattatiyevati evam tesabbeva vibbananam **bhavavgavasena** pavatti veditabba.

Evam pavatte pana bhavavgasantane yada sattanam indriyani arammanagahanakkhamani honti, tada cakkhussapathagata rupe rupam paticca cakkhupasadassa ghattana hoti, tato ghattananubhavana bhavavgacalanam hoti, atha niruddhe bhavavge tadeva rupam arammanam katva bhavavgam vicchindamana viya avajjanakiccam sadhayamana kiriyamanodhatu uppajjati. Sotadvaredisv ese va nayo. Manodvare pana chabbidhepi arammane apathagata bhavavgacalanananantaram bhavavgam vicchindamana viya avajjanakiccam sadhayamana

ahetukakiriyamanovibbanadhatu uppajjati upekkhasahagatati evam dvinnam kiriyavibbananam **avajjanavasena** pavatti veditabba.

Avajjananantaram pana cakkhudvare tava dassanakiccam sadhayamanam cakkhupasadvatthukam cakkhuvibbanam, sotadvaradisū savanadikiccam sadhayamanani sotaghanajivhakayavibbanani pavattanti. Tani ittha-itthamajjhatesu visayesu kusalavipakani, anittha-anitthamajjhatesu visayesu akusalavipakaniti evam dasannam vipakavibbananam **dassanasavanaghayanāsayanaphusanavasena** pavatti veditabba.

“Cakkhuvibbanadhatuya uppajjiva niruddhasamanantara uppajjati cittam mano manasam taja manodhatu”ti-advacanato (vibha.184) pana cakkhuvibbanadinam anantara (CS:pg.2.89) tesabbeva visayam sampaticchamana kusalavipakanantaram (Vism.459.) kusalavipaka, akusalavipakanantaram akusalavipaka manodhatu uppajjati. Evam dvinnam vipakavibbananam **sampaticchanavasena** pavatti veditabba.

“Manodhatuyapi uppajjiva niruddhasamanantara uppajjati cittam mano manasam tadjamanovibbanadhatu”ti (vibha.184) vacanato pana manodhatuya sampaticchitameva visayam santirayamana akusalavipakamanodhatuya anantara akusalavipaka, kusalavipakaya anantara ittharammāne somanassasahagata, itthamajjhate upekkhasahagata uppajjati vipakahetukamanovibbanadhatuti evam tinnam vipakavibbananam **santiranavasena** pavatti veditabba.

Santiranantaram pana tameva visayam vavatthapayamana uppajjati kiriyahetukamanovibbanadhatu upekkhasahagatati evam ekasseva kiriyavibbanassa **votthabbanavasena** pavatti veditabba.

Votthabbanantaram pana sace mahantam hoti rupadi-arammanam, atha yathavavatthapite visaye atthannam va kamavacarakusalanam dvadasannam va akusalanam navannam va avasesakamavacarakiriyānam abbataravasena cha satta va javanani javanti, eso tava pabcadvare nayo.

Manodvare pana manodvaravajjananantaram taniyeva. Gotrabhuto uddham rupavacarato pabca kusalani pabca kiriyani, arupavacarato cattari kusalani cattari kiriyani, lokuttarato cattari maggacittani cattari phalacittāni imesu yam yam laddhapaccayam hoti, tam tam javatiti evam pabcapabbasaya kusalakusalakiriyavipakavibbananam **javanavasena** pavatti veditabba.

Javanavasane pana sace pabcadvare atimahantam, manodvare ca vibhutamarammanam hoti, atha kamavacarasattanam kamavacarajavanavasane ittharammānadīnam purimakammajavanacittadinabca vasena yo yo paccayo laddho hoti, tassa tassa vasena atthasu sahetukakamavacaravipakesu tisu vipakahetukamanovibbanadhatusu ca abbatarān patisotagatān navam anubandhamān kibci antaram udakamiva bhavavgassarammanato abbasim arammāne (CS:pg.2.90) javitam javamanubandham dvikkhattum sakim va (Vism.460.) vipakavibbanam uppajjati. Tadetam javanavasane bhavavgassa arammāne pavattanaraham samanān tassa javanassa arammān arammān katva pavattatta tadarammanāni vuccati. Evam ekadasannam vipakavibbananam **tadarammanavasena** pavatti veditabba.

Tadarammanavasane pana puna bhavavgameva pavattati, bhavavge vicchinne puna avajjanāniti evam laddhapaccayacittasantanam bhavavganantaram avajjanam avajjananantaram dassanāniti cittānīyamavaseneva punappunān tava pavattati, yava ekasmim bhav bhavavgassa parikkhayo. Ekasmim hi bhav yam sabbapacchimam bhavavgacittam, tam tato cavanatta cutiti vuccati. Tasma tampi ekunavisatividhameva hoti. Evam ekunavisatiya vipakavibbananam **cutivasena** pavatti veditabba.

Cutito pana puna patisandhi, patisandhito puna bhavavganti evam bhavagatithitinivasesu samsaramananam sattanam avicchinna cittasantanam pavattatiyeva. Yo panettha arahattam papunati, tassa cuticitte niruddhe niruddhameva hotiti.

Idam vibbanakkhandhe vittharakathamukham.

Vedanakkhandhakatha 受蘊論

456. Idani yam vuttam “yamkibci vedayitalakkhanam, sabbam tam ekato katva vedanakkhandho veditabbo”ti, etthapi vedayitalakkhanam nama vedanava. Yathaha—“vedayati vedayatiti kho avuso, tasma vedanati vuccati”ti (ma.ni.1.450). Sa pana vedayitalakkhanena sabhavato ekavidhapi jativasena tividha hoti kusala, akusala, abyakata cati.

Tattha kamavacaram somanassupekkhabanasavkharabhedato atthavidhanti-adina nayena vuttena kusalavibbanena sampayutta kusala, akusalena sampayutta akusala, abyakatenā sampayutta abyakatati veditabba. (Vism.461.) Sa sabhavabhedato pabcavidha hoti—sukham dukkham somanassam domanassam upekkhati.

Tattha (CS:pg.2.91) kusalavipakena kayavibbanena sampayuttam sukham. Akusalavipakena dukkham. Kamavacarato catuhi kusalehi, catuhi sahetukavipakehi, ekena ahetukavipakena, catuhi sahetukakiriyehi, ekena ahetukakiriyena, catuhi akusalehi, rupavacarato thapetva pabcamajjhanavibbanam catuhi kusalehi, catuhi vipakehi, catuhi kiriyehi, lokuttaram pana yasma ajhanikam nama natthi, tasma attha lokuttarani pabcanam jhananam vasena cattalisam honti. Tesu thapetva attha pabcamajjhanikani sesehi dvattimsaya kusalavipakehiti evam somanassam dvasatthiya vibbanehi sampayuttam. Domanassam dvihi akusalehi. Upekkha avasesapabcapabbasaya vibbanehi sampayutta.

Tattha itthaphotthabbanubhavanalakkhanam **sukham**, sampayuttanam upabruhanarasam, kayika-assadapaccupatthanam, kayindriyapadatthanam.

Anitthaphotthabbanubhavanalakkhanam **dukkham**, sampayuttanam milapanarasam, kayikabadhapaccupatthanam, kayindriyapadatthanam.

Ittharammananubhavanalakkhanam **somanassam**, yatha tatha va itthakarasambhogarasam, cetasika-assadapaccupatthanam, passaddhipadatthanam.

Anittharammananubhavanalakkhanam **domanassam**, yatha tatha va anitthakarasambhogarasam, cetasikabadhapaccupatthanam, ekanteneva hadayavatthupadatthanam.

Majjhattavedayitalakkhana upekkha, sampayuttanam nati-upabruhanamilapanarasa, santabhavapaccupatthana, nipitikacittapadatthanati.

Idam vedanakkhandhe vittharakathamukham.

Sabbakkhandhakatha 想蘊論

457. Idani yam vuttam “yamkibci sabjananalakkhanam, sabbam tam ekato katva sabbakkhandho veditabbo”ti, etthapi sabjananalakkhanam nama sabbava. Yathaha—“sabjanati sabjanatiti kho, avuso, tasma sabbati vuccati”ti (CS:pg.2.92) (ma.ni.1.450). Sa panesa sabjananalakkhanena sabhavato ekavidhapi jativasena

tividha hoti kusala, akusala, abyakata ca.

Tattha (Vism.462.) kusalavibbanasampayutta kusala, akusalasampayutta akusala, abyakatasampayutta abyakata. Na hi tam vibbanam atthi, yam sabbaya vippayuttam, tasma yattako vibbanassa bhedo, tattako sabbayati.

Sa panesa evam vibbanena samappabhedapi lakkhanadito sabbava sabjananalakkhana, tadevetanti puna sabjananapaccayanimittakaranarasa daru-adisu tacchakadayo viya, yathagahitanimittavasena abhinivesakaranapaccupatthana hatthidassaka-andha (uda.54) viya, yatha-upatthitavisayapadatthana tinapurisakesu migapotakanam purisati uppannasabba viyati.

Idam sabbakkhandhe vittharakathamukham.

Savkharakkhandhakatha 行蘊論

458. Yam pana vuttam “yamkibci abhisavkharanalakkhanam, sabbam tam ekato katva savkharakkhandho veditabbo”ti, ettha abhisavkharanalakkhanam nama rasikaranalakkhanam. Kim pana tanti, savkharayeve. Yathaha—“savkhatamabhisavkharontiti kho, bhikkhave, tasma savkharati vuccanti”ti (sam.ni.3.79). Te abhisavkharanalakkhana, ayuhanarasa, vippharapaccupatthana, sesakhandhattayapadatthana.

Evam lakkhanadito ekavidhapi ca jativasena tividha kusala, akusala, abyakatati Tesu kusalavibbanasampayutta kusala. Akusalasampayutta akusala. Abyakatasampayutta abyakata.

Tattha kamavacarapathamakusalavibbanasampayutta tava niyata sarupena agata sattavisati, yevapanaka cattaro, aniyata pabcati chattimsa. Tattha phasso, cetana, vitakko, vicaro, piti, viriyam, jivita, samadhi, saddha, sati, (Vism.463.) hiri, ottappam, alobho, adoso, amoho, kayapassaddhi, cittapassaddhi, kayalahuta, cittalahuta, kayamuduta, cittamuduta, kayakammabbata, cittakammabbata, kayapagubbata, cittapagubbata, kayujukata, cittujukatati ime sarupena (CS:pg.2.93) agata sattavisati (dha.sa.1 dha.sa.attha.1yevapanakavannana). Chando, adhimokkho, manasikaro, tatramajjhata, ime yevapanaka cattaro (dha.sa.attha.1yevapanakavannana). Karuna, mudita, kayaduccaritavirati, vaciduccaritavirati, micchajivaviratiti ime aniyata pabca. Ete hi kadaci uppajjanti, uppajjamanapi ca na ekato uppajjanti.

459. Tattha phusatiti **phasso**. Svayam phusanalakkhano. Savghattanaraso, sannipatapaccupatthano, apathagatavisayapadatthano. Ayabhi arupadhammopi samano arammane phusanakareneva pavattati. Ekadesena ca analliyamanopi rupam viya cakkhu, saddo viya ca sotam cittam arammanabca savghatteti, tikasannipatasavkhatassa attano karanassa vasena paveditatta sannipatapaccupatthano. Tajjasamannaharena ceva indriyena ca parikkhate visaye anantarayeneva uppajjanato apathagatavisayapadatthanoti vuccati. Vedanadhitthanabhavato pana niccammagavi (sam.ni.2.63) viya datthabbo.

460. Cetayati **cetana**. Abhisandahatiti attho. Sa cetanabhavalakkhana, ayuhanarasa, samvidahanapaccupatthana sakiccaparakiccasadhika jetthasissamahavaddhaki-adayo viya. Accayikakammanussaranadisū ca panayam sampayuttanam ussahanabhavena pavattamana pakata hoti.

(Vism.464.) **Vitakkavicarapītisu** yam vattabbam siya, tam sabbam pathavikasinaniddese pathamajjhanavannanayam (Visuddhi.1.71) vuttameva.

461. Virabhavo **viriyam**. Tam ussahanalakkhanam, sahajatanam upatthambhanarasam, asamsidanabhavapaccupatthanam. “**Samviggo yoniso padahati**”ti (a.ni.4.113) vacanato samvegapadatthanam, viriyarambhavattupadatthanam va, samma araddham sabbasampattinam mulam hotiti datthabham.

462. Jivanti tena, sayam va jivati, jivanamattameva va tanti **jivitam**. Lakkhanadini panassa rupajivite vuttanayeneva veditabbani. Tabhi rupadhammanam jivitam, idam arupadhammananti idamevettha nanakaranam.

463. Arammane (CS:pg.2.94) cittam samam adhiyati, samma va adhiyati, samadhanamattameva va etam cittassati **samadhi**. So avisaralakkhano, avikkhepalakkhano va, sahajatanam sampindanaraso nhaniyacunnam udakam viya, upasamapaccupatthano, visesato sukhapadatthano, nivatte dipaccinam thiti viya cetaso thititi datthabbo.

464. Saddahanti etaya, sayam va saddahati, saddahanamattameva va esati **saddha**. Sa saddahanalakkhana, okappanalakkhana va, pasadanarasa udakappasadakamani viya, pakkhandanarasa va oghuttarano viya. Akalussiyapaccupatthana, adhimuttipaccupatthana va, saddheyyavattupadatthana, saddhammassavanadisotapattiyavga (di.ni.3.311 sam.ni.5.1001) padatthana va, hatthavittabijani viya datthabba.

465. Saranti taya, sayam va sarati saranamattameva va esati **sati**. Sa apilapanalakkhana, asammosarasa, arakkhapaccupatthana, visayabhimukhabhavapaccupatthana va, thirasabbapadatthana, kayadisatipatthanapadatthana va. Arammane dalhapatitthitatta pana esika viya, cakkhudvaradirakkhanato dovariko viya ca datthabba.

466. Kayaduccaritadihi hiriyatiti **hiri**. Lajjayetam adhivacanam. Tehiyeve ottappatiti **ottappam**. Papato ubbegassetam adhivacanam. Tattha papato jigucchanalakkhana hiri. Uttasanalakkhanam ottappam. Lajjakarena papanam akaranarasa hiri. Uttasakarena ottappam. Vuttappakareneva ca papato savkocanapaccupatthana eta, (Vism.465.) attagaravaparagaravapadatthana. Attanam garum katva hiriya papam jahati kulavadhu viya. Param garum katva ottappena papam jahati vesiya viya. Ime ca pana dve dhamma lokapalakati (a.ni.2.9) datthabba.

467. Na lubbhanti tena, sayam va na lubbhati, alubbhanamattameva va tanti **alobho**. Adosamohesupi eseva nayo. Tesu alobho arammane cittassa agedhalakkhano, alaggabhavalakkhano va kamaladale jalabindu viya. Apariggaharaso muttabhikkhu viya, anallinabhavapaccupatthano asucimhi patitapuriso viya.

468. **Adoso** (CS:pg.2.95) acandikkalakkhano, avirodhalakkhano va anukulamitto viya, aghatavinayaraso, parilahavinayaraso va candanam viya, sommabhavapaccupatthano punnacando viya.

469. **Amoho** yathasabhavapativedhalakkhano, akkhalitapativedhalakkhano va kusalissasakhitta-usupativedho viya, visayobhasanaraso padipo viya. Asammohapaccupatthano arabbagatasudesako viya. Tayopi cete sabbakusalanam mulabbutati datthabba.

470. Kayassa passambhanam **kayapassaddhi**. Cittassa passambhanam **cittapassaddhi**. **Kayoti** cettha vedanadayo tayo khandha. Ubhopi paneta ekato katva kayacittadarathavupasamalakkhana kayacittapassaddhiyo, kayacittadarathanimaddanarasa, kayacittanam aparipphandanasitibhavapaccupatthana, kayacittapadatthana. Kayacittanam avupasamakara-uddhaccadikilesapatipakkhabbutati datthabba.

Kayassa lahubhavo **kayalahuta**. Cittassa lahubhavo **cittalahuta**. Ta kayacittagarubhavavupasamalakkhana, kayacittagarubhavanimaddanarasa, kayacittanam adandhatapaccupatthana, kayacittapadatthana. Kayacittanam garubhavakarathinamiddhadikilesapatipakkhabhutati datthabba.

Kayassa mudubhavo **kayamuduta**. Cittassa mudubhavo **cittamuduta**. Ta kayacittatthambhavupasamalakkhana kayacittathaddhabhavanimaddanarasa, appatighatapaccupatthana, kayacittapadatthana. Kayacittanam thaddhabhavakaraditthimanadikilesapatipakkhabhutati datthabba.

Kayassa kammabbabhavo **kayakammabbata**. Cittassa kammabbabhavo **cittakammabbata**. Ta (Vism.466.) kayacittakammabbabhavavupasamalakkhana, kayacittakammabbabhavanimaddanarasa, kayacittanam arammanakaranasampattipaccupatthana, kayacittapadatthana. Kayacittanam akammabbabhavakaravasesanivaranadipatipakkhabhuta, pasadaniyavatthusu pasadavaha, hitakiriyasu viniyogakkhamabhavavaha suvanavisuddhi viyati datthabba.

Kayassa (CS:pg.2.96) pagubbabhavo **kayapagubbata**. Cittassa pagubbabhavo **cittapagubbata**. Ta kayacittanam agelabbabhavalakkhana, kayacittagelabbanimaddanarasa, niradinavapaccupatthana, kayacittapadatthana. Kayacittanam gelabbakara-asaddhiyadipatipakkhabhutati datthabba.

Kayassa ujukabhavo **kayujukata**. Cittassa ujukabhavo **cittujukata**. Ta kayacitta-ajjavalakkhana, kayacittakutilabhavanimaddanarasa, ajimhatapaccupatthana, kayacittapadatthana. Kayacittanam kutilabhavakaramayasatheyyadipatipakkhabhutati datthabba.

471. **Chandoti** kattukamatayetam adhivacanam. Tasma so kattukamatalakkhano chando, arammanapariyesanaraso, arammanena atthikatapaccupatthano, tadevassa padatthanam. Arammanaggahane ayam cetaso hatthappasaranam viya datthabbo.

472. Adhimuccanam **adhimokkho**. So sannitthanalakkhano, asamsappanaraso, nicchayapaccupatthano, sannittheyyadhammapadatthano, arammane niccalabhavena indakhilo viya datthabbo.

473. Kiriya karo. Manamhi karo **manasikaro**. Purimamanato visadisamanam karotitipi manasikaro. Svayam arammanapatipadako, vithipatipadako, javanapatipadakoti tippakaro.

Tattha **arammanapatipadako** manamhi karoti manasikaro. So saranalakkhano, sampayuttanam arammane samyojanaraso, arammanabhimukhabhavapaccupatthano, arammanapadatthano. Savkharakkhandhapariyapanno, arammanapatipadakattena sampayuttanam sarathi viya datthabbo. **Vithipatipadakoti** pana pabcadvaravajjanassetam adhivacanam. **Javanapatipadakoti** manodvaravajjanassetam adhivacanam. Na te idha adhippeta.

474. Tesu dhammesu majjhata **tatramajjhata**. Sa cittacetasikanam samavahitalakkhana, unadhikatanivaranarasa, (Vism.467.) pakkhatupacchedanarasa va, majjhatabhavapaccupatthana, cittacetasikanam ajjupekkhanabhavena samappavattanam ajaniyanam ajjupekkhakasarathi viya datthabba.

Karunamudita (CS:pg.2.97) ca brahmaviharaniddese (Visuddhi.1.262) vuttanayeneva veditabba. Kevalabhi ta appanappatta rupavacara, ima kamavacarati ayameva viseso.

Keci pana mettupekkhayopi aniyatesu icchanti, tam na gahetabbam. Atthato hi adosoyeva metta, tatramajjhattupekkhayeva upekkhati.

475. Kayaduccaritato virati **kayaduccaritavirati**. Esa nayo sesasupi.

Lakkhanadito paneta tissopi kayaduccaritadivatthunam avitikkamalakkhana, amaddanalakkhanati vuttam hoti. Kayaduccaritadivatthuto savkocanarasa, akiriyapaccupatthana, saddhahirottappa-appicchata digunapadatthana, papakiriyato cittassa vimukhabbhavabhutati datthabba.

476. Iti imeva chattimsa savkhara pathamena kamavacarakusalavibbanena sampayogam gacchanti veditabba. Yatha ca pathamena, evam dutiyenapi. Sasavkharabhavamattameva hettha viseso.

Tatiyena pana thapetva amoham avasesa veditabba. Tatha catutthena. Sasavkharabhavamattameva hettha viseso.

Pathame vuttesu pana thapetva pitim avasesa pabcamena sampayogam gacchanti. Yatha ca pabcamena, evam chatthenapi. Sasavkharabhavamattameva hettha viseso. Sattamena ca pana thapetva amoham avasesa veditabba. Tatha atthamena. Sasavkharabhavamattameva hettha viseso.

Pathame vuttesu thapetva viratittayam sesa rupavacarakusalesu pathamena sampayogam gacchanti. Dutiyena tato vitakkavajja. Tatiyena tato vicaravajja. Catutthena tato pitivajja. Pabcamena tato aniyatesu karunamuditavajja. Teyeva catus aruppakusalesu. Arupavacarabhavoyeva hi ettha viseso.

Lokuttaresu pathamajjhanike tava maggavibbane pathamarupavacaravibbane vuttanayena, dutiyajjhanikadibhede dutiyarupavacaravibbanadisv vuttanayeneva veditabba. Karunamuditana pana abhavo, niyataviratita (CS:pg.2.98) lokuttarata cati (Vism.468.) ayamettha viseso. Evam tava kusalayeva savkhara veditabba.

477. Akusalesu lobhamule pathamakusalasampayutta tava niyata sarupena agata terasa, yevapanaka cattaroti sattarasa. Tattha phasso, cetana, vitakko, vicaro, piti, viriyam, jivita, samadhi, ahirika, anottappam, lobho, moho, micchaditthi ime sarupena agata terasa (dha.sa.365 dha.sa.attha.365). Chando, adhimokkho, uddhaccam, manasikaroti ime yevapanaka cattaro (dha.sa.attha.365).

478. Tattha na hiriyatiti ahiriko. Ahirikassa bhavo **ahirika**. Na otappatiti **anottappam**. Tesu **ahirika** kayaduccaritadihi ajigucchana lakkhana, alajjalakkhana va. **Anottappam** teheva asarajjalakkhana, anuttasalakkhana va. Ayamettha savkhepo. Vittharo pana hirottappana vuttapatipakkhavasena veditabbo.

479. Lubbhanti tena, sayam va lubbhati, lubbhanamattameva va tanti **lobho**. Muihanti tena, sayam va muihanti, muihanamattameva va tanti **moho**. Tesu **lobho** arammanaggahanalakkhana makkatalepo viya, abhisavgaraso tattakapale khittamamsapesi viya. Apariccagapaccupatthano telabjanarago viya. Samyojaniiyadhammesu assadadassanapadatthano. Tanhanadibhavana vaddhamano sighasota nadi iva mahasamuddam apayameva gahetva gacchatiti datthabbo.

480. **Moho** cittassa andhabhavalakkhana, abbanalakkhana va, asampativedharaso, arammanasabhavacchadanaraso va, asammapatipattipaccupatthano, andhakarapaccupatthano va, ayonisomanasikarapadatthano, sabbakusalana mulanti datthabbo.

481. Miccha passanti taya, sayam va miccha passati, (Vism.469.) micchadassanamatam va esati **micchaditthi**. Sa ayoniso abhinivesalakkhana, paramasarsa, micchabhiniवेशapaccupatthana, ariyana adassanakamatadipadatthana, parama vajjanti datthabba.

482. Uddhatabhavo (CS:pg.2.99) **uddhaccam**. Tam avupasamalakkhana vatabhigatacalajalam viya, anavatthanarasam vatabhigatacaladhajapataka viya, bhantattapaccupatthana pasanabhigatasamuddhatabhasmam viya, cetaso avupasame ayonisomanasikarapadatthana, cittavikkhepoti datthabba. Sesa kusale vuttanayeneva veditabba. Akusalabhavoyeva hi akusalabhavana ca

lamakattam etesam tehi viseso.

483. Iti ime sattarasa savkhara pathamena akusalavibbanena sampayogam gacchantiti veditabba. Yatha ca pathamena, evam dutiyenapi. Sasavkharata panettha thinamiddhassa ca aniyatata viseso.

Tattha thinanata **thinam**. Middhanata **middham**. Anussahasamhananata asattivighato cati attho. Thinabca middhabca thinamiddham. Tattha **thinam** anussahalakkhanam, viriyavinodanarasam, samsidanapaccupatthanam. **Middham** akammabbatalakkhanam, onahanarasam, linatapaccupatthanam, pacalayikaniddapaccupatthanam va. Ubhayampi arativijambhikadisu ayonisomanasikarapadatthanam.

Tatiyena pathame vuttesu thapetva micchaditthim avasesa veditabba. **Mano** panettha aniyato hoti. Ayam viseso, so unnatilakkhano, sampaggaharaso, ketukamyatapaccupatthano, ditthivippayuttalobhapadatthano, ummado viya datthabbo.

Catutthena dutiye vuttesu thapetva micchaditthim avasesa veditabba. Etthapi ca mano aniyatesu hotiyeva. Pathame vuttesu pana thapetva pitim avasesa pabcamena sampayogam gacchanti. Yatha ca pabcamena, evam chatthenapi. Sasavkharata panettha thinamiddhassa ca aniyatabhavo viseso. Sattamena pabcame vuttesu thapetva ditthim avasesa veditabba. Mano panettha aniyato hoti. Atthamena chatthe vuttesu thapetva ditthim avasesa veditabba. Etthapi ca mano aniyatesu hotiyevati.

484. Dosamulesu (**Vism.470.**) pana dvisu pathamasampayutta tava niyata sarupena agata ekadasa, yevapanaka cattaro, aniyata tayoti attharasa (**CS:pg.2.100**) Tattha phasso, cetana, vitakko, vicaro, viriyam, jivitam, samadhi, ahirikam, anoppattam, doso, mohoti ime sarupena agata ekadasa (dha.sa.413 dha.sa.attha.413). Chando, adhimokkho, uddhaccam, manasikaroti ime yevapanaka cattaro (dha.sa.attha.413). Issa, macchariyam, kukkucanti ime aniyata tayo (dha.sa.attha.413).

485. Tattha dussanti tena, sayam va dussati, dussanamattameva va tanti **doso**. So candikkalakkhano pahatasiviso viya, visappanaraso visanipato viya, attano nissayadhanaraso va davaggi viya. Dusanapaccupatthano laddhokaso viya sapatto, aghatavattupadatthano, visasamsatthaputtimuttam viya datthabbo.

486. Issayana **issa**. Sa parasampattinam usuyanalakkhana. Tattheva anabhiratirasa, tato vimukhabhavapaccupatthana, parasampattipadatthana, samyojananti datthabba.

487. Maccharabhavo **macchariyam**. Tam laddhanam va labhitabbanam va attano sampattinam niguhanalakkhanam, tasamyeva parehi sadharanabhava-akkhamanarasam, savkocanapaccupatthanam, katukabcukatapaccupatthanam va, attasampattipadatthanam, cetaso virupabhavoti datthabbam.

488. Kucchitam katam kukatam. Tassa bhavo **kukkucam**. Tam pacchanutapalakkhanam, katakatanusocanarasam, vippatisarapaccupatthanam, katakatapadatthanam, dasabyamiva datthabbam. Sesa vuttappakarayevasi.

Iti ime attharasa savkhara pathamena dosamulena sampayogam gacchantiti veditabba. Yatha ca pathamena, evam dutiyenapi. Sasavkharata pana aniyatesu ca thinamiddhasambhavova viseso.

489. Mohamulesu dvisu vicikicchasaampayuttana tava (**Vism.471.**) phasso, cetana, vitakko, vicaro, viriyam, jivitam, cittatthiti, ahirikam, anottappam (**CS:pg.2.101**) moho, vicikicchati sarupena agata ekadasa (dha.sa.422 dha.sa.attha.422), uddhaccam, manasikaroti yevapanaka dve cati terasa.

490. Tattha **cittatthititi** pavattitthitimatto dubbalo samadhi. Vigata cikicchati **vicikiccha**. Sa samsayalakkhana, kampanarasa, anicchayapaccupatthana, anekamsagahapaccupatthana va, vicikicchayam ayonisomanasikarapadatthana, patipatti-antarayakarati datthabba. Sesa vuttappakarayeve.

Uddhaccasampayuttana vicikicchāsampayutte vuttesu thapetva vicikiccham sesa dvadasa. Vicikicchaya abhavana panettha adhimokkho uppajjati. Tena saddhim teraseva, adhimokkhasabbhavato ca balavatāro samadhi hoti. Yabcettha uddhaccam, tam sarupeneva agatam. Adhimokkhamanasikara yevapanakavasenati evam akusalasavkhara veditabba.

491. Abyakatesu vipakabyakata tava ahetukasahetukabhedato duvidha. Tesu ahetukavipakavibbanasampayutta ahetuka. Tattha kusalakusalavipakacakkhuvibbanasampayutta tava phasso, cetana, jivitaṃ, cittatthititi sarupena agata cattaro (dha.sa.431 dha.sa.attha.431), yevapanako manasikaroyevati pabca. Sotaghanajivhakayavibbanasampayuttapi eteyeve. Ubhayavipakamanodhatuya ete ceva vitakkavicaradhimokkha cati attha, tatha tividhayapi ahetukamanovibbanadhatuya. Ya panettha somanassasahagata, taya saddhim piti adhika hotiti veditabba.

Sahetukavipakavibbanasampayutta pana sahetuka. Tesu atthakamavacaravipakasampayutta tava atthahi kamavacarakusalehi sampayuttasavkharasadisayeve. Ya pana ta aniyatesu karunamudita, ta sattarammanatta vipakesu na (Vism.472.) santi. Ekantaparittarammana hi kamavacaravipaka. Na kevalabca karunamudita, viratiyopi vipakesu na santi. “Pabca sikkhapada kusalayeva”ti hi vuttam.

Rupavacararupavacaralokuttaravipakavibbanasampayutta (CS:pg.2.102) pana tesam kuslavibbanasampayuttasavkharehi sadisa eva.

492. Kiriyabyakatapi ahetukasahetukabhedato duvidha. Tesu ahetukakiriyavibbanasampayutta ahetuka. Te ca kuslavipakamanodhatu-ahetukamanovibbanadhatudvayayuttehi samana. Manovibbanadhatudvaye pana viriyam adhikam. Viriyasabbhavato balappatto samadhi hoti. Ayamettha viseso.

Sahetukakiriyavibbanasampayutta pana sahetuka. Tesu atthakamavacarakiriyavibbanasampayutta tava thapetva viratiyo atthahi kamavacarakusalehi sampayuttasavkharasadisā. Rupavacararupavacarakiriyasampayutta pana sabbakarenapi tesam kuslavibbanasampayuttasadisayeveva evam abyakatapi savkhara veditabbati.

Idam savkharakkhandhe vittharakathamukham.

Idam tava abhidhamme padabhajaniyanayena khandhesu vittharakathamukham.

Atitadivibhagakatha 過去等分類(關於五蘊的雜論)

493. Bhagavata pana—

“Yamkibci rupam atitanagatapaccuppannam ajjhataṃ va bahiddha va olarikam va sukhumaṃ va hinam va panitaṃ va yam dure santike va, tadekajjham abhisamyuhitva abhisavkhipitva ayam vuccati rupakkhandho. Ya kaci vedana... ya kaci sabba... ye keci savkhara... yamkibci vibbanam atitanagatapaccuppannam ...pe... abhisavkhipitva ayam vuccati vibbanakkhandho”ti (vibha.226)—

Evam khandha vittharita.

Tattha **yamkibci**ti anavasesapariyadanam. **Rupanti** atippasavganiyamanam.

Evam padadvayenapi rupassa anavasesapariggaho kato hoti. Athassa atitadina (CS:pg.2.103) vibhagam arabhati. Tabhi kibci atitam, kibci anagatadibhedanti. Esa nayo vedanadisū.

494. Tattha rupam tava addhasantatisamayakhanavasena catudha atitam nama hoti. Tatha anagatapaccuppannam.

Tattha **addhavasena** tava ekassa ekasmim bhava patisandhito pubbe atitam, cutito uddham anagatam, ubhinnamantare paccuppannam.

Santativasena sabhaga-eka-utusamutthanam ekaharasamutthanabca pubbapariyavasena (Vism.473.) vattamanampi paccuppannam, tato pubbe visabhaga-utu-aharasamutthanam atitam, paccha anagatam. Cittajam ekavithi-ekajavana-ekasamapattisamutthanam paccuppannam, tato pubbe atitam, paccha anagatam. Kammasamutthanassa patiyekkam santativasena atitadibhedo natthi, tesabbeva pana utu-aharacittasamutthanam upatthambhakavasena tassa atitadibhavo veditabbo.

Samayavasena ekamuhuttapubbanhasayanharattindivadisū samayesu santanavasena pavattamanam tam tam samayam paccuppannam nama, tato pubbe atitam, paccha anagatam.

Khanavasena uppadadikhanattayapariyapannam paccuppannam, tato pubbe anagatam, paccha atitam. Apica atikkantahetupaccayakiccā atitam, nitthitahetukiccā anitthitapaccayakiccā paccuppannam, ubhayakiccā asampattam anagatam. Sakiccakkhane va paccuppannam, tato pubbe anagatam, paccha atitam. Ettha ca khanadikathava nipariyaya. Sesa sapariyaya.

495. Ajjhatabhiddhabhedo vuttanayo eva. Apica idha niyakajjhattampi ajjhattam parapuggalikampi ca bahiddhati veditabbam. Olarikasukhumabhedo vuttanayova.

496. Hinapanitabhedo duvidho pariyaṇato nipariyaṇato ca. Tattha akanitthanam rupato sudassinaṃ rupam hinam. Tadeva sudassanaṃ rupato panitam. Evam yava narakasattanaṃ rupam, tava pariyaṇato hinapanitata veditabba. Nipariyaṇato pana yattha akusalavipakam uppajjati, tam hinam. Yattha kusalavipakam, tam panitam.

Dure (CS:pg.2.104) santiketi idampi vuttanayameva. Apica okasatopettha upadayaupadaya durasantikata veditabba.

497. **Tadekajjham abhisamyuhitva abhisavkhipitvati** tam atitadihi padehi visum visum niddittham rupam sabbam ruppanalakkhanasavkhate ekavidhabhave pabbaya rasim katva rupakkhandhoti vuccatiti ayamettha attho. Etena sabbampi rupam ruppanalakkhane rasibhavupagamanena rupakkhandhoti dassitam hoti. Na hi rupato abbo rupakkhandho nama atthi.

(Vism.474.) 498. Yatha ca rupam, evam vedanadayopi vedayitalakkhanadisū rasibhavupagamanena. Na hi vedanadihi abbe vedanakkhandhadayo nama atthi.

Atitadvibhage panettha santativasena khanadivasena ca vedanaya atitanagatapaccuppannabhavo veditabbo. Tattha **santativasena** ekavithi-ekajavana-ekasamapattipariyapanna ekavithivisayasamayogappavatta ca paccuppanna, tato pubbe atita, paccha anagata. **Khanadivasena** khanattayapariyapanna pubbantaparantamajjhagata sakiccabca kurumana vedana paccuppanna, tato pubbe atita, paccha anagata. Ajjhatabhiddhabhedo niyakajjhattavasena veditabbo.

499. Olarikasukhumabhedo “akusala vedana olarika, kusalabyakata vedana sukhuma”ti-adina (vibha.11) nayena Vibhavge vuttena jatisabhavapuggalalokiyalokuttaravasena veditabbo. **Jativasena** tava akusala vedana savajjakiriyahetuto, kilesasantapabhavato ca avupasantavuttiti

kusalavedanaya olarika, sabyaparato, sa-ussahato, savipakato, kilesasantapabhavato, savajjato ca vipakabyakataya olarika, savipakato, kilesasantapabhavato, sabyabajjhato, savajjato ca kiriabyakataya olarika. Kusalabyakata pana vuttavipariyayato akusalaya sukhuma. Dvepi kusalakusalavedana sabyaparato, sa-ussahato, savipakato ca yathayogam duvidhayapi abyakataya olarika (CS:pg.2.105) vuttavipariyayena duvidhapi abyakata tahi sukhuma. Evam tava jativasena olarikasukhumata veditabba.

500. Sabhavavasena pana dukkha vedana nirassadato, savippharato, khobhakaranato, ubbejaniyato, abhibhavanato ca itarahi dvihi olarika, itara pana dve satato, santato, panitato, manapato, majjhata ca yathayogam dukkhaya sukhuma. Ubho pana sukhadukkha savippharato, khobhakaranato, pakatato ca adukkhamasukhaya olarika, sa vuttavipariyayena tadubhayato sukhuma. Evam sabhavavasena olarikasukhumata veditabba.

501. Puggalavasena pana asamapannassa vedana nanarammane vikkhittabhavato samapannassa vedanaya olarika, vipariyayena itara sukhuma. Evam puggalavasena olarikasukhumata veditabba.

(Vism.475.) **Lokiyalokuttaravasena** pana sasava vedana lokiya, sa asavuppattihetuto, oghaniyato, yoganiyato, ganthaniyato, nivaraniyato, upadaniyato, samkilesikato, puthujjanasadhanato ca anasavaya olarika. Sa vipariyayena sasavaya sukhuma. Evam lokiyalokuttaravasena olarikasukhumata veditabba.

502. Tattha jati-adivasena sambhedo pariharitabbo. Akusalavipakaka-ayavibbanasampayutta hi vedana jativasena abyakatatta sukhumapi samana sabhavadivasena olarika hoti. Vuttabhetam “abyakata vedana sukhuma. Dukkha vedana olarika. Samapannassa vedana sukhuma. Asamapannassa vedana olarika. Sasava vedana olarika. Anasava vedana sukhuma”ti (vibha.11). Yatha ca dukkha vedana, evam sukhadayopi jativasena olarika sabhavadivasena sukhuma honti. Tasma yatha jati-adivasena sambhedo na hoti, tatha vedananam olarikasukhumata veditabba. Seyyathidam—abyakata jativasena kusalakusalahi sukhuma. Tattha katama abyakata? Kim dukkha? Kim sukha? Kim samapannassa? Kim asamapannassa? Kim sasava (CS:pg.2.106) Kim anasavati? Evam sabhavadihbhedo na paramasitabbo. Esa nayo sabbattha.

Apica tam tam va pana vedanam upadayupadaya vedana olarikasukhuma datthabhati vacanato akusaladisupi lobhasahagataya dosasahagata vedana aggi viya attano nissayadhanato olarika, lobhasahagata sukhuma. Dosasahagatapi niyata olarika, aniyata sukhuma. Niyatapi kappatthitika olarika, itara sukhuma. Kappatthitikasupi asavkharika olarika, itara sukhuma. Lobhasahagata pana ditthisampayutta olarika, itara sukhuma. Sapi niyata kappatthitika asavkharika olarika, itara sukhuma. Avisesena ca akusala bahuvipaka olarika, appavipaka sukhuma. Kusala pana appavipaka olarika, bahuvipaka sukhuma.

Apica kamavacarakusala olarika. Rupavacara sukhuma. Tato arupavacara. Tato lokuttara. Kamavacara danamaya olarika. Silamaya sukhuma. Tato bhavanamaya. Bhavanamayapi duhetuka olarika. Tihetuka sukhuma. Tihetukapi sasavkharika olarika. Asavkharika sukhuma. Rupavacara ca pathamajjhanika olarika ...pe... pabcamajjhanika sukhuma. Arupavacara ca akasanabccayatanasampayutta olarika(Vism.476.) ...pe... nevasabbanasabbayatanasampayutta sukhumava. Lokuttara ca sotapattimaggasampayutta olarika ...pe... arahattamaggasampayutta sukhumava. Esa nayo tam tam bhumivipakakiriyavedanasu ca dukkhadi-asamapannadisavdivasena vuttavedanasu ca.

Okasavasena capi niraye dukkha olarika. Tiracchanayoniyam sukhuma ...pe...

paranimmitavasavattisu sukhumava. Yatha ca dukkha, evam sukhapi sabbattha yathanurupam yojetabba. Vatthivasena capi hinavatthuka ya kaci vedana olarika, panitavatthuka sukhuma.

Hinapanitabhede ya olarika, sa hina. Ya ca sukhuma, sa panitati datthabba.

503. Durapadam pana “akusala vedana kusalabyakatahi vedanahi dure”. Santikepadam “akusala vedana akusalaya vedanaya santike”ti-adina (CS:pg.2.107) nayena Vibhavge vibhattam. Tasma akusala vedana visabhagato, asamsatthato, asarikkhato ca kusalabyakatahi dure, tatha kusalabyakata akusalaya. Esa nayo sabbavaresu. Akusala pana vedana sabhagato, sarikkhato ca akusalaya santiketi. Idam vedanakkhandhassa atitadivibhage vittharakathamukham. Tamtamvedanasampayuttanam pana sabbadinampi evameva veditabbam.

Kamadinicchayakatha 方法等(關於五蘊的)抉擇 說

504. Evam veditva ca puna etesveva—

Khandhesu banabhedattham, kamatotha visesato;

Anunadhikato ceva, upamato tatheva ca.

Datthabbato dvidha evam, passantassatthasiddhito;

Vinicchayanayo samma, vibbatabbo vibhavina.

Tattha **kamatoti** idha uppattikkamo, pahanakkamo, patipattikkamo, bhumikkamo, desanakkamoti bahuvidho kamo.

Tattha “**pathamam kalalam hoti, kalala hoti abbudan**”ti (sam.ni.1.235) evamadi uppattikkamo. “**Dassanena pahatabba dhamma, bhavanaya pahatabba dhamma**”ti (dha.sa.tikamatika 8) evamadi pahanakkamo. (Vism.477.) “**Silavisuddhi, cittavisuddhi**”ti (ma.ni.1.259 pati.ma.3.41) evamadi patipattikkamo. “**Kamavacara, rupavacara**”ti (dha.sa.987) evamadi bhumikkamo. “**Cattaro satipatthana, cattaro sammappadhana**”ti (di.ni.3.145) va, “**danakatham, silakathan**”ti (di.ni.1.298) va evamadi desanakkamo. Tesu idha uppattikkamo tava na yujjati, kalaladinam viya khandhanam pubbapariyavavatthanena anuppattito. Na pahanakkamo, kusalabyakatanam appahatabbato. Napatipattikkamo, akusalanam appatipajjaneyo. Na bhumikkamo, vedanadinam catubhumipariyapannatta. Desanakkamo pana yujjati.

Abhedena hi pabcasu khandhesu attagahapatitam veneyyanam samuhaghanavinibbhogadassanena attagahato mocetukamo Bhagava hitakamo (CS:pg.2.108) tassa tassa janassa sukhagahanattham cakkhu-adinampi visayabhutam olarikam pathamam rupakkhandham desesi. Tato itthanittharupasamvedanikam vedanam. “Yam vedayati, tam sabjanati”ti evam vedanavisayassa akaragahikam sabbam. Sabbavasena abhisavkharake savkhare. Tesam vedanadinam nissayam adhipatibhutam nesam vibbananti evam tava kamato vinicchayanayo vibbatabbo.

505. **Visesatoti** khandhanabca upadanakkhandhanabca visesato. Ko pana nesam viseso, khandha tava avisesato vutta. Upadanakkhandha sasava-upadaneyyabhavena visesetva. Yathaha—

“Pabca ceva vo, bhikkhave, khandhe desessami pabcupadanakkhandhe ca, tam sunatha. Katame ca, bhikkhave, pabcakkhandha, yamkibci, bhikkhave, rupam atitanagatapaccuppannam ...pe... santike va, ayam vuccati, bhikkhave, rupakkhandho. Ya kaci vedana ...pe... yamkibci vibbanam ...pe... santike va, ayam vuccati, bhikkhave, vibbanakkhandho. Ime vuccanti, bhikkhave, pabcakkhandha. Katame ca, bhikkhave, pabcupadanakkhandha. Yamkibci,

bhikkhave, rupam ...pe... santike va sasavam upadaniyam, ayam vuccati, bhikkhave, rupupadanakkhandho. Ya kaci vedana ...pe... yamkibci vibbanam ...pe... santike va sasavam upadaniyam, ayam vuccati, bhikkhave, vibbanupadanakkhandho. Ime vuccanti, bhikkhave, (Vism.478.) pabcupadanakkhandha”ti (sam.ni.3.48).

Ettha ca yatha vedanadayo anasavapi atthi, na evam rupam. Yasma panassa rasatthena khandhabhavo yujjati, tasma khandhesu vuttam. Yasma rasatthena ca sasavatthena ca upadanakkhandhabhavo yujjati, tasma upadanakkhandhesu vuttam. Vedanadayo pana anasavava khandhesu vutta. Sasava upadanakkhandhesu. **Upadanakkhandha**ti cettha upadanagocara khandha upadanakkhandhati evamattho datthabbo. Idha pana sabbepete ekajjham katva khandhati adhippeta.

506. Anunadhikatoti kasma pana Bhagavata pabceva khandha vutta anuna anadhikati. Sabbasavkhatasabhagekasavgahato attattaniyagahavattussa etaparamato abbesabca tadavarodhato. Anekappabhedesu hi savkhatadhammesu (CS:pg.2.109) sabhagavasena savgayhamanesu rupampi rupasabhagekasavgahavasena eko khandho hoti. Vedana vedanasabhagekasavgahavasena eko khandho hoti. Esa nayo sabbadisū. Tasma sabbasavkhatasabhagekasavgahato pabceva vutta. Etaparamabcetam attattaniyagahavattu yadidam rupadayo pabca. Vuttabhetam “**rupe kho, bhikkhave, sati rupam upadaya rupam abhinivissa evam ditthi uppajjati ‘etam mama, esohamasmi, eso me atta’ti.** Vedanaya, sabbaya, savkharesu, vibbane sati vibbanam upadaya vibbanam abhinivissa evam ditthi uppajjati ‘etam mama, esohamasmi, eso me atta’”ti (sam.ni.3.207). Tasma attattaniyagahavattussa etaparamatopi pabceva vutta. Yepi cabbe siladayo pabca dhammakkhanda vutta, tepi savkharakkhandhe pariyaṇṇatta ettheva avarodham gacchanti. Tasma abbesam tadavarodhatopi pabceva vuttati evam anunadhikato vinicchayanayo vibbatabbo.

507. Upamatoti ettha hi gilanasalupamo rupupadanakkhandho, gilānupamassa vibbanupadanakkhandhassa vatthudvararammanavasena nivasatthanato. Gelābbupamo vedanupadanakkhandho, abadhakatta. Gelābbasamutthanupamo sabbupadanakkhandho, kamasabbadivasena ragadisampayuttavedanasabbhava. Asappayasevanupamo savkharupadanakkhandho, vedanagelābbassa nidānatta. “**Vedanam (Vism.479.) vedanattaya abhisavkharonti**”ti (sam.ni.3.79) hi vuttam. Tatha “**akusalassa kammassa katatta upacitatta vipakam kayavibbanam uppannam hoti dukkhasahagatan**”ti (dha.sa.556). Gilānupamo vibbanupadanakkhandho, vedanagelābbena aparimuttatta. Apica carakakarana-aparadhakaranakaraka-aparadhikupama ete bhajanabhojanabyabjanaparivesakabhujakupama cati evam upamato vinicchayanayo vibbatabbo.

508. Datthabbato dvidhati savkhepato vittharato cati evam dvidha datthabbatopettha vinicchayanayo vibbatabbo. **Savkhepato** hi pabcupadanakkhandha asivisupame (sam.ni.4.238) vuttanayena ukkhittasikapaccatthikato, bharasuttavasena (sam.ni.3.22) bharato, khajjaniyapariyayavasena (sam.ni.3.79) khadakato, yamakasuttavasena (sam.ni.3.85) aniccadukkhanattasavkhatavadhakato datthabba. **Vittharato** panettha phenapindo viya rupam datthabbam, parimaddanasahanato. Udakapubbulam viya (CS:pg.2.110) vedana, muhuttaramaniyato. Maricika viya sabba, vippalambhanato. Kadalikkhandho viya savkhara, asarakato. Maya viya vibbanam, vabcakato. Visesato ca sulārampi ajjhāttikam rupam asubhanti datthabbam. Vedana tihi dukkhatahi avinimuttato dukkhati. Sabbasavkhara avidheyyato anattati. Vibbanam udayabbayadhammato aniccanti datthabbam.

509. Evam passantassatthasiddhitoti evabca savkhepavittharavasena dvidha

passato ya atthasiddhi hoti, tatopi vinicchayanayo vibbatabbo.
Seyyathidam–savkhepato tava pabcupadanakkhandhe
ukkhittasikapaccatthikadibhavana passanto khandhehi na vihabbati. Vittharato pana
rupadini phenapindadisadisabhavana passanto na asaresu saradassi hoti.

Visesato ca (Vism.480.) **ajjhattikarupam asubhato** passanto kabalikaraharam
parijanati, asubhe subhanti vipallasam pajahati. Kamogham uttarati, kamayogena
visamyujjati, kamasavena anasavo hoti, abhiijhakayagantham bhindati,
kamupadanam na upadiyati.

Vedanam dukkhato passanto phassaharam parijanati, dukkhe sukham
vipallasam pajahati, bhavogham uttarati, bhavayogena visamyujjati, bhavasavena
anasavo hoti, byapadakayagantham bhindati, silabbatupadanam na upadiyati.

Sabbam savkhare ca anattato passanto manosabcetanaharam parijanati, anattani
attati vipallasam pajahati, ditthogham uttarati, ditthiyogena visamyujjati, ditthasavena
anasavo hoti. Idamsaccabhinivesakayagantham bhindati, attavadupadanam na
upadiyati.

Vibbanam aniccato passanto vibbanaharam parijanati, anicce niccanti vipallasam
pajahati, avijjogham uttarati, avijjayogena visamyujjati, avijjasavena anasavo hoti,
silabbataparamasakayagantham bhindati, ditthupadanam na upadiyati.

Evam (CS:pg.2.111) mahanisamsam, vadhakadivasena dassanam yasma;
Tasma khandhe dhiro, vadhakadivasena passeyyati.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Khandhaniddeso nama Cuddasamo paricchedo.

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15. Ayatanadhatuniddeso說處界品

(Vism.481.)

Ayatanavittharakatha 慧地之二--釋十二處

510. **Ayatananiti** (CS:pg.2.112) dvadasayatani—cakkhayatanam, rupayatanam, sotayatanam, saddhayatanam, ghanayatanam, gandhayatanam, jivhayatanam, rasayatanam, kayayatanam, phoththabbayatanam, manayatanam, dhammayatananti. Tattha—

Attha lakkhana tavatva, kama savkhepa vitthara;

Tatha datthabbato ceva, vibbatabbo vinicchayo.

Tattha visesato tava cakkhatiti **cakkhu**, rupam assadeti vibhaveti cati attho. Rupayatiti **rupam**, vanna vikaram apajjamaanam hadayavagatabhavam pakasetiti attho. Sunatiti **sotam**. Sappatiti **saddo**, udahariyatiti attho. Ghayatiti **ghanam**. Gandhayatiti **gandho**. Attano vatthum sucayatiti attho. Jivitam avhayatiti **jivha**. Rasanti tam sattati **raso**, assadentiti attho. Kucchitanam sasavadhammanam ayoti **kayo**. Ayoti uppattideso. Phusiyatiti **phoththabbam**. Munatiti **mano**. Attano lakkhanam dharentiti **dhamma**.

511. Avisesato pana ayatanato, ayanam tananato, ayatassa ca nayanato **ayatananti** veditabbam. Cakkhurupadisu hi tamtamdvararammana cittacetika dhamma sena sena anubhavanadina kiccena ayatanti utthahanti ghatanti, vayamantiti vuttam hoti. Te ca ayabhute dhamme etani tanonti, vittharentiti vuttam hoti, idam anamatagge samsare pavattam ativa ayatam samsaradukkham yava na nivattati, tava nayanteva, **pavattayantiti**¹ vuttam hoti. Iti (Vism.482.) sabbe pime dhamma ayatanato, ayanam tananato, ayatassa ca nayanato ayatanam ayatananti vuccanti.

512. Apica nivasatthanatthena akaratthena samosaranatthanatthena sabjatidesatthena karanatthena ca **ayatanam** veditabbam. Tatha hi loke “issarayatanam vasudevayatanan”ti-adisu nivasatthanam ayatananti (CS:pg.2.113) vuccati. “Suvannayatanam rajatayatanan”ti-adisu akaro. Sasane pana “manoramme ayatane sevanti nam vihavgama”ti-adisu (a.ni.5.38) samosaranatthanam. “Dakkhinapatho gunnam ayatanan”ti-adisu sabjatideso. “Tatra tatveva sakkebhavattam papunati sati sati-ayatane”ti-adisu (a.ni.3.102) karanam.

Cakkhu-adisu capi te te cittacetika dhamma nivasanti tadayatavuttitayati cakkhadayo ca nesam nivasatthanam. Cakkhadisu ca te akinna tannissitatta tadarammanatta cati cakkhadayo nesam akaro. Cakkhadayo ca nesam samosaranatthanam, tattha tattha vatthudvararammanavasena samosaranato. Cakkhadayo ca nesam sabjatideso, tannissayarammanabhavena tattheva uppattito. Cakkhadayo ca nesam karanam, tesam abhave abhavatoti. Iti nivasatthanatthena, akaratthena, samosaranatthanatthena, sabjatidesatthena, karanatthenacati imehi karanehi ete dhamma ayatanam ayatananti vuccanti.

Tasma yathavuttena atthena cakkhu ca tam ayatanabcati **cakkhayatanam** ...pe... dhamma ca te ayatanabcati **dhammayatananti** evam tavettha **atthato** vibbatabbo vinicchayo.

513. **Lakkhananti** cakkhadinam lakkhanatopettha vibbatabbo vinicchayo. Tani

¹ Sh. pavattenti ti.

ca pana tesam lakkhanani khandhaniddese vuttanayeneva veditabbani.

Tavatvatoti tavabhavato. Idam vuttam hoti—cakkhadayopi hi dhamma eva, evam sati dhammayatanamicceva avatva kasma dvadasayatananiti vuttaniti ce. Chavibbanakayuppattidvararammanavavatthanato idha channam vibbanakayanam dvarabhavena arammanabhavena (Vism.483.) ca vavatthanato ayametesam bhedo hotiti dvadasa vuttani, cakkhuvibbanavithipariyapannassa hi vibbanakayassa cakkhayatanameva uppattidvaram, rupayatanameva carammanam, tatha itarani itaresam. Chatthassa pana bhavavgamanasavkhato manayatanekadesova uppattidvaram, asadharanameva ca dhammayatanam arammananti (CS:pg.2.114) Iti channam vibbanakayanam uppattidvararammanavavatthanato dvadasa vuttaniti evamettha tavatvato vibbatabbo vinicchayo.

514. Kamatoti idhapi pubbe vuttesu uppattikkamadisu desanakkamova yujjati. Ajjhattikesu hi ayatanesu sanidassanasappatighavisayatta cakkhayatanam pakatanti pathamam desitam, tato anidassanasappatighavisayani sotayatanadini. Atha va dassananuttariyasavananuttariyahetubhavana bahupakaratta ajjhattikesu cakkhayatanasotayatanani pathamam desitani, tato ghanayatanadini tini, paccannampi gocaravisayatta ante manayatanam, cakkhayatanadinam pana gocaratta tassa tassa antaranantani bahiresu rupayatanadini. Apica vibbanuppattikaranavavatthanatopi ayametesam kamo veditabbo. Vuttabhetam “cakkhubca paticca rupe ca uppajjati cakkhuvibbanam ...pe... manabca paticca dhamme ca uppajjati manovibbanan”ti (ma.ni.3.421 sam.ni.2.43). Evam kamatopettha vibbatabbo vinicchayo.

515. Savkhepavithharati savkhepato hi manayatanassa ceva dhammayatanekadesassa ca namena tadavasesanabca ayatananam rupena savgahitatta dvadasapi ayatanani namarupamattameva honti. **Vittharato** pana ajjhattikesu tava cakkhayatanam jativasena cakkhupasadamattameva, paccayagatinikayapuggalabhedato pana anantappabhedam. Tatha sotayatanadini cattari. Manayatanam kusalakusalavipakakiriyavibbanabhedena ekunanavuttipabhedam ekavisuttarasatappabhedabca. Vatthupatipadadibhedato pana anantappabhedam. Rupasaddagandharasayatanani visabhagapaccayadibhedato anantappabhedani. Photthabbayatanam pathavidhatutejodhatuvayodhatuvase (Vism.484.) tippabhedam. Paccayadibhedato anekappabhedam. Dhammayatanam vedanasabbasavkharakkhandhasukhumarupanibbananam sabhavananattabhedato anekappabhedanti. Evam savkhepavithhara vibbatabbo vinicchayo.

516. Datthabbatoti ettha pana sabbaneva savkhatani ayatanani anagamanato aniggamanato ca datthabbani. Na hi tani pubbe udaya kutoci agacchanti, napi uddham vaya kuhibci gacchanti, atha kho pubbe udaya appatiladdhasabhavani (CS:pg.2.115) uddham vaya paribhinnaabhavani, pubbantaparantavemajjhe paccayayattavuttitaya avasani pavattanti. Tasma anagamanato aniggamanato ca datthabbani. Tatha nirihakato abyaparato ca. Na hi cakkhurupadinam evam hoti “aho vata amhakam samaggiyam vibbanam nama uppajjeyya”ti, na ca tani vibbanuppadanattham dvarabhavena vatthubhavana arammanabhavena va ihanti, na byaparamapajjanti, atha kho dhammatavesa, yam cakkhurupadisamaggiyam cakkhuvibbanadini sambhavantiti. Tasma nirihakato abyaparato ca datthabbani. Apica ajjhattikani subbagamo viya datthabbani, dhuvasubhasukhattabhavavirahitatta. Bahirani gamaghatakacora viya, ajjhattikanam abhighatakatta. Vuttabhetam “cakkhu, bhikkhave, habbatu manapamanapehi rupehi”ti vittharo. Apica ajjhattikani cha panaka viya datthabbani, bahirani tesam gocara viyati. Evamettha datthabbato vibbatabbo vinicchayo.

Dhatuvittharakatha 慧地之三--釋十八界

517. Tadanantara pana **dhatuyoti** attharasa dhatuyo—cakkhudhatu, rupadhatu, cakkhuvibbanadhatu, sotadhatu, saddadhatu, sotavibbanadhatu, ghanadhatu, gandhadhatu, ghanavibbanadhatu, jivhadhatu, rasadhatu, jivhavibbanadhatu, kayadhatu, photthabbadhatu, kayavibbanadhatu, manodhatu, dhammadhatu, manovibbanadhatuti. Tattha—

Atthato lakkhanadihi, kama tavatvasavkhato;

Paccaya atha datthabba, veditabbo vinicchayo.

Tattha **atthatot**i cakkhatiti cakkhu. Rupayatiti rupam. Cakkhussa vibbanam cakkhuvibbananti evamadina tava (**Vism.485.**) nayena cakkhadinam visesatthato veditabbo vinicchayo. Avisesena pana vidahati, dhiyate, vidhanam, vidhiyate etaya, ettha va dhiyatiti dhatu. Lokiya hi dhatuyo karanabhavena vavatthita hutva suvannarajatadidhatuyo viya suvannarajatadim anekappakaram samsaradukkham vidahanti. Bharaharehi ca bharo viya, sattehi (**CS:pg.2.116**) dhiyante, dhariyantiti attho. Dukkha vidhanamattameva cesa, avasavattanato. Etahi ca karanabhutahi samsaradukkham sattehi anuvitthiyati. Tathavihitabba tam etasveva dhiyati, thapiyatiti attho. Iti cakkhadisu ekeko dhammo yathasambhavam vidahati, dhiyatiti-adina atthavasena dhatuti vuccati.

518. Apica yatha titthiyanam atta nama sabhavato natthi, na evameta, eta pana attano sabhavam dharentiti dhatuyo. Yatha loke vicitta haritalamanosiladayo selavayava dhatuyoti vuccanti, evametapi dhatuyo viya dhatuyo. Vicitta hete banabeyyavayavati. Yatha va sarirasavkhatassa samudayassa avayavabhutesu rasasonitadisu abbamabbavisabhagalakkhanaparicchennesu dhatu samabba, evametesupi pabca cakkhandhasavkhatassa atthabhavassa avayavesu dhatu samabba veditabba. Abbamabbavisabhagalakkhanaparicchinna hete cakkhadayoti. Apica dhatuti nijjivamattassevetam adhivacanam. Tatha hi Bhagava “**cha dhaturo ayam bhikkhu puriso**”-ti-adisu (ma.ni.3.344) jivasabbasamuhananattam dhatudesanam akasiti.

Tasma yathavuttena atthena cakkhu ca tam dhatu ca cakkhudhatu ...pe... manovibbanabba tam dhatu ca manovibbanadhatuti. Evam tavettha atthato veditabbo vinicchayo.

519. **Lakkhanaditoti** cakkhadinam lakkhanaditopettha veditabbo vinicchayo. Tani ca pana nesam lakkhanadini khandhaniddese vuttanayeneva veditabbani.

Kamatoti idhapi pubbe vuttesu uppattikkamadisu desanakkamova yujjati. So ca panayam hetuphalanupubbavavatthanasena vutto. Cakkhudhatu rupadhatuti idabhi dvayam hetu, cakkhuvibbanadhatuti phalam. Evam sabbattha.

520. **Tavatvatoti** (**CS:pg.2.117**) tavabhavato. Idam vuttam hoti—tesu tesu hi (**Vism.486.**) suttabhidhammapadesesu “**abhadhatu, subhadhatu, akasanabcaayanadhatu, vibbanabcaayanadhatu, akibcabbayanadhatu, nevasabbanasabbayanadhatu, sabbavedayitanirodhadhatu**” (sam.ni.2.95), “**kamadhatu byapadadhatu, vihimsadhatu, nekkhammadhatu, abyapadadhatu, avihimsadhatu**” (vibha.182 di.ni.3.305 ma.ni.3.125), “**sukhadhatu, dukkhadhatu, somanassadhatu, domanassadhatu, upekkhadhatu, avijjadhatu**” (vibha.180 ma.ni.3.125), “**arambhadhatu, nikkamadhatu, parakkamadhatu**” (sam.ni.5.183), “**hinadhatu, majjhimadhatu, panitadhatu**” (di.ni.3.305), “**pathavidhatu, apodhatu,**

tejo^{dh}atu, vayo^{dh}atu (di.ni.3.311), akas^{dh}atu, vibban^{dh}atu” (ma.ni.3.125 vibha.172), “savkhat^{dh}atu, asavkhat^{dh}atu” (ma.ni.3.125), “anek^{dh}atu nan^{dh}atu loko”^{ti} (di.ni.2.366 ma.ni.1.148) evamadayo abbapi dhatuyo dissanti. Evam sati sabbasam vasena paricchedam akatva kasma attharasati ayameva paricchedo katoti ce. Sabhavato vijjamananam sabbadhatunam tadantogadhatta.

Rupadhatuyeva hi abhadhatu, subhadhatu pana rupadipatibaddha. Kasma, subhanimittatta. Subhanimittabhi subhadhatu. Tabca rupadivinimuttam na vijjati. Kusalavipakarammana va rupadayo eva subhadhatuti rupadimattamevesa. Akasanab^{dh}cayatanadhatu-adisu cittam manovibban^{dh}adhatuyeva, sesa dhammadhatu. Sabbavedayitanirodhadhatu pana sabhavato natthi. Dhatudvayanirodhamattameva hi sa.

Kamadhatu dhammadhatumattam va hoti. Yathaha—“tattha katama kamadhatu? Kamapatisamyutto takko vitakko micchasavkappo”^{ti} (vibha.182). Attharasapi va dhatuyo. Yathaha—“hetthato avicinirayam pariyantam karitva uparito paranimmitavasavatti deve antokaritva yam etasmim antare etthavacara ettha pariyapanna khandhadhatu-ayatana rupa vedana sabba savkhara vibbanam, ayam vuccati kamadhatu”^{ti} (vibha.182).

(Vism.487.) Nekkhammadhatu (CS:pg.2.118) dhammadhatu eva, “sabbepi kusala dhamma nekkhammadhatu”^{ti} (vibha.182) vacanato manovibban^{dh}adhatupi hotiyeva. Byapadavihimsa-abyapada-avihimsasukha-dukkha-somanassa-domanassupekkha-avijja-arambha-nikkama-parakkamadhatuyo dhammadhatuyeva.

Hinamajjhimapanitadhatuyo attharasa dhatumattameva. Hina hi cakkhadayo hina dhatu, majjhimapanita majjhimā ceva panita ca. Nippariyayena pana akusala dhammadhatumanovibban^{dh}adhatuyo hinadhatu, lokiya kusalabyakata ubhopi cakkhudhatu-adayo ca majjhimadhatu, lokuttara pana dhammadhatumanovibban^{dh}adhatuyo panitadhatu.

Pathavitejovayodhatuyo phothhabbadhatuyeva, apodhatu akas^{dh}atu ca dhammadhatuyeva. Vibban^{dh}adhatu cakkhuvibban^{dh}adisattavibban^{dh}adhatu^{savk}hepoyeva.

Sattarasa dhatuyo dhammadhatu-ekadeso ca savkhat^{dh}atu, asavkhata pana dhatu dhammadhatu-ekadesova. Anekadhatunanadhatuloko pana attharasa dhatuppabhedamattamevati. Iti sabhavato vijjamananam sabbadhatunam tadantogadhatta attharaseva vuttati.

521. Apica vijjananasabhava vibbane jivasabbinam sabbasamuhananattampi attharaseva vutta. Santi hi satta vijjananasabhava vibbane jivasabbino, tesam cakkhusotaghanajivhakayamanodhatumanovibban^{dh}adhatubhedena tassa anekata^m cakkhurupadipaccayayattavuttitaya aniccatabca pakasetva digharattanusayitam jivasabbam samuhanitukamena Bhagavata attharasa dhatuyo pakasita. Kibca bhiyyo tatha veneyyajjhasayavasena ca. Ye ca imaya anatisavkhepavittaraya desanaya veneyyasatta, tadajjhasayavasena ca attharaseva pakasita.

Savkhepavittaranayena tatha tatha hi,
Dhammam pakasayati esa yatha yathassa.
Saddhammatejavihatam vilayam khanena,
Veneyyasattahadayesu tamo payatiti.

Evamettha tavatvato veditabbo vinicchayo.

522. Savkhatoti (CS:pg.2.119) cakkhudhatu tava jatito eko dhammotveva (Vism.488.) savkham gacchati cakkhupasadasena, tatha sotaghanajivhakayarupasaddagandharasadhatuyo sotappasadadivasena,

phothhabbadhatu pana pathavitejovayovasena tayo dhammati savkham gacchati. Cakkhuvibbanadhatu kusalakusalavipakavasena dve dhammati savkham gacchati, tatha sotaghanajivhakayavibbanadhatuyo. Manodhatu pana pabcadvaravajjanakusalakusalavipakasampaticchanavasena tayo dhammati savkham gacchati. Dhammadhatu tinnam arupakkhandhanam solasannam sukhumarupanam asavkhataya ca dhatuya vasena visati dhammati savkham gacchati. Manovibbanadhatu sesakusalakusalabyakatavibbanavasena chasattati dhammati savkham gacchati. Evamettha savkhatopi veditabbo vinicchayo.

523. Paccayati ettha ca cakkhudhatu tava cakkhuvibbanadhatuya vippayuttapurejata-atthi-avigatanissayindriyapaccayanam vasena chahi paccayehi paccayo hoti, rupadhatu purejata-atthi-avigatarammanapaccayanam vasena catuhi paccayehi paccayo hoti. Evam sotavibbanadhatu-adinam sotadhatusaddadhatu-adayo. Pabcanam pana nesam avajjanamanodhatu anantarasamanantaranatthivigatanantarupanissayavasena pabcahi paccayehi paccayo hoti, ta ca pabcapi sampaticchanamanodhatuya. Tatha sampaticchanamanodhatu santiranamanovibbanadhatuya, sa ca votthabbanamanovibbanadhatuya, votthabbanamanovibbanadhatu ca javanamanovibbanadhatuya. Javanamanovibbanadhatu pana anantaraya javanamanovibbanadhatuya tehi ceva pabcahi asevanapaccayena cati chahi paccayehi paccayo hoti. Esa tava pabcadvare nayo.

Manodvare pana bhavavgamanovibbanadhatu avajjanamanovibbanadhatuya. Avajjanamanovibbanadhatu ca javanamanovibbanadhatuya purimehi pabcahi paccayehi paccayo hoti. Dhammadhatu pana sattannampi vibbanadhatunam sahajata-abbamabbanissayasampayutta-atthi-avigatadihi bahudha paccayo hoti. Cakkhudhatu-adayo pana ekacca ca dhammadhatu ekaccaya manovibbanadhatuya arammanapaccayadihipi paccaya honti. Cakkhuvibbanadhatu-adinabca na kevalam cakkhurupadayo paccaya honti, atha kho alokadayopi. Tenahu pubbacariya–

“Cakkhurupalokamanasikare (CS:pg.2.120) paticca uppajjati (Vism.489.) cakkhuvibbanam. Sotasaddavivaramanasikare paticca uppajjati sotavibbanam. Ghanagandhavayumanasikare paticca uppajjati ghanavibbanam. Jivharasa-apamanasikare paticca uppajjati jivhavibbanam. Kayaphoththabbapathavimanasikare paticca uppajjati kayavibbanam. Bhavavgamanadhammanasikare paticca uppajjati manovibbanan”ti.

Ayamettha savkhepo. Vittharato pana paccayappabhedo paticcasamuppadaniddese avibhavissatiti evamettha paccayatopi veditabbo vinicchayo.

524. Datthabbatoti datthabbatopettha vinicchayo veditabboti attho. Sabba eva hi savkhatadhatuyo pubbantaparantavivittato dhuvasubhasukhattabhavasubbato paccayayattavuttito ca datthabba.

Visesato panettha bheritalam viya cakkhudhatu datthabba, dando viya rupadhatu, saddo viya cakkhuvibbanadhatu. Tatha adasatalam viya cakkhudhatu, mukham viya rupadhatu, mukhanimittam viya cakkhuvibbanadhatu. Atha va ucchutila viya cakkhudhatu, yantacakkayatthi viya rupadhatu, ucchurasatelani viya cakkhuvibbanadhatu. Tatha adhararani viya cakkhudhatu, uttararani viya rupadhatu, aggi viya cakkhuvibbanadhatu. Esa nayo sotadhatu-adisu.

Manodhatu pana yathasambhavato cakkhuvibbanadhatu-adinam purecaranucara viya datthabba.

Dhammadhatuya vedanakkhandho sallamiva sulamiva ca datthabbo. Sabbasavkharakkhandha vedanasallasulayoga-atura viya, puthujjananam va sabba asadukkhajananato rittamutthi viya. Ayathabhuccanimittagahakato vanamigo viya.

Savkhara patisandhiyam pakkhipanato avgarakasuyam khipanakapurisa viya(dha.sa.attha.183). Jati dukkhanubandhato rajapurisanubandhacora viya. Sabbanatthavahassa khandhasantanassa hetuto visarukkhabijani viya. Rupam nanavidhupaddavanimitto khuracakkam viya datthabbam. Asavkhata pana dhatu amatato santato khemato ca datthabba. Kasma? Sabbanatthavahassa patipakkhabhutatta.

(Vism.490.) Manovibbanadhatu (CS:pg.2.121) arammanesu vavatthanabhavato arabbamakkato viya, duddamanato assakhaluvko viya, yatthakamanipatito vehasakkhittadando viya, lobhadosadinanappakarakilesavesayogato ravganato viya datthabbati.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Ayatanadhatuniddeso nama Pannarasamo paricchedo.

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16. Indriyasaccaniddeso說根諦品

(Vism.491.)

Indriyavittharakatha 慧地之四--釋二十二根

525. Dhatunam (CS:pg.2.122) anantaram udditthani pana **indriyaniti** bavisatindriyani–cakkhundriyam sotindriyam ghanindriyam jivhindriyam kayindriyam manindriyam itthindriyam purisindriyam jivitindriyam sukhindriyam dukkhindriyam somanassindriyam domanassindriyam upekkhindriyam saddhindriyam viriyindriyam satindriyam samadhindriyam pabbindriyam anabbatabbassamitindriyam abbindriyam abbatavindriyanti. Tattha–

Atthato lakkhanadihi, kamato ca vijaniya;

Bhedabheda tatha kicca, bhumito ca vinicchayam.

Tattha cakkhadinam tava cakkhatiti cakkhuti-adina nayena attho pakasito. Pacchimesu pana tisu pathamam pubbabhage anabbatam amatam padam catusaccadhammam va janissamiti evam patipannassa uppajjanato indriyatthasambhavato ca anabbatabbassamitindriyanti vuttam. Dutiyam ajananato indriyatthasambhavato ca abbindriyam. Tatiyam abbatafino catusu saccesu nitthitabbanakiccassa khinasavassa uppajjanato indriyatthasambhavato ca abbatavindriyam.

Ko pana nesam **indriyattho** namati? Indalivgattho indriyattho. Indadesitattho indriyattho. Indaditthattho indriyattho. Indasitthattho indriyattho. Indajutthattho indriyattho. So sabbopi idha yathayogam yujjati. Bhagava hi sammāsambuddho paramissariyabhavato indo. Kusalakusalabca kammam, kammesu kassaci issariyabhavato. Tenevettha (Vism.492.) kammāsabjanitani tava indriyani kusalakusalakammam ullivgenti. Tena ca sitthaniti indalivgatthena indasitthatthena ca indriyani. Sabbaneva panetani Bhagavata yathabhutato pakasitani abhisambuddhani cati indadesitatthena indaditthatthena ca indriyani. Teneva Bhagavata munindenā kanici gocarasevanaya kanici bhavanasevanaya sevitaniti indajutthatthenapi indriyani.

Apica (CS:pg.2.123) adhipaccasavkhatena issariyatthenapi etani indriyani. Cakkhuvibbanadippavattiyabhi cakkhadinam siddham adhipaccam, tasmim tikkhe tikkhatta mande ca mandattati. Ayam tavettha atthato vinicchayo.

Lakkhanadihi lakkhanarasapaccupatthanapadatthanehipi cakkhadinam vinicchayam vijaniyati attho. Tani ca nesam lakkhanadini khandhaniddese vuttaneva. Pabbindriyadini hi cattari atthato amohoyeva. Sesani tattha sarupeneva agatani.

526. **Kamatoti** ayampi desanakkamova. Tattha ajjhata dhamme paribbaya ariyabhūmipatilabho hotiti attabhavapariyapannani cakkhundriyadini pathamam desitani. So pana attabhavo yam dhammam upadaya itthiti va purisoti va savkham gacchati, ayam soti nidassanattam tato itthindriyam purisindriyabca. So duvidhopi jivitindriyapatibaddhavuttiti bapanattam tato jivitindriyam. Yava tassa pavatti, tava etesam vedayitanam anivatti. Yabca kibci vedayitam, sabbam tam dukkhanti bapanattam tato sukhindriyadini. Tamnirodhattam pana ete dhamma bhavetabbati patipattidassanattam tato saddhadini. Imaya patipattiya esa dhammo pathamam attani patubhavatiti patipattiya amoghabhavadassanattam tato anabbatabbassamitindriyam. Tasseva phalatta tato anantaram bhavetabbato ca tato

abbindriyam. Tato param bhavanaya imassa adhigamo, adhigate ca pana imasmim natthi kibci uttari karaniyanti bapanattham ante paramassasabhutam abbatavindriyam desitanti ayamettha kamo.

(Vism.493.) **Bhedabhedati** jivitindriyasewa cettha bhedo. Tabhi rupajivitindriyam arupajivitindriyanti duvidham hoti. Sesanam abhedoti evamettha bhedabhedato vinicchayam vijaniya.

527. **Kiccati** kim indriyanam kiccanti ce. Cakkhundriyassa tava “cakkhayatanam cakkhuvibbanadhatuya tamsampayuttakanabca dhammanam indriyapaccayena paccayo”ti vacanato yam tam indriyapaccayabhavena sadhetabbam attano tikkhamandadibhavena cakkhuvibbanadidhammanam tikkhamandadisavkhatam attakaranuvattapanam, idam kiccam. Evam sotaghanajivhakayanam. Manindriyassa pana (CS:pg.2.124) sahajatadhammanam attano vasavattapanam. Jivitindriyassa sahajatadhammanupalanam. Itthindriyapurisindriyanam itthipurisalivganimittakuttakappakaranuvidhanam. Sukhadukkhasomanassadomanassindriyanam sahajatadhamme abhibhavitva yathasakam olarikakaranupapanam. Upekkhindriyassa santapanitamajhattakaranupapanam. Saddhadinam patipakkhabbhavanam sampayuttadhammanabca pasannakaradibhavasampapanam. Anabbatabassamitindriyassa samyojanattayappahanabceva sampayuttanabca tappahanabhimukhabbhavakaranam. Abbindriyassa kamaragabyapadaditanukaranappahanabceva sahajatanabca attano vasanuvattapanam. Abbatavindriyassa sabbakiccesu ussukkappahanabceva amatabhimukhabbhavapaccayata ca sampayuttananti evamettha kiccato vinicchayam vijaniya.

528. **Bhumitoti** cakkhusotaghanajivhakaya-itthipurisasukhadukkhadomanassindriyani cettha kamavacaraneva. Manindriyajivitindriya-upekkhindriyani saddhaviyayasatisamadhipabbindriyani ca catubhumipariyapannani. Somanassindriyam kamavacararupavacaralokuttaravasena bhumittayapariyapannam. Avasane tini lokuttaranevati evamettha bhumitopi vinicchayam vijaneyya. Evam hi vijananto—

Samvegabahulo bhikkhu, thito indriyasamvare;
Indriyani paribbaya, dukkhassantam karissatiti.

Idam indriyanam vittharakathamukham.

(Vism.494.)

Saccavittharakatha 慧地之五--釋四諦

529. Tadanantarani pana **saccanti** cattari ariyasaccani—dukkham ariyasaccam, dukkhasamudayo ariyasaccam, dukkhanirodho ariyasaccam, dukkhanirodhagamini patipada ariyasaccanti. Tattha—

Vibhagato (CS:pg.2.125) nibbacana, lakkhanadippabhedato;
Atthathuddharato ceva, anunadhikato tatha.
Kamato jati-adinam, nicchaya banakiccato;
Antogadhanam pabheda, upamato catukkato.
Subbatekavidhadihi, sabhagavisabhagato;
Vinicchayo veditabbo, vibbuna sasanakkame.

Tattha **vibhagototi** dukkhadinam hi cattaro cattaro attha vibhatta tatha avitatha

anabbatha, ye dukkhadini abhisamentehi abhisametabba. Yathaha—“**dukkhassa pilanatto savkhatatto santapattho viparinamattho, ime cattaro dukkhasa dukkhattha tatha avitatha anabbatha. Samudayassa ayuhanatto nidanatto samyogatto palibodhattho. Nirodhassa nissaranatto vivekattho asavkhatatto amatatto. Maggassa niyyanatto hetuttho dassanatto adhipateyyatto. Ime cattaro maggassa maggattha tatha avitatha anabbatha**”ti (pati.ma.2.8). Tatha “**dukkhassa pilanatto savkhatatto santapattho viparinamattho abhisamayatto**”ti (pati.ma.2.11) evamadi. Iti evam vibhattanam catunnam catunnam atthanam vasena dukkhadini veditabbaniti. Ayam tavettha vibhagato vinicchayo.

530. Nibbacanalakghanadippabhedatoti ettha pana **nibbacanato** tava idha **du**-iti ayam saddo kucchite dissati. Kucchitam hi puttam dupputtoti vadanti. **Kham**-saddo pana tucche. Tuccham hi akasam “khan”ti vuccati. Idabca pathamasaccam kucchitam aneka-upaddavadhithanato. Tuccham balajanaparikappitadhuvasubhasukhattabhavavirahitato. Tasma kucchitatta tucchatta ca **dukkhanti** vuccati.

(Vism.495.) **Sam**-iti ca ayam saddo “**samagamo sametan**”ti-adisu (di.ni.2.396 vibha.199) samyogam dipeti. **U**-iti ayam “**uppannam uditan**”ti-adisu (dha.sa.1 mahava.84) uppattim. **Aya**-saddo karanam dipeti. Idabcapi dutiyasaccam avasesapaccayasamayoge sati dukkhassuppattikaranam. Iti dukkhasa samyoge uppattikaranatta **dukkhasamudayanti** vuccati.

Tatayasaccam (CS:pg.2.126) pana yasma **ni**-saddo abhavam, **rodha**-saddo ca carakam dipeti. Tasma abhavo ettha samsaracarakasavkhatassa dukkharodhassa sabbagatisubbatta, samadhigate va tasmim samsaracarakasavkhatassa dukkharodhassa abhavo hoti, tappatipakkhattapi **dukkhanirodhanti** vuccati. Dukkhasa va anuppadanirodhapaccayatta dukkhanirodhanti.

Catutthasaccam pana yasma etam dukkhanirodham gacchati arammanavasena tadabhimukhabhutatta, patipada ca hoti dukkhanirodhappattiya. Tasma dukkhanirodhagamini patipadati vuccati.

531. Yasma panetani Buddhado ariya pativijjhanti, tasma **ariyasaccanti** vuccanti. Yathaha “cattarimani, bhikkhave, ariyasaccani. Katamani ...pe... imani kho, bhikkhave, cattari ariyasaccani. Ariya imani pativijjhanti, tasma ariyasaccanti vuccanti”ti. Apica ariyassa saccaniti ariyasaccani. Yathaha “sadevake, bhikkhave, loke ...pe... manussaya Tathagato ariyo, tasma ariyasaccanti vuccanti”ti (sam.ni.5.1098). Atha va etesam abhisambuddhatta ariyabhavasiddhitopi ariyasaccani. Yathaha—“**imesam kho, bhikkhave, catunnam ariyasaccanam yathabhutam abhisambuddhatta Tathagato araham sammambuddho ariyoti vuccati**”ti. Apica kho pana ariyani saccaniti ariyasaccani. Ariyaniti tathani avitathani avisamvadaniti attho. Yathaha—“**imani kho, bhikkhave, cattari ariyasaccani tathani avitathani anabbathani, tasma ariyasaccanti vuccanti**”ti (sam.ni.5.1097) evamettha nibbacanato vinicchayo veditabbo.

532. Katham **lakkhanadippabhedato**? Ettha hi (Vism.496.) badhanalakghanam **dukkhasaccam**, santapanarasam, pavattipaccupatthanam. Pabhavalakkhanam **samudayasaccam**, anupacchedakaranarasam, palibodhapaccupatthanam. Santilakkhanam **nirodhasaccam**, accutirasam, animittapaccupatthanam. Niyyanalakkhanam **maggasaccam**, kilesappahanarasam, vutthanapaccupatthanam. Apica pavattipavattananivattinivattanalakkhanani patipattiya. Tatha savkhatatanha asavkhatadassanalakkhanani cati evamettha lakkhanadippabhedato vinicchayo veditabbo.

533. **Atthathuddharato** (CS:pg.2.127) **cevati** ettha pana atthato tava ko saccatthoti ce? Yo pabbacakkhuna upaparikkhamananam mayava viparito,

mariciva visamvadako, titthiyanam attava anupalabbhasabhavo ca na hoti, atha kho badhanappabhavasantiniyyanappakarena tacchaviparitabhutabhavena ariyabanassa gocaro hotiyeva. Esa aggilakkhanam viya, lokapakati viya ca tacchaviparitabhutabhavo saccatthoti veditabbo. Yathaha–“**idam dukkhanti, bhikkhave, tathametam avitathametam anabbathametan**”ti (sam.ni.5.1090) vittharo. Apica–

Nabadhakam yato dukkham, dukkha abbam na badhakam;
 Badhakattaniyamena, tato saccamidam matam.
 Tam vina nabbato dukkham, na hoti na ca tam tato;
 Dukkahetuniyamena, iti saccam visattika.
 Nabba nibbanato santi, santam na ca na tam yato;
 Santabhavaniyamena, tato saccamidam matam.
 Magga abbam na niyyanam, aniyyano na capi so;
 Tacchaniyyanabhavatta, iti so saccasammato.
 Iti tacchavipallasa, bhutabhavam catusvapi;
 Dukkhadisvavisesena, saccattham ahu panditati.

Evam atthato vinicchayo veditabbo.

534. Katham **atthuddharato**? Idhayam **sacca**-saddo anekesu atthesu dissati. Seyyathidam–“**saccam bhane na kujjheyya**”ti-adisu (dha.pa.224) vacasacce. “Sacce thita samanabrahmana ca”ti-(Vism.497.) adisu (ja.2.21.433) viratisacce. “**Kasmanu saccani vadanti nana pavadiyase kusalavadana**”ti-adisu (su.ni.891) ditthisacce. “**Ekam hi saccam na dutiyan**”ti-adisu (su.ni.890) paramatthasacce nibbane ceva magge ca. “**Catunnam ariyasaccanam kati kusala**”ti-adisu (vibha.216) ariyasacce. Svayamidhapi ariyasacce vattatiti evamettha atthuddharatopi vinicchayo veditabbo.

535. **Anunadhikato** (CS:pg.2.128) kasma pana cattareva ariyasaccani vuttani anunani adhikaniti ce? Abbassasambhavato abbatarassa ca apaneyyabhavato. Na hi etehi abbam adhikam va, etesam va ekampi apanetabbam sambhoti. Yathaha–“**idha, bhikkhave, agaccheyya samano va brahmano va ‘netam dukkham ariyasaccam, abbam dukkham ariyasaccam. Ahametam dukkham ariyasaccam thapetva abbam dukkham ariyasaccam pabbapessami’**ti netam thanam vijjati”ti-adi. Yatha caha–“**yo hi koci, bhikkhave, samano va brahmano va evam vadeyya ‘netam dukkham pathamam ariyasaccam yam samanena gotamena desitam, ahametam dukkham pathamam ariyasaccam paccakkhaya abbam dukkham pathamam ariyasaccam pabbapessami’**ti netam thanam vijjati”ti-adi (sam.ni.5.1086).

Apica pavattimacikkhanto Bhagava sahetukam acikkhi, nivattibca sa-upayam. Iti pavattinivattitadubhayahetunam etaparamato cattareva vuttani. Tatha paribbeyyapahatabbasacchikatabbabbhavetabbanam, tanhavatthutanhananhirodhatanhanirodhupayanam, alaya-alayaramata-alayasamugghata-alayasamugghatupayanabca vasenapi cattareva vuttaniti evamettha anunadhikato vinicchayo veditabbo.

536. **Kamatoti** ayampi desanakkamova. Ettha ca olarikatta, sabbasattasadhanatta ca suvibbeyyanti dukkhasaccam pathamam vuttam. Tasseva hetudassanattam tadanantaram samudayasaccam. Hetunirodha phalanirodhoti bapanattam tato nirodhasaccam. Tadadhigamupayadassanattam ante maggasaccam. (Vism.498.) Bhavasukhassadagadhitanam va sattanam samvegajananttham pathamam dukkhamaha. Tam neva akatam agacchati na issaranimmanadito hoti, ito pana hotiti bapanattam tadanantaram samudayam. Tato sahetukena dukkhena abhibhutatta samvigamanasanam

dukkhanissaranagavesinam nissaranadassanena assasajananattham nirodham. Tato nirodhadhigamattham nirodhasampapakam magganti evamettha kamato vinicchayo veditabbo.

537. Jati-adinam nicchayati ye te ariyasaccani niddisantena Bhagavata “jatipi dukkha, jarapi dukkha, maranampi dukkham, sokaparidevadukkhadomanassupayasapi dukkha, appiyehi sampayogo dukkho, piyehi (CS:pg.2.129) vippayogo dukkho, yampiccham na labhati tampi dukkham, samkhittena pabcupadanakkhandha dukkha”ti (vibha.190) dukkhaniddese dvadasa dhamma, “yayam tanha ponobbhavika nandiragasahagata tatratatrabhinandini. Seyyathidam, kamatanha, bhavatanha, vibhavatanha”ti (vibha.203) samudayaniddese tividha tanha, “yo tassayeve tanhaya asesaviraganirodho cago patinissaggo mutti analayo”ti (vibha.204) evam nirodhaniddese atthato ekameva nibbanam, “katamam dukkhanirodhagaminipatipada ariyasaccam, ayameva ariyo atthavgiko maggo. Seyyathidam–sammaditthi ...pe... sammamasadhi”ti (vibha.205) evam magganiddese attha dhammati iti catunnam saccanam niddese jati-adayo dhamma vutta, tesam jati-adinam nicchayapi ettha vinicchayo veditabbo.

1.Dukkhaniddesakatha 釋苦

Jatiniddeso 解釋生

Seyyathidam, ayabhi **jati**-saddo anekattho. Tatha hesa “ekampi jatim dvepi jatiyo”ti (di.ni.1.244 para.12) ettha bhava agato. “Atthi, visakhe, nigantha nama samanajati”ti (a.ni.3.71) ettha nikaye. “Jati dvihi khandhehi savgahita”ti (dhatu. 71) ettha savkhatalakkhane. “Yam matukucchismim pathamam cittam uppannam, pathamam vibbanam patubhutam, tadupadaya savassa jati”ti (mahava.124) ettha (Vism.499.) patisandhiyam. “Sampatijato, Ananda, bodhisatto”ti (ma.ni.3.207) ettha pasutiyam. “Akkhitto anupakuttho jativadena”ti (di.ni.1.331) ettha kule. “Yatoham, bhagini, ariyaya jatiya jato”ti (ma.ni.2.351) ettha ariyasile.

538. Svayamidha gabbhaseyyakanam patisandhito patthaya yava matukucchimha nikkhamanam, tava pavattesu khandhesu. Itaresam patisandhikhandhesvevati datthabbo. Ayampi ca pariyayakathava. Nippariyayato pana tattha tattha nibbattamananam sattanam ye ye khandha patubhavanti, tesam tesam pathamapatubhavo jati nama.

Sa (CS:pg.2.130) panesa tattha tattha bhava pathamabhinibbattilakkhana, niyyatanarasa, atitabhavato idha ummujjanapaccupatthana, dukkhaviccittapaccupatthana va.

539. Kasma panesa dukkhati ce? Anekesam dukkhanam vatthubhavato. Anekani hi dukkhani. Seyyathidam–dukkhadukkhham, viparinamadukkhham, savkharadukkhham, paticchannadukkhham, appaticchannadukkhham, pariyayadukkhham, nippariyayadukkhanti.

Tattha kayikacetasika dukkha vedanasabhavato ca namato ca dukkhatta **dukkhadukkhanti** vuccati.

Sukha vedana viparinamena dukkhupattihetuto **viparinamadukkhham**.

Upekkha vedana ceva avasesa ca tebhuma savkhara udayabbayappatipilitatta **savkharadukkhham**. Kannasuladantasularagajaparilahadosajaparilahadi kayikacetasiko abadho pucchitva janitabbato upakkamassa ca apakatabhavato **paticchannadukkhham** nama. Apakatadukkhanti vuccati.

Dvattimsakammakaranadisamutthano abadho apucchitvava janitabbato

upakkamassa ca pakatabhavato **appaticchannadukkham** nama. Pakatadukkhantipi vuccati.

Thapetva dukkhadukkham sesam dukkhasaccavibhavge agatam jati-adi sabbampi tassa tassa dukkhassa vatthubhavato **pariyayadukkham**. Dukkhadukkham pana **nippariyayadukkhanti** vuccati.

Tatrayam jati yam tam balapanditasuttadisū (ma.ni.3.246.adayo) Bhagavatapi upamavasena pakasitam apayikam dukkham, yabca sugatiyampi manussaloke gabbhokkantimulakadibhedam (**Vism.500.**) dukkham uppajjati, tassa vatthubhavato dukkha.

540. Tatridam gabbhokkantimulakadibhedam dukkham—ayam hi satto matukucchimhi nibbattamano na uppalapadumapundarikadisū nibbattati, atha kho hettha amasayassa upari pakkasayassa udarapatalapitthikantakanam vemajjhe paramasambadhe tibbandhakarenanakunapagandhaparibhavitaparamaduggandhapavanavicarite adhimattajegucche kucchipadese putimacchaputikummasacandanikadisū kimi viya nibbattati. So tattha nibbatto dasa mase matukucchisambhavena usmana putapakam viya paccamano pitthapindi viya sediyamano samibjanapasaranadirahito adhimattam dukkhamanubhotiti, idam tava **gabbhokkantimulakam** dukkham.

Yam (**CS:pg.2.131**) pana so matu sahasa upakkhalanagamananisidanavutthanaparivattanadisū suradhuttahatthagato elako viya ahitundikahatthagato sappapotako viya ca akaddhanaparikaddhana-odhunananniddhunanadina upakkamena adhimattam dukkhamanubhavati, yabca matu situdakapanakale sitanarakupapanno viya, unhayagubhattadi-ajjhoharanakale avgaravutthisamparikinno viya, lonambiladi-ajjhoharanakale kharapaticchakadikammakaranapatto viya tibbam dukkhamanubhoti, idam **gabbhahapariharanamulakam** dukkham.

Yam panassa mulhagabbhaya matuya mittamaccasuhajjadihipi adassanarahe dukkhupattitthane chedanaphalanadihi dukkham uppajjati, idam **gabbhavipattimulakam** dukkham.

Yam vijayamanaya matuya kammajehi vatehi parivattetva narakapapatam viya atibhayanakam yonimaggam patipatiyamanassa paramasambadhena yonimukhena talacchiggalena viya nikkaddhiyamanassa mahanagassa narakasattassa viya ca savghatapabbatehi vicunniyamanassa dukkham uppajjati, idam **vijayanamulakam** dukkham.

Yam pana jatassa tarunavanasadisasukhumalasarirassa hatthagahananahapanadhovanacolaparimajjanadikale sucimukhakhuradharahi vijjhanaphalanasadisam dukkham uppajjati, idam matukucchito **bahinikkhamanamulakam** dukkham.

(**Vism.501.**) Yam tato param pavattiyam attanava attanam vadhentassa acelakavatadivasena atapanaparitapananuyogamanuyuttassa, kodhavasena abhubjantassa, ubbandhantassa ca dukkham uppajjati, idam **attupakkamamulakam** dukkham. Yam pana parato vadhahandhanadini anubhavantassa uppajjati, idam **parupakkamamulakam** dukkhanti.

Iti imassa sabbassapi dukkhassa ayam jati vatthumeva hoti.

541. Tenetam vuccati—

Jayetha no ce narakesu satto,

Tattaggidihadikamappasayham.

Labhetha dukkham nu kuhiṃ patittham,

Iccaha dukkhati munidha jatim.

Dukkham (**CS:pg.2.132**) tiracchesu kasapatoda-

Dandabhighatadibhavam anekam.
 Yam tam katham tattha bhavēyya jatim,
 Vina tahim jati tatopi dukkha.
 Petesu dukkham pana khuppiṣa-
 Vatatapadippabhavam vicittam.
 Yasma ajatassa na tattha atthi,
 Tasmapi dukkham muni jatimaha.
 Tibbandhakare ca asayhasite,
 Lokantare yam asuresu dukkham.
 Na tam bhavē tattha na cassa jati,
 Yato ayam jati tatopi dukkha.
 Yabcapī guthanarake viya matugabbhe,
 Satto vasam cīramato bahi nikkhamabca.
 Pappoti dukkhamatighoramidampi natthi,
 Jatim vina itipi jati ayabhi dukkha.
 Kim bhasitena bahuna nanu yam kuhibci,
 Atthidha kibcidapi dukkhamidam kadaci.
 Nevatthi jativirahena yato mahesi,
 Dukkhati sabbapathamam imamaha jatinti.

Ayam tava jatiyam vinicchayo.

Jaraniddeso 解釋老

(Vism.502.) 542. **Jarapi dukkhati** ettha duvidha jara savkhatalakkhanabca, khandiccadisammato santatiyam ekabhavapariyapannakhandhapuranabhavo ca, sa idha adhippeta. Sa panesa jara khandhaparipakalakkhana, maranupanayanarasa, yobbanavinasapaccupatthana. Dukkha savkharadukkhabhavato ceva dukkhavattutho ca (CS:pg.2.133) Yam hi avgapaccavgasithilībhava-indriyavikaravirupatayobbanavinasabalupaghatasatimativī ppavasaparaparihavadi-anekapaccayam kayikacetasikadukkham uppajjati, jara tassa vatthu. Tenetam vuccati—

“Avganam sithilībhava, indriyanam vikarato;
 Yobbanassa vinasena, balassa upaghatato.
 “Vippavasa satadinam, puttadarehi attano;
 Apasadaniyato ceva, bhiyyo balattapattiya.
 “Pappoti dukkham yam macco, kayikam manasam tatha;
 Sabbametam jarahetu, yasma tasma jara dukha”ti.

Ayam jarayam vinicchayo.

Marananiddeso 解釋死

543. **Maranampi dukkham**ti etthapi duvidham maranam savkhatalakkhanabca, yam sandhaya vuttam “**jaramaranam dvihi khandhehi savgahitan**”ti (dhatu. 71). Ekabhavapariyapannajivitindriyappabandhavicchedo ca, yam sandhaya vuttam “**niccām maranato bhayan**”ti (su.ni.581). Tam idha adhippetam. Jatipaccaya

maranam upakkamamaranam sarasamaranam ayukkhayamaranam
pubbakkhayamaranantipi tasseva namam. Tayidam cutilakkhanam, viyogarasam,
gativippavasapaccupatthanam. Dukkhasa pana vatthubhavato dukkhanti
veditabbam. Tenetam vuccati–

“Papassa papakammadi-nimittamanupassato.
Bhaddassapasahantassa, viyogam piyavattukam.
Miyamanassa yam dukkham, manasam avisesato.
Sabbesabcapa yam sandhi-bandhanacchedanadikam.

(Vism.503.) Vitujjamanammanam, hoti dukkham sarirajam.
Asayhamappatikaram, dukkhassetassidam yato;
Maranam vatthu tenetam, dukkhamicceva bhasitan”ti.

Ayam marane vinicchayo.

Sokadinidesa 解釋愁

544. Sokadisu (CS:pg.2.134) **soko** nama batibyanadihi phutthassa cittasantapo.
So kibcapa atthato domanassameva hoti. Evam santapi antonijjhanalakkhano, cetaso
parijjhapanaraso, anusocanapaccupatthano. Dukkho pana dukkhadukkhato
dukkhavatthuto ca. Tenetam vuccati–

“Sattanam hadayam soko, visasallamva tujjati;
Aggitattova naraco, bhusamva dahate puna.
“Samavahati ca byadhi-jaramaranabhedanam.
Dukkhampi vividham yasma, tasma dukkhoti vuccati”ti.

Ayam soke vinicchayo.

Paridevo 悲

545. **Paridevo** nama batibyanadihi phutthassa vacipalapo. So
lalappanalakkhano, gunadosakittanaraso, sambhamapaccupatthano. Dukkho pana
savkharadukkhabhavato dukkhavatthuto ca. Tenetam vuccati–

“Yam sokasallavihatō paridevamano,
Kanthotthatalutalasosajamappasayham.
Bhiyyodhimattamadhigacchatiyeva dukkham,
Dukkhoti tena Bhagava paridevamaha”ti.

Ayam parideve vinicchayo.

Dukkham 苦

546. **Dukkham** nama kayikam dukkham, tam kayapilanalakkhanam,
duppabbanam domanassakaranarasam, kayikabadhapaccupatthanam. Dukkham
pana dukkhadukkhato manasadukkhavahanato ca. Tenetam vuccati–

“Pileti kayikamidam, dukkhabca manasam bhiyyo;
Janayati yasma tasma, dukkhanti visesato vuttan”ti.

Ayam dukkhe vinicchayo.

Domanassam 憂

(Vism.504.) 547. **Domanassam** (CS:pg.2.135) nama manasam dukkham. Tam cittapilanalakkhanam, manovighatarasam, manasabyadhipaccupatthanam. Dukkham pana dukkhadukkhato kayikadukkhavahanato ca. Cetodukkhasamappita hi kese pakiriya kandanti, urani patipisanti, avattanti, vivattanti, uddhampadam papatanti, sattham aharanti, visam khadanti, rajjuya ubbandhanti, aggim pavisantiti tam nanappakarakam dukkhamanubhavanti. Tenetam vuccati–

“Pileti yato cittam, kayassa ca pilanam samavahati;
Dukkhamti domanassam, vidomanassa tato ahu”ti.

Ayam domanasse vinicchayo.

Upayaso 惱

548. **Upayaso** nama batibyanadihi phutthassa adhimattacetodukkhappabhavito dosoyeva. **Savkharakkhandhapariyapanno eko dhammoti eke.** So cittaparidahanalakkhano, nitthunanaraso visadapaccupatthano. Dukkho pana savkharadukkhabhavato cittaparidahano kayavisadanato ca. Tenetam vuccati–

“Cittassa ca paridahana, kayassa visadana ca adhimattam;
Yam dukkhamupayaso, janeti dukkho tato vutto”ti.

Ayam upayase vinicchayo.

Ettha ca mandaggina antobhajane pako viya **soko**. Tikkhaggina paccamanassa bhajanato bahinikkhamanam viya **paridevo**. Bahinikkhantavasesassa nikkhamitum appahontassa antobhajaneyeva yava parikkhaya pako viya **upayaso** datthabbo.

Appiyasampayogo 怨憎會

549. **Appiyasampayogo** nama amanapehi sattasavkharehi samodhanam. So anitthasamodhanalakkhano, cittavighatakaranaso, anattabhavapaccupatthano. Dukkho pana dukkhavatthuto. Tenetam vuccati–

“Disvava (CS:pg.2.136) appiye dukkham, pathamam hoti cetasi;
Tadupakkamasambhuta-mathakaye yato idha.
“Tato dukkhadvayassapi, vatthuto so mahesina;
Dukkho vuttoti vibbeyyo, appiyehe samagamo”ti.

Ayam appiyasampayoge vinicchayo.

Piyavippayogo 愛別離

(Vism.505.) 550. **Piyavippayogo** nama manapehi sattasavkharehi vinabhavo. So itthavattuviyogalakkhano sokuppadanaraso, byasanapaccupatthano. Dukkho pana sokadukkhassa vatthuto. Tenetam vuccati–

“Batidhanadiviyoga,
Sokasarasamappita vitujjanti.
Bala yato tato yam,
Dukkhoti mato piyavippayogo”ti.

Ayam piyavippayoge vinicchayo.

Icchitalabho 求不得

551. **Yampiccham na labhatiti** ettha “aho vata mayam na jatidhamma assama”ti-adisu (di.ni.2.398 vibha.201) alabbhaneyyavatthusu icchava yampiccham na labhati, tampi dukkhanti vutta. Sa alabbhaneyyavatthu-icchanalakkhana, tappariyesanarasa, tesam appattipaccupatthana. Dukkha pana dukkhavatthuto. Tenetam vuccati–

“Tam tam patthayamananam, tassa tassa alabhato;
Yam vighatamayam dukkham, sattanam idha jayati.
“Alabbhaneyyavatthunam, patthana tassa karanam;
Yasma tasma jino dukkham, icchitalabhamabravi”ti.

Ayam icchitalabhe vinicchayo.

Pabcupadanakkhandha 五取蘊

552. **Samkhittena** (CS:pg.2.137) **pabcupadanakkhandha dukkhati** ettha pana–

Jatippabhutikam dukkham, yam vuttamidha tadina;
Avuttam yabca tam sabbam, vina ete na vijjati.
Yasma tasma upadana-kkhandha savkhepato ime.
Dukkhati vutta dukkhanta-desakena mahesina.

Tatha hi indhanamiva pavako, lakkhamiva paharanani, gorupam viya damsamakasadayo, khetamiva layaka, gamam viya gamaghataka upadanakkhandhapabcakameva jati-adayo nanappakarehi vibadhenta tinalatadini viya bhumiyam, pupphaphalapallavani viya rukkhesu upadanakkhandhesuyeva nibbattanti. Upadanakkhandhanabca adidukkham jati, majjhedukkham jara, pariyoanadukkham maranam, maranantikadukkhabhigghatena paridayhanadukkham soko, tadasahanato lalappanadukkham paridevo, tato dhatukkhobhasavkhata-anitthaphotthabbasamayogato kayassa abadhanadukkham dukkham, tena badhiyamananam (Vism.506.) puthujjananam tattha patighuppattito cetobadhanadukkham domanassam, sokadivuddhiya janitavisadanam anutthunanadukkham upayaso, manorathavighatappattanam icchavighatadukkham icchitalabhoti evam nanappakarato upaparikkhiyamana upadanakkhandhava dukkhati. Yadetam ekamekam dassetva vuccamanam anekehipi kappehi na sakka asesato vattum, tasma tam sabbampi dukkham ekajalabindumhi sakalasamuddajalarasam viya yesu kesuci pabcasu upadanakkhandhesu samkhipitva dassetum “samkhittena pabcupadanakkhandha dukkha”ti Bhagava avocati. Ayam

upadanakkhandhesu vinicchayo.

Ayam tava dukkhaniddese nayo.

2.Samudayaniddesakatha 釋集

553. Samudayaniddese pana **yayam tanhati** ya ayam tanha. **Ponobbhavikati** punabbhavakaranam punobbhavo, punobbhavo silametissati (CS:pg.2.138) ponobbhavika. **Nandiragena sahaḡatati** nandiragasahagata, nandiragena saddhim atthato ekattameva gatati vuttam hoti. **Tatra tatrabhinandini**ti yatra yatra attabhavo nibbattati, tatra tatrabhinandini. **Seyyathidanti** nipato tassa sa katamati ceti attho. Kamatanha bhavatanha vibhavatanhati ima paticcasamuppadaniddese avibhavissanti. Idha panayam tividhapi dukkhasaccassa nibbattakatthena ekattam upanetva dukkhasamudayam ariyasaccanti vuttati veditabba.

Ayam samudayaniddese nayo.

3.Nirodhaniddesakatha 解釋(苦之)滅

554. Dukkhanirodhaniddese yo tassaveva tanhayati-adina nayena samudayanirodho vutto, so kasmati ce? Samudayanirodhena dukkhanirodho. Samudayanirodhena hi dukkham nirujjhati, na abbatha. Tenaha–
(Vism.507.) “Yathapi mule anupaddave dalhe,

Chinnopi rukkho punadeva ruhati.

Evampi tanhanusaye anuhate,

Nibbattati dukkhamidam punappunan”ti. (dha.pa.338).

Iti yasma samudayanirodheneva dukkham nirujjhati, tasma Bhagava dukkhanirodham desento samudayanirodheneva desesi. Sihasamanavuttino hi Tathagata. Te dukkham nirodhenta dukkhanirodhabca desenta hetumhi patipajjanti, na phale. Suvanavuttino pana titthiya. Te dukkham nirodhenta dukkhanirodhabca desenta attakilamathanuyogadesanadihi phale patipajjanti, na hetumhiti. Evam tava dukkhanirodhassa samudayanirodhavasena desanaya payoġanam veditabbam.

555. Ayam panattho–**tassaveva tanhayati** tassa “ponobbhavika”ti vatva kamatanhadivasena vibhattatanhaya. **Virago** vuccati maggo. “**Viraga vimuccati**”ti (ma.ni.1.245 sam.ni.3.14) hi vuttam. Viragena nirodho viraganirodho. Anusayasamugghatato aseso viraganirodho **asesaviraganirodho**. Atha va **viragoti** pahanam vuccati, tasma aseso (CS:pg.2.139) virago aseso nirodhoti evampettha yojana datthabba. Atthato pana sabbaneva etani nibbanassa vevacanani. Paramatthato hi dukkhanirodho ariyasaccanti nibbanam vuccati. Yasma pana tam agamma tanha virajjati ceva nirujjhati ca, tasma viragoti ca nirodhoti ca vuccati. Yasma ca tadeva agamma tassa cagadayo honti, kamagunalayesu cettha ekopi alayo natthi, tasma “cago patinissaggo mutti analayo”ti vuccati.

556. Tayidam santilakkhanam, accutirasam, assasakaranarasam va, animittapaccupatthanam, nippapabcapaccupatthanam va.

4.Nibbanakatha 涅槃論

557. Nattheva nibbanam, sasavisanam viya anupalabbhaniyatoti ce? Na, upayena upalabbhaniyato. Upalabbhati hi tam tadanurupapatipattisavkhatena upayena, cetopariyabanena paresam lokuttaracittam viya, tasma “anupalabbhaniyato natthi”ti na vattabbam. Na hi “yam balaputhujjana na upalabhanti, tam natthi”ti vattabbam.

558. Apica nibbanam natthiti na vattabbam, kasma? Patipattiya (Vism.508.) vabjhabhavapajjanato. Asati hi nibbane sammaditthipurejavaya siladikhandhattayasavgahaya sammapatipattiya vabjhabhavo apajjati. Na cayam vabjha, nibbanapapanatoti. Na patipattiya vabjhabhavapatti, abhavapapakattati ce. Na, atitanagatabhavepi nibbanapattiya abhavato. Vattamananampi abhavo nibbananti ce. Na, tesam abhavasambhavato, abhave ca avattamanabhavapajjanato, vattamanakkhandhanissitamaggakkhane ca sopadisesanibbanadhatupattiya abhavadosato. Tada kilesanam avattamanatta na dosoti ce. Na, ariyamaggassa niratthakabhavapajjanato. Evabhi sati ariyamaggakkhanato pubbepi kilesa na santiti ariyamaggassa niratthakabhavo apajjati. Tasma akaranametam.

559. “Yo kho, avuso, ragakkhayo”ti-adivacanato (sam.ni.4.315) “khayo nibbanan”ti ce. Na, arahattassapi khayamattapajjanato. Tampi hi (CS:pg.2.140) “yo kho, avuso ragakkhayo”ti-adina (sa.ni.4.315) nayena niddittham. Kibca bhiyyo nibbanassa ittarakaladippattidosato. Evabhi sati nibbanam ittarakalam, savkhatalakkhanam, sammavayamanirapekkhadhigamaniya bhavabca apajjati. Savkhatalakkhanattayeva ca savkhatapariyapannam, savkhatapariyapannatta ragadihi agghi adittam, adittatta dukkhabcatipi apajjati. Yasma khaya patthaya na bhiyyo pavatti nama hoti, tassa nibbanabhavato na dosoti ce. Na, tadisassa khayassa abhavato. Bhavepi cassa vuttappakaradosanativattanato, ariyamaggassa ca nibbanabhavapajjanato. Ariyamaggo hi dose khineti, tasma khayoti vuccati. Tato ca patthaya na bhiyyo dosanam pavattiti.

Anuppattinirodhasavkhatassa pana khayassa pariyayena upanissayatta, yassa upanissayo hoti tadupacarena “khayo”ti vuttam. Sarupeneva kasma na vuttanti ce. Atisukhumatta. Atisukhumata cassa Bhagavato apposukkabhavavahanato, ariyena cakkhuna passitabbato ca siddhati.

560. Tayidam maggasamavgina pattabbato **asadharanam**, purimakotiya abhavato **appabhavam**. Maggabhave bhavato na appabhavanti ce. Na, maggena anuppadaniyato. Pattabbameva hetam maggena, na uppadetabbam. Tasma appabhavameva. Appabhavatta **ajaramaranam**. Pabhavajaramarananam abhavato **niccam**.

(Vism.509.) Nibbanasseva anu-adinampi niccabhavapattiti ce. Na, hetuno abhava. Nibbanassa niccata te niccati ce. Na, hetulakkhanassa anupapattito. Nicca uppadadinam abhavato nibbanam viyati ce. Na, anu-adinam asiddhatta.

561. Yathavuttayuttisabbhavato pana idameva niccam, rupasabhavatikkamato **arupam**. Buddhadinam nitthaya visesabhavato **ekava nittha**. Yena bhavanaya pattam, tassa kilesavupasamam, upadisesabca upadaya pabbapaniyatta saha upadisesena pabbapiyatiti **sa-upadisesam**. Yo cassa samudayappahanena upahatayatikkammaphalassa carimacittato ca uddham pavattikkhandhanam anuppadanato, uppannanabca antaradhanato upadisesabhavo (CS:pg.2.141) tam upadaya pabbapaniyato natthi ettha upadisesoti **anupadisesam**.

Asithilaparakkamasiddhena banavisesena adhigamaniyato, sabbabbuvacanato ca paramatthena sabhavato nibbanam navijjamanam. Vuttabhetam “atthi, bhikkhave, ajatam abhutam akatam asavkhatan”ti.

Idam dukkhanirodhaniddese vinicchayakathamukham.

5.Magganiddesakatha 解釋(苦滅之)道

562. Dukkhanirodhagaminipatipadaniddese vutta pana attha dhamma kamam khandhaniddese pi atthato pakasitaye va, idha pana nesam ekakkhane pavattamananam visesavabodhanattham vadama. Savkhepato hi catusaccapativedhaya patipannassa yogino nibbanarammanam avijjanusayasamugghatakam pabbacakkhu **sammaditthi**. Sa samma dassanalakkhana, dhatuppakasanarasa, avijjandhakaraviddhamsanapaccupatthana. Tatha sampannaditthino tamsampayuttam micchasavkappanighatakam cetaso nibbanapadabhiniropanam **sammasavkappo**. So samma cittabhiniropanalakkhano, appanaraso, micchasavkappappahanapaccupatthano.

Tatha passato vitakkayato ca tamsampayuttava vaciduccaritasamugghatika micchavacaya (Vism.510.) virati **sammavaca** nama. Sa pariggahalakkhana, viramanarasa, micchavacappahanapaccupatthana. Tatha viramato tamsampayuttava micchakammantasamucchedika panatipatadivirati **sammakammanto** nama. So samutthapanalakkhano, viramanaraso, micchakammantappahanapaccupatthano. Ya panassa tesam sammavacakammantanam visuddhibhuta tamsampayuttava kuhanadi-upacchedika micchajivavirati, so **samma-ajivo** nama. So vodanalakkhano, bayajivapavattiraso, micchajivappahanapaccupatthano.

Athassa yo tassa sammavacakammantajivasavkhataya silabhumiyam patitthitassa tadanurupo tamsampayuttova kosajjasamucchedako viriyarambho, esa **sammavayamo** nama. So paggahalakkhano, anuppanna-akusalanuppadanadiraso, micchavayamappahanapaccupatthano. Tassevam vayamato tamsampayuttova micchasativiniddhunano cetaso asammoso (CS:pg.2.142) **sammasati** nama. Sa upatthanalakkhana, asammussanarasa, micchasatippahanapaccupatthana. Evam anuttaraya satiya samrakkhiyamanacittassa tamsampayuttava micchasamadhiiddhamsika cittekaggata **sammasamadhi** nama. So avikkhepalakkhano, samadhanaraso, micchasamadhippahanapaccupatthano. Ayam dukkhanirodhagaminipatipadaniddese nayo. Evamettha jati-adinam vinicchayo veditabbo.

563. **Banakkiccatoti** saccabanassa kiccatopi vinicchayo veditabbo. Duvidham hi saccabanam-anubodhabanam pativedhabanabca. Tattha anubodhabanam lokiyam anussavadi vasena nirodhe magge ca pavattati. Pativedhabanam lokuttaram nirodhamarammanam katva kiccatoti cattari saccani pativijjhati. Yathaha-“yo, bhikkhave, dukkham passati, dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagaminim patipadampi passati”ti (sam.ni.5.1100) sabbam vattabbam. Tam panassa kiccama banadassanavisuddhiyam (Vism.511.) avibhavissati.

Yam panetam lokiyam, tattha dukkhabanam pariyutthanabhibhavavasena pavattamanam sakkayaditthim nivatteti. Samudayabanam ucchedaditthim. Nirodhabanam sassataditthim. Maggabanam akiriyaditthim. Dukkhabanam va dhuvasubhasukhattabhavavirahitesu khandhesu dhuvasubhasukhattabhavasabbasavkhatam phale vipatipattim. Samudayabanam issarapadhanakalasabhavadihi loko pavattatiti akarane karanabhimappavattam hetumhi vipatipattim. Nirodhabanam arupalokalkathupikadisu apavaggagahabhutam nirodhe vipatipattim. Maggabanam kamasukhallika-attakilamathanuyogappabhede aVisuddhimagge

Visuddhimaggagahavasena pavattam upaye vippatipattim nivatteti. Tenetam vuccati—

“Loke lokappabhava, lokatthagame sive ca tadupaye;

Sammuyhati tava nara, na vijanati yava saccani”ti.

Evamettha banakiccatopi vinicchayo veditabbo.

564. Antogadhanam pabhedati dukkhasaccasmim hi thapetva tanhabceva anasavadhamme ca sesa sabbadhamma antogadha. Samudayasacce chattimsa tanhavicaritani. Nirodhasaccam asammissam. Maggasacce sammaditthimukhena vimamsiddhipadapabbindriyapabbabaladhammavicayasambojjhavgani.

Sammasavkappapadesena tayo (CS:pg.2.143) nekkhammavitakkadayo. Sammavacapadesena cattari vacisucaritani Sammakammantapadesena tini kayasucaritani. Sammajivamukhena appicchata santutthita ca. Sabbesamyeva va etesam sammavacakammantajivanam ariyakantasilatta ariyakantasilassa ca saddhahatthena patiggahetabbatta tesam atthitaya atthibhavato saddhindriyasaddhabalachandiddhipada. Sammavayamapadesena

catubbidhasammappadhanaviriya viriyaviriyabalaviriyasambojjhavgani.

Sammasati-apadesena catubbidhasatipatthanasatindriyasatibalasatisambojjhavgani.

Sammasamadhi-apadesena savitakkasavicaradayo tayo samadhi cittasamadhi (Vism.512.)

samadhindriyasamadhibalapitipassaddhisamadhi-upekkhasambojjhavgani

antogadhaniti evamettha antogadhanam pabhedatopi vinicchayo veditabbo.

565. Upamatoti bhara viya hi dukkhasaccam datthabbam, bharadanamiva samudayasaccam, bharanikkhepanamiva nirodhasaccam, bharanikkhepanupayo viya maggasaccam. Rogo viya ca dukkhasaccam, roganidanamiva samudayasaccam, rogavupasamo viya nirodhasaccam, bhesajjamiva maggasaccam. Dubbhikkhamiva va dukkhasaccam, dubbutthi viya samudayasaccam, subhikkhamiva nirodhasaccam, suvutthi viya maggasaccam. Apica

veri-veramula-verasamugghata-verasamugghatupayehi,

visarukkha-rukkhamula-mulupaccheda-tadupacchedupayehi,

bhaya-bhayamula-nibbhaya-tadadhi gamupayehi,

orimatira-mahoghparimatira-tamsampapakavayamehi ca yojetvapetani upamato veditabbaniti evamettha upamato vinicchayo veditabbo.

566. Catukkatoti atthi cettha dukkham na ariyasaccam, atthi ariyasaccam na dukkham, atthi dukkhabceva ariyasaccabca, atthi neva dukkham na ariyasaccam. Esa nayo samudayadisū. Tattha maggasampayutta dhamma samabbaphalāni ca “yadaniccā tam dukkhaṇ”ti (sam.ni.3.15) vacanato savkharadukkhataya dukkham, na ariyasaccam. Nirodho ariyasaccam, na dukkham. Itaram pana ariyasaccadvayam siya dukkham aniccato, na pana yassa paribbaya Bhagavati brahmacariyam vussati tathattena. Sabbakarena pana upadanakkhandhapabcakam dukkhabceva ariyasaccabca abbatra tanhaya. Maggasampayutta dhamma samabbaphalāni ca yassa paribbattham Bhagavati brahmacariyam vussati tathattena neva dukkham na ariyasaccam. Evam samudayadisūpi yathayogam yojetva catukkatopettha vinicchayo veditabbo.

567. Subbatekavidhādihiti-ettha (CS:pg.2.144) **subbato** tava paramatthena hi sabbaneva saccāni vedakakarakānibbutagamakabhavato subbaniti veditabbāni. Tenetam vuccati—

(Vism.513.) “Dukkhamēva hi, na koci dukkhito;

Karako na, kiriyava vijjati.

Atthi nibbuti, na nibbuto puma.

Maggamatthi, gamako na vijjati”ti.

Atha va,

Dhuvasubhasukhattasubbam, purimadvayamattasubbamamatapadam;

Dhuvasukha-attavirahito, maggo-iti subbata tesu.

Nirodhasubbani va tini, nirodho ca sesattayasubbo. Phalasubbo va ettha hetu samudaye dukkhasabhavato, magge ca nirodhassa, na phalena sagabbho pakativadinam pakati viya. Hetusubbabca phalam dukkhasamudayanam nirodhamagganabca asamavaya, na hetusamavetam hetuphalam samavayavadinam dvi-anukadi viya. Tenetam vuccati—

“Tayamidha nirodhasubbam, tayena tenapi nibbuti subba;

Subbo phalena hetu, phalampi tamhetuna subban”ti.

Evam tava subbato vinicchayo veditabbo.

Ekavidhadinicchayakatha 以一種等

(Vism.514.) 568. **Ekavidhadihi**ti sabbameva cettha dukkham ekavidham pavattibhavato. Duvidham namarupato. Tividham kamaruparupapattibhavabhedato. Catubbidham catu-aharabhedato. Pabcavidham pabcupadanakkhandhabhedato.

Samudayopi ekavidho pavattakabhavato. Duvidho ditthisampayuttasampayuttato. Tividho kamabhavavibhavatanhabhedato. Catubbidho catumaggappaheyyato. Pabcavidho rupabhinandanadibhedato. Chabbidho chatanhakayabhedato.

Nirodhopi (CS:pg.2.145) ekavidho asavkhatadhatubhavato. Pariyayena pana duvidho sa-upadisesa-anupadisesabhedato. Tividho bhavattayavupasamato. Catubbidho catumaggadhigamaniyato. Pabcavidho pabcabhinandanavupasamato. Chabbidho chatanhakayakkhayabhedato.

Maggopi ekavidho bhavetabbato. Duvidho samathavipassanabhedato, dassanabhavanabhedato va. Tividho khandhattayabhedato. Ayabhi sappadesatta nagaram viya rajjena nippadesehi tihi khandhehi savgahito. Yathaha—

“Na kho, avuso visakha, ariyena atthavgikena maggena tayo khandha savgahita, tihi ca kho, avuso visakha, khandhehi ariyo atthavgiko maggo savgahito. Ya cavuso visakha, sammavaca, yo ca sammakammanto, yo ca samma-ajivo, ime dhamma silakkhandhe savgahita. Yo ca sammavayamo, ya ca sammasati, yo ca sammasamadhi, ime dhamma samadhikkhandhe savgahita. Ya ca sammaditthi, yo ca sammasavkappo, ime dhamma pabbakkhandhe savgahita”ti (ma.ni.1.462).

Ettha hi sammavacadayo tayo silameva, tasma te sajatito silakkhandhena savgahita. Kibcapi hi paliyam silakkhandheti bhummena niddeso kato, attho pana karanavaseneva veditabbo. Sammavayamadisū pana tisu samadhi attano dhammataya arammane ekaggabhavena appetum na sakkoti, viriye pana paggahakiccam sadhente satiya ca apilapanakiccam sadhentiya laddhupakaro hutva sakkoti.

Tatrayam upama-yatha hi nakkhattam kilissamati uyyanam pavitthesu tisu sahayesu eko supupphitam campakarukkham disva hattham ukkhipitva gahetumpi na sakkuneyya. Athassa dutiyo onamitva pitthim dadeyya, so tassa pitthiyam thatvapi kampamano gahetum na (Vism.515.) sakkuneyya. Athassa itaro amsakutam upanameyya. So ekassa pitthiyam thatva ekassa amsakutam olubbha yatharuci pupphani ocinitva pilandhitva nakkhattam kileyya. Evamsampadamidam

datthabbam.

Ekato (CS:pg.2.146) uyyanam pavittha tayo sahaya viya hi ekato jata sammavayamadayo tayo dhamma. Supupphitacampako viya arammanam. Hattham ukkhipitvapi gahetum asakkonto viya attano dhammataya arammane ekaggabhavena appetum asakkonto samadhi. Pitthim datva onatasahayo viya vayamo. Amsakutam datva thitasahayo viya sati. Yatha tesu ekassa pitthiyam thatva ekassa amsakutam olubbha itaro yatharuci puppham gahetum sakkoti, evameva viriye paggahakiccam sadhente satiya ca apilapanakiccam sadhentiya laddhupakaro samadhi sakkoti arammane ekaggabhavena appetum. Tasma samadhiyevettha sajatito samadhikkhandhena savgahito, vayamasatiyo pana kiriyato savgahita honti.

Sammaditthisammasavkappesupi pabba attano dhammataya aniccam dukkhamanattati arammanam nicchetum na sakkoti. Vitakke pana akotetva akotetva dente sakkoti. Katham? Yatha hi herabbiko kahapanam hatthe thapetva sabbabhagesu oloketukamo samanopi na cakkhutameneva parivattetum sakkoti. Avgulipabbehi pana parivattetva parivattetva ito cito ca oloketum sakkoti, evameva na pabba attano dhammataya aniccadivasena arammanam nicchetum sakkoti. Abhiniropanalakkhanena pana ahananapariyahananarasena vitakkena akotentena viya parivattentena viya ca adayadaya dinnameva nicchetum sakkoti. Tasma idhapi sammaditthiyeva sajatito pabbakkhandhena savgahita, sammasavkappo pana kiriyavasena savgahito hoti.

Iti imehi tihi khandhehi maggo savgaham gacchati. Tena vuttam “tividho khandhattayabhedato”ti. Catubbidho sotapattimaggadivaseneva.

Apica sabbaneva saccani ekavidhani avitathatta, abhibbeyyatta va. Duvidhani lokiyalokuttarato, savkhatasavkhatato va. Tividhani dassana-bhavanahi pahatabbato, appahatabbato ca. Catubbidhani paribbeyyadibhedatoti evamettha ekavidhadihi vinicchayo veditabbo.

(Vism.516.) 569. **Sabhagavisabhagatoti** (CS:pg.2.147) sabbaneva saccani abbamabbam sabhagani avitathato attasubbato dukkarapativedhato ca. Yathaha—

“Tam kim mabbasi, Ananda, katamam nu kho dukkarataram va durabhisambhavataram va, yo va duratova sukhumena talacchiggalena asanam atipateyya povkhanupovkham aviradhitam, yo va satadha bhinnassa valassa kotiya kotim pativijjheyyati? Etadeva, bhante, dukkaratarabceva durabhisambhavatarabca, yo va satadha bhinnassa valassa kotiya kotim pativijjheyyati. Tato kho te, Ananda, duppativijjhataram pativijjhanti. Ye idam dukkhanti yathabhutam pativijjhanti ...pe... ayam dukkhanirodhagamini patipadati yathabhutam pativijjhanti”ti (sam.ni.5.1115).¹

Visabhagani salakkhanavavatthanato. Purimani ca dve sabhagani duravagahatthena gambhiratta lokiyatta sasavatta ca. Visabhagani phalahetubhedato paribbeyyappahatabbato ca. Pacchimani dve sabhagani gambhirattena duravagahatta lokuttaratta anasavatta ca. Visabhagani visayavisayibhedato sacchikatabbabbhavetabbato ca. Pathamatatiyani capi sabhagani phalapadesato. Visabhagani savkhatasavkhatato. Dutiyacatutthani capi sabhagani hetu-apadesato. Visabhagani ekantakusalakusalato. Pathamacatutthani capi sabhagani savkhatato. Visabhagani lokiyalokuttarato. Dutiyatatiyani capi sabhagani nevasekkhanasekkhabhavato. Visabhagani sarammananarammanato.

Iti evam pakarehi, nayehi ca vicakkhano;
Vijabba ariyasaccanam, sabhagavisabhagatanti.

¹ S.v,454.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Indriyasaccaniddeso nama Solasamo paricchedo.

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17. Pabbabhumiddeśo 說慧地品

(Vism.517.)

Paticcasamuppāḍakathā 慧地之六--釋緣起

570.

Idani

(CS:pg.2.148)

“khandhayatanadhatu-indriyasaccapaticcasamuppāḍadibheda dhamma bhūmi”ti evaṃ vuttesu imissa pabbaya bhūmibhūtesu dhammesu yasma paticcasamuppāḍo ceva, adisaddena savgahita paticcasamuppāṇṇa dhamma ca avasesa honti, tasma tesam vannaṇakkamo anuppatto.

Tattha avijjādayo tava dhamma **paticcasamuppāḍoti** veditabba. Vuttaḍhetam Bhagavata—

“Katamo ca, bhikkhave, paticcasamuppāḍo? Avijjapaccaya, bhikkhave, savkhara, savkharapaccaya vibbanam, vibbanapaccaya namarupam, namarupapaccaya salayatanam, salayatanapaccaya phasso, phassapaccaya vedana, vedanapaccaya tanha, tanhapaccaya upadanam, upadanapaccaya bhavo, bhavapaccaya jati, jatipaccaya jaramaranam sokaparidevadukkhadomanassupayasa sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayam vuccati, bhikkhave, paticcasamuppāḍo”ti (sam.ni.2.1).

Jaramaranadayo pana **paticcasamuppāṇṇa dhammā**ti veditabba. Vuttaḍhetam Bhagavata—

“Katame ca, bhikkhave, paticcasamuppāṇṇa dhammā? Jaramaranam, bhikkhave, aniccā savkhataṃ paticcasamuppāṇṇam khayadhammāṃ vayadhammāṃ viragadhammāṃ nirodhadhammāṃ. Jati, bhikkhave ...pe... bhavo... upadanam... tanha... vedana... phasso... salayatanam... namarupam... vibbanam... savkhara... avijja, bhikkhave, anicca savkhata paticcasamuppāṇṇa khayadhammāṃ vayadhammāṃ viragadhammāṃ nirodhadhammāṃ. Ime vuccanti, bhikkhave, paticcasamuppāṇṇa dhammā”ti (sam.ni.2.20).

(Vism.518.) 571. Ayam pañettha savkhepo. **Paticcasamuppāḍoti** paccayadhammā veditabba. **Paticcasamuppāṇṇa dhammā**ti tehi tehi paccayehi nibbattadhammā. Kathamidam janitabbanti (CS:pg.2.149) ce? Bhagavato vacanena. Bhagavata hi Paticcasamuppāḍapaticcasamuppāṇṇadhammadesanasutte—

“Katamo ca, bhikkhave, paticcasamuppāḍo? Jatipaccaya, bhikkhave, jaramaranam, uppāḍa va Tathagatanam anuppāḍa va Tathagatanam thitava sa dhatu dhammatthitā dhammaniyamata idappaccayata. Tam Tathagato abhisambujjhati abhisameti, abhisambujjhitva abhisametva acikkhati deseti pabbapeti patthapeti vivarati vibhajati uttanikaroti, passathati caha. Jatipaccaya, bhikkhave, jaramaranam. Bhavapaccaya, bhikkhave, jati ...pe... avijjapaccaya, bhikkhave, savkhara uppāḍa va Tathagatanam ...pe... uttanikaroti passathati caha. Avijjapaccaya, bhikkhave, savkhara. Iti kho, bhikkhave, ya tatra tathata avitathata anabbathata idappaccayata. Ayam vuccati, bhikkhave, paticcasamuppāḍo”ti (sam.ni.2.20).

572. Evaṃ paticcasamuppāḍam desentena tathatadihi vevacanehi paccayadhammāṃ paticcasamuppāḍoti vutta. Tasma jaramaranadinam dhammanam paccayalakkhaṇo paticcasamuppāḍo, dukkhanubandhanaraso, kummaggapaccupatthanoti veditabbo.

So pañayam tehi tehi paccayehi anunadhikeheva tassa tassa dhammassa

sambhavato **tathatati**, samaggim upagatesu paccayesu muhuttampi tato nibbattadhammanam asambhavabhavato **avitathatati**, abbadhammapaccayehi abbadhammanuppattito **anabbathatati**, yathavuttanam etesam jamaranadinam paccayato va paccayasamuhato va **idappaccayatati** vutto.

573. Tatrāyam vacanatto, imesam paccaya idappaccaya. Idappaccaya eva **idappaccayata**. Idappaccayanam va samuho **idappaccayata**.¹ Lakkhanam panettha saddasatthato pariyesitabbam.

574. Keci pana paticca samma ca titthiyaparikkappitapakatipurisadikarananirapekkho uppado paticcasamuppado ti evam uppadamattam paticcasamuppado ti vadanti (CS:pg.2.150) tam (Vism.519.) na yujjati. Kasma? (1) Suttabhavato, (2) suttavirodhato, (3) gambhiranayasambhavato, (4) saddabhedato ca. (1) “Uppadamattam paticcasamuppado” ti hi suttam natthi. (2) Tam “paticcasamuppado” ti ca vadantassa padesaviharasuttavirodho apajjati. Katham? Bhagavato hi “atha kho Bhagava rattiya pathamam yamam paticcasamuppadam anulomapatilomam manasakasi” ti (mahava.1) adivacanato paticcasamuppadamanasikaro pathamabhisambuddhaviharo, padesaviharo ca tasekadesaviharo. Yathaha “yena svaham, bhikkhave, viharena pathamabhisambuddho viharami, tassa padesena vihasin” ti (sam.ni.5.11). Tatra ca paccayakaradassanena vihasi, na uppadamattadassanena. Yathaha “so evam pajanami micchaditthipaccayapi vedayitam sammaditthipaccayapi vedayitam micchasavkappapaccayapi vedayitan” ti (sam.ni.5.11) sabbam vittharetabbam. Evam uppadamattam “paticcasamuppado” ti vadantassa padesaviharasuttavirodho apajjati. Tatha kaccanasuttavirodho.

Kaccanasuttepi hi “lokasamudayam kho, kaccana, yathabhutam sammappabbaya passato ya loke natthita, sa na hoti” ti (sam.ni.2.15) anulomapatitthipaccasamuppado lokapaccayato “lokasamudayo” ti ucchedaditthisamugghatattam pakasito, na uppadamattam. Na hi uppadamattadassanena ucchedaditthiya samugghato hoti. Paccayanuparamadassanena pana hoti. Paccayanuparama phalanuparamatoti. Evam uppadamattam “paticcasamuppado” ti vadantassa kaccanasuttavirodhopi apajjati.

(3) **Gambhiranayasambhavatoti** vuttam kho panetam Bhagavata “gambhircayam, Ananda, paticcasamuppado gambhiravabhaso ca” ti (di.ni.2.95 sam.ni.2.60). Gambhirattabca nama catubbidham, tam parato vannayissama. Tam uppadamatte natthi. Catubbidhanayapatimanditabacetam paticcasamuppadam vannayanti, tampi nayacatukkam uppadamatte natthi gambhiranayasambhavatopi na uppadamattam paticcasamuppado.

575. (4) **Saddabhedatoti** paticcasaddo ca panayam samane (Vism.520.) kattari pubbakale payujjamaṇo atthasiddhikaro hoti. Seyyathidam, “cakkhubca paticca rupe ca uppajjati cakkhuvibbanan” ti (sam.ni.2.43). Idha pana bhavasadhanena uppadasaddena (CS:pg.2.151) saddhim payujjamaṇo samanassa kattu abhavato saddabhedam gacchati, na ca kibci attham sadhetiti saddabhedatopi na uppadamattam paticcasamuppado ti.

Tattha siya—“hoti-saddena saddhim yojayissama ‘paticcasamuppado hoti’ ti”, tam na yuttam. Kasma? Yogabhavato ceva, uppadasa ca uppapattidosato. “Patitthipaccasamuppadam vo, bhikkhave, desessami. Katamo ca, bhikkhave, patitthipaccasamuppado ...pe... ayam vuccati, bhikkhave, patitthipaccasamuppado” ti (sam.ni.2.1). Imesu hi padesu ekenapi saddhim hoti-saddo yogam na gacchati, na ca uppado hoti. Sace bhavayya, uppadasapi uppado papuneyyati.

¹ Spk:S.12.20./II,41. ; Pts.CS:pg.1.227

576. Yepi mabbanti “idappaccayanam bhavo idappaccayata, **bhavo** ca nama yo akaro avijjadinam savkharadipatubhave hetu, so. Tasmibca savkharavikare paticcasamuppadasabba”ti, tesam tam na yujjati. Kasma? Avijjadinam hetuvacanato. Bhagavata hi “**tasmatiha, Ananda, eseva hetu, etam nidanam, esa samudayo, esa paccayo jaramaranassa yadidam jati ...pe... savkharanam, yadidam avijja**”ti (di.ni.2.98adayo) evam avijjadayova hetuti vutta, na tesam vikaro. Tasma “paticcasamuppadoṭi paccayadhamma veditabba”ti iti yam tam vuttam, tam samma vuttanti veditabbam.

577. Ya panettha “paticcasamuppado”ti imaya byabjanacchayaya uppadoyevayam vuttoti sabba uppajjati, sa imassa padassa evamattham gahetva vupasametabba. Bhagavata hi,

Dvedha tato pavatte, dhammasamuhe yato idam vacanam;

Tappaccayo tatoyam, phalopacarena iti vutto.

Yo hi ayam paccayataya pavatto dhammasamuho, tattha paticcasamuppadoṭi idam vacanam dvidha icchanti. So hi (Vism.521.) yasma patiyamano hitaya sukhaya ca samvattati, tasma paccetumarahanti nam panditati paticco. Uppajjamaṇo ca saha samma ca uppajjati, na ekekato, napi ahetutoti samuppado. Evam paticco ca so samuppado cati paticcasamuppado. (CS:pg.2.152) Apica saha uppajjatiti samuppado, paccayasamaggim pana paticca apaccakkhayati evampi paticcasamuppado. Tassa cayam hetusamuho paccayoti tappaccayatta ayampi, yatha loke semhassa paccayo gulo **semho guloti** vuccati, yatha ca sasane sukhappaccayo Buddhanam uppado “sukho Buddhanam uppado”ti vuccati, tatha paticcasamuppado icceva phalavoharena vuttoti veditabbo.

578. Atha va,

Patimukhamitoti vutto, hetusamuho ayam paticcoti;

Sahite uppadeṭi ca, iti vutto so samuppado.

Yo hi esa savkharadinam patubhavaya avijjadi-ekekahetusisena niddittho hetusamuho, so sadharanaphalanipphadakatthena avekallatthena ca samaggi-avganam abbamabbena patimukham ito gatoti katva paticcoti vuccati. Svayam sahiteyeva abbamabbam avinibbhogavuttidhamme uppadeṭiti samuppadoṭipi vutto. Evampi paticco ca so samuppado cati paticcasamuppado.

579. Aparo nayo—

Paccayata abbobbam, paticca yasma samam saha ca dhamme;

Ayamuppadeṭi tatopi, evamidha bhasita munina.

Avijjadisisena nidditthapaccayesu hi ye paccaya yam savkharadikam dhammam uppadeṭi, na te abbamabbam apaticca abbamabbavekalle sati uppadeṭum samatthati. Tasma paticca samam saha ca na ekekadesam, napi pubbaparabhavena ayam paccayata dhamme uppadeṭiti atthanusaravoharakusalena munina evamidha bhasita, paticcasamuppadoṭveva bhasitati attho.

580. Evam bhasamanena ca,

Purimena sassatadina, mabhavo pacchimena ca padena;

Ucchedadivighato, dvayena paridipito bayo.

Purimenati (CS:pg.2.153) paccayasamaggiparidipakena paticcapadena (Vism.522.) pavattidhammanam paccayasamaggiyam ayattavuttitta sassatahetuvisamahetuvasavattivadappabhedanam sassatadinam abhavo paridipito hoti? Kim hi sassatanam, ahetu-adivasena va pavattanam paccayasamaggiyati? **Pacchimena ca padenati** dhammanam uppada-paridipakena samuppada-padena paccayasamaggiyam dhammanam uppattito vihata ucchedanattika-akiriyavadata ucchedadivighato paridipito hoti. Purimapurimapaccayavasena hi punappunam uppajjamaṇesu dhammesu kuto ucchedo, natthikakiriyavada cati. **Dvayenati**

sakalena paticcasamuppadavacanena tassa tassa paccayasamaggiya santatim avicchinditva tesam tesam dhammanam sambhavato majjhima patipada, “so karoti so patisamvedeti, abbo karoti abbo patisamvedeti”ti vadappahanam, janapadaniruttiya anabhiniveso, samabbaya anatidhavananti ayam bayo paridipito hotiti ayam tava paticcasamuppadoti vacanamattassa attho.

581. Ya panayam Bhagavata paticcasamuppadam desentena “avijjapaccaya savkhara”ti-adina nayena nikkhitta tanti, tassa atthasamvannanam karontena vibhajjavadimandalam otaritva acariye anabbhacikkhantena sakasamayam avokkamantena parasamayam anayuhantena suttam appatibahantena vinayam anulomentena mahapadeso olokentena dhammam dipentena attham savgahentena tamevattham punaravattetva aparehipi pariyayantarehi niddisantena ca yasma atthasamvannana katabba hoti, pakatiyapi ca dukkarava paticcasamuppadassa atthasamvannana. Yathahu porana–

“Saccam satto patisandhi, paccayakameva ca;
Duddasa caturo dhamma, desetum ca sudukkara”ti.

Tasma abbatra agamadhigamappattehi na sukara
paticcasamuppadassatthavannananti paritulayitva,

Vattukamo (CS:pg.2.154) aham ajja, paccayakaravannanam;

Patittham nadhigacchami, ajjhogalhova sagaram.

(Vism.523.)Sasanam panidam nana, desananayamanditam;

Pubbacariyamaggo ca, abbotchinno pavattati.

Yasma tasma tadubhayam, sannissayatthavannanam;

Arabhissami etassa, tam sunatha samahita.

Vuttabhetam pubbacariyehi–

“Yo koci mam atthikatva suneyya,

Labhetha pubbapariyam visesam.

Laddhana pubbapariyam visesam,

Adassanam maccurajassa gacche”ti.

582. Iti **avijjapaccaya savkhara**ti-adisu hi aditoyeva tava,

Desanabhedato attha, lakkhanekavidhadito. Avganabca vavatthana, vibbatabbo vinicchayo.

Tattha **desanabhedato**ti Bhagavato hi valliharakanam catunnam purisanam valligahanam viya adito va majjhato va patthaya yava pariyosanam, tatha pariyosanato va majjhato va patthaya yava aditi catubbidha paticcasamuppadadesana.

Yatha hi valliharakesu catusu purisesu eko valliya mulameva pathamam passati, so tam mule chetva sabbam akaddhitva adaya kamme upaneti, evam Bhagava “**iti kho, bhikkhave, avijjapaccaya savkhara ...pe... jatipaccaya jaramaranam**”ti (ma.ni.1.402 sam.ni.2.2) adito patthaya yava pariyosanapi paticcasamuppadam deseti.

Yatha pana tesu purisesu eko valliya majjham pathamam passati, so majjhe chinditva uparibhagabbeva akaddhitva adaya kamme upaneti, evam Bhagava “**tassa tam vedanam abhinandato abhivadato ajjhosaya titthato (CS:pg.2.155) uppajjati nandi. Ya vedanasu nandi, tadupadanam. Tassupadanapaccaya bhavo, bhavapaccaya jati**”ti (ma.ni.1.409 sam.ni.3.5) majjhato patthaya yava pariyosanapi deseti.

Yatha ca tesu purisesu eko valliya aggam pathamam passati, so agge gahetva agganusarena yava mula sabbam adaya kamme upaneti, evam Bhagava “**jatipaccaya jaramarananti iti kho panetam vuttam, jatipaccaya nu kho, bhikkhave, jaramaranam no va katham vo ettha hotiti? Jatipaccaya, bhante, jaramaranam. Evam no ettha hoti jatipaccaya jaramarananti. (Vism.524.) Bhavapaccaya jati ...pe... avijjapaccaya**

savkharati iti kho panetam vuttam, avijjapaccaya nu kho, bhikkhave, savkhara no va katham vo ettha hoti”ti (ma.ni.1.403) pariyosanato patthaya yava aditopi paticcasamuppadam deseti.

Yatha panetesu purisesu eko valliya majjhameva pathamam passati, so majjhe chinditva hettha otaranto yava mula adaya kamme upaneti, evam Bhagava “ime ca, bhikkhave, cattaro ahara kinnidana, kimsamudaya, kimjatika, kimpabhava? Ime cattaro ahara tanhanidana, tanhasamudaya, tanhajatika, tanhapabhava. Tanha kinnidana... vedana... phasso... salayatanam... namarupam... vibbanam... savkhara kinnidana ...pe... savkhara avijjanidana ...pe... avijjapabhava”ti (sam.ni.2.11) majjhato patthaya yava adito deseti.

583. Kasma panevam desetiti? Paticcasamuppaddassa samantabhaddakatta sayabca desanavilasappattatta. Samantabhaddako hi paticcasamuppado, tato tato bayapativedhaya samvattatiyeva Desanavilasappatto ca Bhagava catuvesarajjapatisambhidayogena catubbidhagambhirabhavappattiya ca. So desanavilasappattatta nananayeheva dhammam deseti.

Visesato panassa ya adito patthaya anulomadesana, sa pavattikaranavibhagasammulham veneyyajanam samanupassato yathasakehi karanehi pavattisandassanattam uppattikkamasandassanattabca pavattati vibbatabba. Ya pariyosanato patthaya patilomadesana, sa “kiccham vatayam loko (CS:pg.2.156) apanno jayati ca jiyati ca miyati ca cavati ca upapajjati ca”ti-adina (di.ni.2.57 sam.ni.2.4) nayena kicchapannam lokam anuvilokayato pubbhagapativedhanusarena tassa tassa jaramaranadikassa dukkhassa attana adhigatakaranasandassanattam. Ya majjhato patthaya yava adi pavatta, sa aharanidanavavattapananusarena yava atitam addhanam atiharitva puna atitaddhato pabhuti hetuphalapatipatisandassanattam. Ya pana majjhato patthaya yava pariyosanam pavatta, sa paccuppanne addhane anagataddhahetusamutthanato pabhuti anagataddhasandassanattam. Tasu ya pavattikaranasammulhassa veneyyajanassa (Vism.525.) yathasakehi karanehi pavattisandassanattam uppattikkamasandassanattabca adito patthaya anulomadesana vutta, sa idha nikkhittati veditabba.

584. Kasma panettha avijja adito vutta, kim pakativadinam pakati viya avijjapi akaranam mulakaranam lokassati? Na akaranam. “Asavasamudaya avijjasamudayo”ti (ma.ni.1.103) hi avijjaya karanam vuttam. Atthi pana pariyayo yena mulakaranam siya, ko pana soti? Vattakathaya sisabhavo.

Bhagava hi vattakatham kathento dve dhamme sisam katva katheti, avijjam va. Yathaha—“purima, bhikkhave, koti na pabbayati avijjaya ‘ito pubbe avijja nahosi, atha paccha samabhavi’ti, evabcetam, bhikkhave, vuccati, atha ca pana pabbayati idappaccaya avijja”ti (a.ni.10.61). Bhavatanham va. Yathaha—“purima, bhikkhave, koti na pabbayati bhavatanhaya ‘ito pubbe bhavatanha nahosi, atha paccha samabhavi’ti, evabcetam, bhikkhave, vuccati, atha ca pana pabbayati idappaccaya bhavatanha”ti (a.ni.10.62).

585. Kasma pana Bhagava vattakatham kathento ime dve dhamme sisam katva kathetiti? Sugatiduggatigamino kammassa visesahetubhutatta. Duggatigamino hi kammassa visesahetu avijja. Kasma? Yasma avijjabhibhuto puthujjano aggisantapalagulabhigataparissamabhibhuta vajjhagavi taya parissamaturataya nirassadampi attano anattavahampi ca unhodakapanam (CS:pg.2.157) viya kilesasantapato nirassadampi duggatinipatanato ca attano anattavahampi panatipatadim anekappakaram duggatigamikammam arabhati. Sugatigamino pana kammassa visesahetu bhavatanha. Kasma? Yasma bhavatanhabhibhuto puthujjano sa vuttappakara gavi situdakatanhaya sa-assadam attano

parissamavinodanabca situdakapanam viya kilesasantapavirahato sa-assadam sugatisampapanena attano duggatidukkhaparissamavinodanabca panatipata veramani-adim anekappakaram sugatigamikammam arabhati.

586. Etesu pana vattakathaya sisabhutesu dhammesu katthaci Bhagava ekadhammamulikam desanam deseti. Seyyathidam, (Vism.526.) “iti kho, bhikkhave, avijjupanisa savkhara, savkharupanisam vibbanan”ti-adi (sam.ni.2.23). Tatha “upadaniyesu, bhikkhave, dhammesu assadanupassino viharato tanha pavaddhati, tanhapaccaya upadanan”ti-adi (sam.ni.2.52). Katthaci ubhayamulikampi. Seyyathidam, “avijjanivaranassa, bhikkhave, balassa tanhaya sampayuttassa evamayam kayo samudagato. Iti ayabceva kayo bahiddha ca namarupam itthetam dvayam. Dvayam paticca phasso salevayatanani, yehi phuttho balo sukhadukkhham patisamvedeti”ti-adi (sam.ni.2.19). Tasu desanasu “avijjapaccaya savkhara”ti ayamidha avijjasena ekadhammamulika desanati veditabba. Evam tavettha desanabhedato vibbatabbo vinicchayo.

587. **Atthato**ti avijjadinam padanam atthato. Seyyathidam, puretum ayuttatthena kayaduccaritati avindiyam nama, aladdhabbanti attho. Tam avindiyam vindatiti **avijja**. Tabbiparitato kayasucaritati vindiya nama, tam vindiya na vindatiti **avijja**. Khandhanam rasattham, ayatananam ayatanattham, dhatunam subbattham, indriyanam adhipatiyattham, saccanam tathattham aviditam karotitipi **avijja**. Dukkhadinam pilanadivasena vuttam catubbidham attham aviditam karotitipi **avijja**. Antavirahite samsare sabbayonigatibhavavibbanatthitisattavasesu satte javapetiti **avijja**. Paramatthato avijjamesu itthipurisadisū javati, vijjamesu khandhadisu na javatiti **avijja**. Apica cakkhuvibbanadinam (CS:pg.2.158) vattharammananam paticcasamuppapatticcasamuppannanabca dhammanam chadanatopi **avijja**.

Yam paticca phalameti, so **paccayo**. **Paticcati** na vina apaccakkhatvati attho. **Eti**ti uppajjati ceva pavattati cati attho. Apica upakarakattho paccayattho. Avijja ca sa paccayo cati avijjapaccayo. Tasma **avijjapaccaya**.

Savkhatamabhisavkharontiti **savkhara**. Apica avijjapaccaya savkhara, savkharasaddena agatasavkharati duvidha savkhara. Tattha pubbapubbanebjabhisavkhara tayo, kayavacittasavkhara tayoti ime cha **avijjapaccaya savkhara**. Te sabbe pi lokiyakusalakusalacetanamattameva honti.

Savkhatasavkharo, (Vism.527.) abhisavkhatasavkharo, abhisavkharanakasavkharo, payogabhisavkharoti ime pana cattaro savkhara-saddena agatasavkhara. Tattha “anicca vata savkhara”ti-adisu (di.ni.2.221 272 sam.ni.1.186) vutta sabbe pi sappaccaya dhamma **savkhatasavkhara** nama. Kammanibbatta tebhuma rupa rupadhamma **abhisavkhatasavkharati** atthakathasu vutta, tepi “anicca vata savkhara”ti (di.ni.2.221 272 sam.ni.1.186) ettheva savgaham gacchanti. Visum pana nesam agatattham na pabbayati. Tebhumikakusalakusalacetana pana **abhisavkharanakasavkharoti** vuccati, tassa “avijjagato yam, bhikkhave, purisapuggalo pubbabceva savkharam abhisavkharoti”ti-adisu (sam.ni.2.51) agatattham pabbayati. Kayikacetasikam pana viriyam **payogabhisavkharoti** vuccati, so “yavatika abhisavkharassa gati, tavatika gantva akkhahatam mabbe atthasi”ti-adisu (a.ni.3.15) agato.

Na kevalabca ete yeva, abbepi “sabbavedayitanirodham samapajjantassa kho, avuso visakha, bhikkhuno pathamam nirujjhati vacisavkharo, tato kayasavkharo, tato cittasavkharo”ti-adina (ma.ni.1.464) nayena savkhara-saddena agata aneke savkhara. Tesu natthi so savkharo, yo savkhatasavkharehi savgaham na gaccheyya, ito param savkharapaccaya vibbananti-adisu vuttam vuttanayeneva veditabbam.

Avutte (CS:pg.2.159) pana vijjanatiti **vibbanam**. Namatiti **namam**. Ruppattiti

rupam. Aye tanoti ayatabca nayatiti **ayatanam.** Phusatiti **phasso.** Vedayatiti **vedana.** Paritassatiti **tanha.** Upadiyatiti **upadanam.** Bhavati bhavayati cati **bhavo.** Jananam **jati.** Jiranam **jara.** Maranti etenati **maranam.** Socanam **soko.** Paridevanam **paridevo.** Dukkhatititi **dukkham.** Uppadatthitivasena va dvidha khanatitipi **dukkham.** Dummanabhavo **domanassam.** Bhuso ayaso **upayaso.**

Sambhavantiti abhinibbattanti. Na kevalabca sokadiheva, atha kho sabbapadehi sambhavantī-saddassa yojana katabba. Itaratha hi “avijjapaccaya savkhara”ti vutte kim karontiti na pabbayeyya, sambhavantiti pana yojanaya sati avijja ca sa paccayo cati avijjapaccayo. Tasma (**Vism.528.**) avijjapaccaya savkhara sambhavantiti paccayapaccayuppannavavatthanam katam hoti. Esa nayo sabbattha.

Evanti nidditthanayanidassanam. Tena avijjadiheva karanehi, na issaranimmanadihiti dasseti. **Etassati** yathavuttassa. **Kevalassati** asammissassa, sakalassa va. **Dukkhaakkhandhassati** dukkhasamuhassa, na sattassa, na sukhasubhadinam. **Samudayoti** nibbatti. **Hoti** sambhavati. Evamettha atthato vibbatabbo vinicchayo.

588. Lakkhanaditoti avijjadinam lakkhanadito. Seyyathidam–abbanalakkhana **avijja,** sammohanarasa, chadanapaccupatthana, asavapadatthana. Abhisavkharanalakkhana **savkhara,** ayuhanarasa, cetanapaccupatthana, avijjapadatthana. Vijananalakkhanam **vibbanam,** pubbavgamarasam, patisandhipaccupatthanam, savkharapadatthanam, vattharammanapadatthanam va. Namanalakkhanam **namam,** sampayogarasam, avinibbhogapaccupatthanam, vibbanapadatthanam. Ruppanalakkhanam **rupam,** vikiranarasam, abyakatapaccupatthanam, vibbanapadatthanam. Ayatanalakkhanam **salayatanam,** dassanadirasam, vatthudvarabhavapaccupatthanam, namarupapadatthanam. Phusanalakkhano **phasso,** savghattanaso, savgatipaccupatthano, salayatanapadatthano. Anubhavanalakkhana **vedana,** visayarassasambhogarasa, sukhadukkhapaccupatthana, phassapadatthana. Hetulakkhana **tanha,** abhinandanarasa, atittabhavapaccupatthana, vedanapadatthana. Gahanalakkhanam (**CS:pg.2.160**) **upadanam,** amubcanarasam, tanhadalhattaditthipaccupatthanam, tanhapadatthanam. Kammakammaphalalakkhano **bhavo,** bhavanabhavanaraso, kusalakusalabyakatapaccupatthano upadanapadatthano. Jati-adinam lakkhanadini saccaniddese vuttanayeneva veditabani. Evamettha lakkhanaditopi vibbatabbo vinicchayo.

589. Ekavidhaditoti ettha avijja abbanadassanamohadibhavato ekavidha. Appatipattimicchapatipattito duvidha. Tatha sasavkharasavkharato. Vedanattayasampayogato tividha. Catusaccapativedhato catubbidha. (**Vism.529.**) Gatipabcakadinavacchadanato pabcavidha. Dvararammanato pana sabbesupi arupadhammesu chabbidhata veditabba.

Savkhara sasavavipakadhammadhammadibhavato ekavidha. Kusalakusalato duvidha. Tatha parittamahaggatahinamajjhimamicchattaniyataniyatato. Tividha pubbabbhisavkharadibhavato. Catubbidha catuyonisamvattanato. Pabcavidha pabcatigamito.

Vibbanam lokiyavipakadibhavato ekavidham. Sahetukahetukadito duvidham. Bhavattayapariyapannato, vedanattayasampayogato, ahelikadvihetukatihetukato ca tividham. Yonigativasena catubbidham, pabcavidhabca.

Namarupam **vibbanasannissayato** kammappaccayato ca ekavidham. Sarammananarammanato duvidham. Atitadito tividham. Yonigativasena catubbidham, pabcavidhabca.

Salayatanam sabjatisamosaranatthanato ekavidham. Bhutappasadvibbanadito duvidham. Sampattasampattanobhayagocarato tividham. Yonigatipariyapannato

catubbidham pabcavidhabcati imina nayena phassadinampi ekavidhadibhavo veditabboti evamettha ekavidhaditopi vibbatabbo vinicchayo.

590. **Avganabca vavatthanati** sokadayo cettha bhavacakkassa avicchedadassanattam vutta. Jaramaranabbhahatassa hi balassa te sambhavanti. Yathaha (CS:pg.2.161) “assutava, bhikkhave, puthujjano saririkaya dukkhaya vedanaya phuttho samano socati kilamati paridevati urattalim kandati sammohamapajjati”ti (sam.ni.4.252). Yava ca tesam pavatti, tava avijjayati punapi avijjapaccaya savkharati sambandhameva hoti bhavacakkam. Tasma tesam jaramaraneneva ekasavkhepam katva dvadaseva paticcasamuppavadganiti veditabbani. Evamettha avganam vavatthanatopi vibbatabbo vinicchayo.

Ayam tavettha savkhepakatha.

Avijjapaccayasavkharapadakatha 無明緣行

561. Ayam pana vittharanayo—**avijjati** suttantapariyayena (Vism.530.) dukkhadisu catusu thanesu **abbanam**, abhidhammapariyayena pubbantadihi saddhim atthasu. Vuttabhetam “tatha katama avijja, dukkhe **abbanam** ...pe... dukkhanirodhagaminiya patipadaya **abbanam**, pubbante **abbanam**, aparante, **pubbantaparante**, idappaccayatapatibbhasamuppennesu dhammesu **abbanam**”ti (dha.sa.1106). Tattha kibcapi thapetva lokuttaram saccadvayam sesatthanesu arammanavasena avijja uppajjati, evam santapi paticchadanavaseneva idha adhippeta. Sa hi uppanna dukkhasaccam paticchadetva titthati, yathavasarasalakkhanam pativijjhitum na deti, tatha samudayam, nirodham, maggam, pubbantasavkhatam atitam khandhapabcam, aparantasavkhatam anagatam khandhapabcam, pubbantaparantasavkhatam tadubhayam, idappaccayatapatibbhasamuppannadhammasavkhatam idappaccayatabceva paticcasamuppannadhamme ca paticchadetva titthati. “Ayam avijja, ime savkhara”ti evam yathavasarasalakkhanamettha pativijjhitum na deti. Tasma dukkhe **abbanam** ...pe... idappaccayatapatibbhasamuppennesu dhammesu **abbanam**ti vuccati.

592. **Savkharati** pubbadayo tayo kayasavkharadayo tayoti evam pubbe savkhepato vutta cha, vittharato panettha **pubbabbhisavkharo** danasiladivasena pavatta attha kamavacarakusalacetana ceva bhavanavasena pavatta pabca rupavacarakusalacetana cati terasa cetana honti. **Apubbabbhisavkharo** panatipatadivasena pavatta dvadasa akusalacetana (CS:pg.2.162) **Anejjabbhisavkharo** bhavanavaseneva pavatta catasso arupavacarakusalacetana cati tayopi savkhara ekunatimsa cetana honti.

Itaresu pana tisu kayasabacetana **kayasavkharo**, vacisabacetana **vacisavkharo**, manosabacetana **cittasavkharo**. Ayam tiko kammayuhanakkhane pubbabbhisavkharadinam dvarato pavattidassanattam vutto. Kayavibbattim samutthapetva hi kayadvarato pavatta attha kamavacarakusalacetana, dvadasa akusalacetanati samavisati cetana kayasavkharo nama. Ta eva vacivibbattim (Vism.531.) samutthapetva vacidvarato pavatta vacisavkharo nama. Abhibbacetana panettha parato vibbanassa paccayo na hotiti na gahita. Yatha ca abhibbacetana, evam uddhaccacetanapi na hoti. Tasma sapi vibbanassa paccayabhava apanetabba, avijjapaccaya pana sabbapeta honti. Ubhopi vibbattiyo asamutthapetva manodvare uppanna pana sabbapi ekunatimsati cetana cittasavkharoti. Iti ayam tiko purimattikameva pavisatiti atthato

pubbabbhisavkharadinamyeva vasena avijjaya paccayabhavo veditabbo.

593. Tattha siya-katham panetam janitabbam “ime savkhara avijja paccaya honti”ti? Avijjabhave bhavato. Yassa hi dukkhadisu avijjasavkhatam abbanam appahinam hoti, so dukkhe tava pubbantadisu ca abbanena samsaradukkhham sukkhasabbaya gahetva tasseva hetubhute tividhepi savkhare arabhati. Samudaye abbanena dukkha hetubhutepi tanhaparikkhare savkhare sukkahetuto mabbamano arabhati. Nirodhe pana magge ca abbanena dukkhassa anirodhabhutepi gativisese dukkhanirodhasabbi hutva nirodhassa ca amaggabhutesupi yabbamaratapadisu nirodhamaggasabbi hutva dukkhanirodham pathayamano yabbamaratapadimukhena tividhepi savkhare arabhati.

Apica so taya catusu saccesu appahinavijjataya visesato jatijararogamaranadi-anekadinavavokinnampi pubbaphalasavkhatam dukkham dukkhato ajananto tassa adhigamaya kayavacittasavkharabhedam pubbabbhisavkharam (CS:pg.2.163) arabhati devaccharakamako viya maruppapatam. Sukhasammatassapi ca tassa pubbaphalassa ante mahaparilahajanikam viparinamadukkhata appassadatabca apassantopi tappaccayam vuttappakameva pubbabbhisavkharam arabhati salabho viya dipasikhabhinipatam, madhubindugiddho viya ca madhulittasatthadharalehanam. Kamupasevanadisu ca savipakesu adinavam apassanto sukkhasabbaya ceva kilesabhibhutata ca dvarattayappavattampi apubbabbhisavkharam arabhati, balo viya guthakilanam, maritukamo viya ca visakhadanam. Aruppavipakesu capi savkharaviparinamadukkhata anavabujjhamano sassatadivipallasena cittasavkharabhutam anebjabhisavkharam arabhati, disamulho viya pisacanagarabhimukhamaggagamanam.

Evam yasma avijjabhavatova (Vism.532.) savkharabhavo, na abhavato. Tasma janitabbametam “ime savkhara avijjapaccaya honti”ti. Vuttampi cetam “avidva, bhikkhave, avijjagato pubbabbhisavkharampi abhisavkharoti, apubbabbhisavkharampi abhisavkharoti, anebjabhisavkharampi abhisavkharoti. Yato ca kho, bhikkhave, bhikkhuno avijja pahina, vijja uppanna; so avijjaviraga vijjuppada neva pubbabbhisavkharam abhisavkharoti”ti.

Patthanapaccayakatha 釋二十四緣

594. Etthaha-ganhama tava etam avijja savkharanam paccayoti, idam pana vattabbam katamesam savkharanam katham paccayo hotiti? Tatridam vuccati, Bhagavata hi “hetupaccayo, arammanapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajatapaccayo, abbamabbapaccayo, nissayapaccayo, upanissayapaccayo, purejatapaccayo, pacchajatapaccayo, asevanapaccayo, kammappaccayo, vipakapaccayo, aharapaccayo, indriyapaccayo, jhanapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo”ti (pattha.1.1accayuddesa) catuvisati paccaya vutta.

Tattha (CS:pg.2.164) hetu ca so paccayo cati **hetupaccayo**, hetu hutva paccayo, hetubhavana paccayoti vuttam hoti. Arammanapaccayadisupi ese va nayo.

595. Tattha **hetuti** vacanavayavakaranamulanametam adhivacanam. “**Patibba, hetu**”ti-adisu hi loke vacanavayavo **hetuti** vuccati. Sasane pana “**ye dhamma hetuppabhava**”ti-adisu (mahava.60) karanam. “Tayo kusalahetu, tayo akusalahetu”ti-adisu (dha.sa.1059) mulam hetuti vuccati, tam idha adhippetam. **Paccayo**ti ettha pana ayam vacanattho, paticca etasma etiti paccayo. Apaccakkhaya nam vattatiti attho. Yo hi (Vism.533.) dhammo yam dhammam apaccakkhaya titthati va uppajjati va, so tassa paccayoti vuttam hoti. Lakkhanato pana upakarakalakkhano paccayo. Yo hi dhammo yassa dhammassa thitiya va uppattiya

va upakarako hoti, so tassa paccayoti vuccati. Paccayo, hetu, karanam, nidanam, sambhavo, pabhavoti-adi atthato ekam, byabjanato nanam. Iti mulatthena hetu, upakarakatthena paccayoti savkhepato mulatthena upakarako dhammo hetupaccayo.

So sali-adinam salibijadini viya, manipabhadinam viya ca manivannadayo kusaladinam kusaladibhavasadhakoti acariyanam adhippayo. Evam sante pana tamsamutthanarupesu hetupaccayata na sampajjati. Na hi so tesam kusaladibhavam sadheti, na ca paccayo na hoti. Vuttabhetam “**hetu hetusampayuttakanam dhammanam tamsamutthananabca rupanam hetupaccayena paccayo**”ti (pattha.1.1.1). Ahetukacittanabca vina etena abyakatabhavo siddho, sahetukanampi ca yonisomanasikaradipatibaddho kusaladibhavo, na sampayuttahetupatibaddho. Yadi ca sampayuttahetusu sabhavatova kusaladibhavo siya, sampayuttesu hetupatibaddho alobho kusalo va siya abyakato va. Yasma pana ubhayathapi hoti, tasma yatha sampayuttesu, evam hetusupi kusaladita pariyesitabba.

Kusaladibhavasadhanavasena (CS:pg.2.165) pana hetunam mulattham agahetva suppatitthitabhavasadhanavasena gayhamane na kibci virujjhati. Laddhahetupaccaya hi dhamma virulhamula viya padapa thira honti suppatitthita, ahetuka tilabijakadisevala viya na suppatitthita. Iti mulatthena upakarakoti suppatitthitabhavasadhanena upakarako dhammo hetupaccayoti veditabba.

596. Tato paresu arammanabhavena upakarako dhammo **arammanapaccayo**. So “**rupayatanam cakkhuvibbanadhatuya**”ti (pattha.1.1.2) arabhitvapi “**yam yam dhammam arabbha ye ye dhamma uppajjanti cittacetasika dhamma, te te dhamma tesam tesam dhammanam arammanapaccayena paccayo**”ti (pattha.1.1.2) osapitatta na koci dhammo na hoti. Yatha hi dubbalo puriso dandam va rajjum va alambitvava utthahati ceva titthati ca, evam cittacetasika dhamma rupadi-arammanam arabbheva uppajjanti ceva titthanti ca. Tasma sabbepi cittacetasikanam arammanabhuta dhamma arammanapaccayoti veditabba.

(Vism.534.) 597. Jetthakatthena upakarako dhammo **adhipatipaccayo**, so sahajatarammanavasena duvidho. Tattha “**chandadhipati chandasampayuttakanam dhammanam tamsamutthananabca rupanam adhipatipaccayena paccayo**”ti-ativacanato (pattha.1.3.3) chandaviriyacittavimamsasavkhata cattaro dhamma adhipatipaccayoti veditabba, no ca kho ekato. Yada hi chandam dhuram chandam jetthakam katva cittam pavattati, tada chandova adhipati, na itare. Esa nayo sesesupi.

Yam pana dhammam garum katva arupadhamma pavattanti, so nesam arammanadhipati. Tena vuttam “**yam yam dhammam garum katva ye ye dhamma uppajjanti cittacetasika dhamma, te te dhamma tesam tesam dhammanam adhipatipaccayena paccayo**”ti (pattha.1.1.3).

598. Anantarabhavena upakarako dhammo **anantarapaccayo**. Samanantarabhavena upakarako dhammo **samanantarapaccayo**. Idabca paccayadvayam (CS:pg.2.166) bahudha papabcyanti. Ayam panettha saro, yo hi esa cakkhuvibbananantara manodhatu, manodhatu-anantara manovibbanadhatuti-adi cittaniyamo, so yasma purimapurimacittavaseneva ijjhati, na abbatha, tasma attano attano anantaram anurupassa cittuppadassa uppadasasamattho dhammo anantarapaccayo.

Tenevaha—“**anantarapaccayoti cakkhuvibbanadhatu tamsampayuttaka ca dhamma manodhatuya tamsampayuttakanabca dhammanam anantarapaccayena paccayo**”ti-adi (pattha.1.1.4). Yo anantarapaccayo, sveva samanantarapaccayo. Byabjanamattameva hettha nanam, upacayasantatisu viya adhivacananiiruttidukadisuv viya ca. Atthato pana nanam natthi.

Yampi “atthanantarataya anantarapaccayo, kalanantarataya samanantarapaccayo”ti acariyanam matam, tam “**nirodha vutthahantassa**

nevasabbanasabbayatanakusalam phalasamapattiya samanantarapaccayena paccayo”ti-adihi (pattha.1.1.418) virujjhati. Yampi tattha vadanti “dhammanam samutthapanasamatthata na parihayati, bhavanabalena pana varitatta dhamma samanantara nuppajjanti”ti, tampi kalanantarataya abhavameva sadheti. Bhavanabalena hi tattha (Vism.535.) kalanantarata natthi, mayampi etadeva vadama. Yasma ca kalanantarata natthi, tasma samanantarapaccayata na yujjati. Kalanantarataya hi tesam samanantarapaccayo hoti laddhi. Tasma abhinivesam akatva byabjanamattatovettha nanakaranam paccetabbam, na atthato. Katham? Natthi etesam antaranti hi anantara. Santhanabhavato sutthu anantarati samanantara.

599. Uppajjamanova saha uppadanabhavena upakarako dhammo **sahajatapaccayo** pakasassa padipo viya. So arupakkhandhadivasena chabbidho hoti. Yathaha–“cattaro khandha arupino **abbamabbam** **sahajatapaccayena paccayo**. Cattaro mahabhuta **abbamabbam**, okkantikkhane namarupam **abbamabbam**, cittacetasa dhamma cittasamutthananam rupanam, mahabhuta upadarupanam, rupino dhamma arupinam dhammanam kibcikale **sahajatapaccayena paccayo**, kibcikale na **sahajatapaccayena paccayo**”ti (pattha.1.1.6). Idam hadayavatthumeva sandhaya vuttam.

600. **Abbamabbam** (CS:pg.2.167) uppadanupatthambhanabhavena upakarako dhammo **abbamabbapaccayo** **abbamabbupatthambhakam** tidandakam viya. So arupakkhandhadivasena tividho hoti. Yathaha–“cattaro khandha arupino **abbamabbapaccayena paccayo**. Cattaro mahabhuta okkantikkhane namarupam **abbamabbapaccayena paccayo**”ti (pattha.1.1.7).

601. Adhitthanakarena nissayakarena ca upakarako dhammo **nissayapaccayo** tarucittakammadinam pathavipatadayo viya. So “cattaro khandha arupino **abbamabbam** **nissayapaccayena paccayo**”ti evam sahajate vuttanayeneva veditabbo. Chattho panettha kotthaso “cakkhayatanam cakkhuvibbanadhatuya ...pe... sota... ghana... jivha... kayayatanam kayavibbanadhatuya tamsampayuttakanabca dhammanam nissayapaccayena paccayo. Yam rupam nissaya manodhatu ca manovibbanadhatu ca vattanti, tam rupam manodhatuya ca manovibbanadhatuya ca tamsampayuttakanabca dhammanam nissayapaccayena paccayo”ti (pattha.1.1.8) evam vibhatto.

602. **Upanissayapaccayoti** ettha pana ayam tava vacanattho, (Vism.536.) tadadhinavuttitaya attano phalena nissito na patikkhittoti nissayo. Yatha pana bhuso ayaso upayaso, evam bhuso nissayo upanissayo, balavakaranassetam adhivacanam. Tasma balavakaranabhavena upakarako dhammo upanissayapaccayoti veditabbo.

So arammanupanissayo anantarupanissayo pakatupanissayoti tividho hoti. Tattha “**danam** datva **silam** samadiyitva uposathakammam katva tam garumkatva paccavekkhati, pubbe sucinnani garumkatva paccavekkhati, jhana vutthahitva jhanam garumkatva paccavekkhati, sekkha gotrabhum garumkatva paccavekkhanti, vodanam garumkatva paccavekkhanti. Sekkha magga vutthahitva maggam garumkatva paccavekkhanti”ti (pattha.1.1.423) evamadina nayena **arammanupanissayo** tava arammanadhipatina saddhim nanattam akatvava vibhatto. Tattha yam arammanam garumkatva cittacetasa uppajjanti, tam niyamato tesu arammanesu balavarammanam hoti. Iti garukattabbamattatthena (CS:pg.2.168) arammanadhipati, balavakaranatthena arammanupanissayoti evametesam nanattam veditabbam.

Anantarupanissayopi “purima purima kusala khandha pacchimanam pacchimanam kusalanam khandhanam upanissayapaccayena paccayo”ti-adina (pattha.1.1.9) nayena anantarapaccayena saddhim nanattam akatvava vibhatto. Matikanikkhepe pana nesam “cakkhuvibbanadhatu tamsampayuttaka ca dhamma

manodhatuya tamsampayuttakanabca dhammanam anantarapaccayena paccayo”ti-adina (pattha.1.1.4) nayena anantarassa, “purima purima kusala dhamma pacchimanam pacchimanam kusalanam dhammanam upanissayapaccayena paccayo”ti-adina (pattha.1.1.9) nayena upanissayassa agatatta nikkhepe viseso atthi. Sopi atthato ekibhavameva gacchati. Evam santapi attano attano anantara anurupassa cittuppadassa pavattanasamatthataya anantarata, purimacittassa pacchimacittuppadane balavataya anantarupanissayata veditabba. Yatha hi hetupaccayadisū kibci dhammam vinapi cittam uppajjati, na evam anantaracittam vina cittassa uppatti nama atthi. (Vism.537.) Tasma balavapaccayo hoti. Iti attano attano anantara anurupacittuppadanavasena anantarapaccayo, balavakaranavasena anantarupanissayoti evametesam nanattam veditabbam.

Pakātupanissayo pana pakato upanissayo pakātupanissayo. Pakato nama attano santane nipphadito va saddhasilādi upasevito va utubhojanadi. Pakatiya eva va upanissayo pakātupanissayo, arammananantarehi asammissoti attho. Tassa pakātupanissayo “saddham upanissaya danam deti, silam samādiyati, uposathakammam karoti, jhanam uppadehi, vipassanam uppadehi, maggam uppadehi, abhibbam uppadehi, samapattim uppadehi. Silam, sutam, cagam, pabbam upanissaya danam deti ...pe... samapattim uppadehi. Saddha, silam, sutam, cago, pabba saddhaya, silassa, sutassa, cagassa, pabbaya, upanissayapaccayena paccayo”ti-adina (pattha.1.1.423) nayena anekappakarato pabhedo veditabbo. Iti ime saddhadayo pakata ceva balavakaranatthena upanissaya cati pakātupanissayoti.

603. Pathamātaram (CS:pg.2.169) uppajjitva vattamanabhavena upakarako dhammo **purejātapaccayo**. So pabcadvare vattharammanahadayavattthivasena ekadasavidho hoti. Yathaha—“cakkhayatanam cakkhuvibbanadhatuya tamsampayuttakanabca dhammanam purejātapaccayena paccayo. Sota ...pe... ghana, jivha, kayayatanam, rupa, sadda, gandha, rasa, phothabbayatanam kayavibbanadhatuya tamsampayuttakanabca dhammanam purejātapaccayena paccayo. Rupa, sadda, gandha, rasa, phothabbayatanam manodhatuya. Yam rupam nissaya manodhatu ca manovibbanadhatu ca vattanti, tam rupam manodhatuya tamsampayuttakanabca dhammanam purejātapaccayena paccayo. Manovibbanadhatuya tamsampayuttakanabca dhammanam kibcikale purejātapaccayena paccayo. Kibcikale na purejātapaccayena paccayo”ti (pattha.1.1.10).

604. Purejatanam rupadhammanam upatthambhakattena upakarako arupadhammo **pacchajātapaccayo** gijjhapotakasariranam aharasacetana viya. Tena vuttam “pacchajata (Vism.538.) cittacetāsika dhamma purejātassa imassa kayassa pacchajātapaccayena paccayo”ti (pattha.1.1.11).

605. Asevanatthena anantaranam pagunabalavabhavaya upakarako dhammo **asevanapaccayo** ganthadisū purimapurimabhiyogo viya. So kusalakusalakiriyajavanavasena tividho hoti. Yathaha—“purima purima kusala dhamma pacchimanam pacchimanam kusalanam dhammanam asevanapaccayena paccayo. Purima purima akusala ...pe... kiriyabyakata dhamma pacchimanam pacchimanam kiriyabyakatanam dhammanam asevanapaccayena paccayo”ti (pattha.1.1.12).

606. Cittapayogasavkhatena kiriyabhavena upakarako dhammo **kammāpaccayo**. So nanakkhanikaya ceva kusalakusalacetanaya sahajātaya ca sabbayapi cetanaya vasena duvidho hoti Yathaha—“kusalakusalam kammam vipakanam khandhanam katatta ca rupanam kammāpaccayena paccayo. Cetana sampayuttakanam dhammanam tamsamutthananabca rupanam kammāpaccayena paccayo”ti (pattha.1.1.13).

607. Nirussahasantabhavena (CS:pg.2.170) nirussahasantabhavaya upakarako vipakadhammo **vipakapaccayo**. So pavatte tamsamutthananam, patisandhiyam katatta ca rupanam, sabbattha ca sampayuttadhammanam paccayo hoti. Yathaha–“vipakabyakato eko khandho tinnannam khandhanam cittasamutthananabca rupanam vipakapaccayena paccayo ...pe... patisandhikkhane vipakabyakato eko khandho tinnannam khandhanam katatta ca rupanam. Tayo khandha ekassa khandhassa. Dve khandha dvinnam khandhanam katatta ca rupanam vipakapaccayena paccayo. Khandha vatthussa vipakapaccayena paccayo”ti.

608. Ruparupanam upatthambhakatthena upakaraka cattaro ahara **aharapaccayo**. Yathaha–“kabalikaro ahara imassa kayassa aharpaccayena paccayo. Arupino ahara sampayuttakanam dhammanam tamsamutthananabca rupanam aharpaccayena paccayo”ti (pattha.1.1.15). Pabhavare pana “patisandhikkhane vipakabyakata ahara sampayuttakanam khandhanam katatta ca rupanam aharpaccayena paccayo”tipi (pattha.1.1.429) vuttam.

609. Adhipatiyatthena upakaraka itthindriyapurisindriyavajja (Vism.539.) visatindriya **indriyapaccayo**. Tattha cakkhundriyadayo arupadhammanamyeva, sesa rugarupanam paccaya honti. Yathaha–“cakkhundriyam cakkhuvibbanadhatuya ...pe... sota... ghana... jivha... kayindriyam kayavibbanadhatuya tamsampayuttakanabca dhammanam indriyapaccayena paccayo. Rupajivitindriyam katattarupanam indriyapaccayena paccayo. Arupino indriya sampayuttakanam dhammanam tamsamutthananabca rupanam indriyapaccayena paccayo”ti (pattha.1.1.16). Pabhavare pana “patisandhikkhane vipakabyakata indriya sampayuttakanam khandhanam katatta ca rupanam indriyapaccayena paccayo”tipi (pattha.1.1.430) vuttam.

610. Upanijjhayanatthena upakarakani thapetva dvipabbcavibbane sukhadukkhavedanadvayam sabbanipi kusala dibhedani satta jhanavgani **jhanapaccayo**. Yathaha–“jhanavgani jhanasampayuttakanam dhammanam tamsamutthananabca rupanam jhanapaccayena (CS:pg.2.171) paccayo”ti (pattha.1.1.17). Pabhavare pana “patisandhikkhane vipakabyakatani jhanavgani sampayuttakanam khandhanam katatta ca rupanam jhanapaccayena paccayo”tipi (pattha.1.1.431) vuttam.

611. Yato tato va niyyanatthena upakarakani kusala dibhedani dvadasa maggavgani **maggapaccayo**. Yathaha–“maggavgani maggasampayuttakanam dhammanam tamsamutthananabca rupanam maggapaccayena paccayo”ti (pattha.1.1.18). Pabhavare pana “patisandhikkhane vipakabyakatani maggavgani sampayuttakanam khandhanam katatta ca rupanam maggapaccayena paccayo”tipi (pattha.1.1.432) vuttam. Ete pana dvepi jhanamaggapaccaya dvipabbcavibbanahetukacittesu na labbhantiti veditabba.

612. Ekavatthuka-ekarammana-ekuppadekanirodhasavkhatena sampayuttabhavena upakaraka arupadhamma **sampayuttapaccayo**. Yathaha–“cattaro khandha arupino abbamabbam sampayuttapaccayena paccayo”ti (pattha.1.1.19).

613. Ekavatthukadibhavanupagamena upakaraka rupino dhamma arupinam dhammanam, arupinopi rupinam **vippayuttapaccayo**. So sahajatapacchajatapurejatavasena tividho hoti. Vuttabhetam “sahajata kusala khandha cittasamutthananam rupanam vippayuttapaccayena paccayo. Pacchajata (Vism.540.) kusala khandha purejatassa imassa kayassa vippayuttapaccayena paccayo”ti (pattha.1.1.434). Abyakatapadassa pana sahajata vibhavge “patisandhikkhane vipakabyakata khandha katattarupanam vippayuttapaccayena paccayo. Khandha vatthussa. Vatthu khandhanam vippayuttapaccayena

paccayo”tipi (pattha.1.1.434) vuttam. Purejatam pana cakkhundriyadivattthuvaseva veditabbam. Yathaha—“purejatam cakkhayatanam cakkhuvibbanassa ...pe... kayayatanam kayavibbanassa vippayuttapaccayena paccayo. Vatthu vipakabyakatanam kiriyabyakatanam khandhanam ...pe... vatthu kusalanam khandhanam ...pe... vatthu akusalanam khandhanam vippayuttapaccayena paccayo”ti (pattha.1.1.434).

614. Paccuppannalakkhanena atthibhavena tadisasseva dhammassa upatthambhakattena upakarako dhammo **atthipaccayo**. Tassa arupakkhandhamahabhutanamarupacittacetasisikamahabhuta-ayatanavattthuvaseva sattadha matika (CS:pg.2.172) nikkhitta. Yathaha—“cattaro khandha arupino abbamabbam atthipaccayena paccayo, cattaro mahabhuta, okkantikkhane namarupam abbamabbam. Cittacetasisika dhamma cittasamutthananam rupanam. Mahabhuta upadarupanam. Cakkhayatanam cakkhuvibbanadhatuya ...pe... kayayatanam ...pe... rupayatanam ...pe... phothabbayatanam kayavibbanadhatuya tamsampayuttakanabca dhammanam atthipaccayena paccayo. Rupayatanam ...pe... phothabbayatanam manodhatuya tamsampayuttakanabca dhammanam. Yam rupam nissaya manodhatu ca manovibbanadhatu ca vattanti, tam rupam manodhatuya ca manovibbanadhatuya ca tamsampayuttakanabca dhammanam atthipaccayena paccayo”ti (pattha.1.1.21).

Pabhavare pana sahajata purejata pacchajata aharam indriyantipi nikkhipitva **sahajate** tava “eko khandho tinnannam khandhanam tamsamutthananabca rupanam atthipaccayena paccayo”ti-adina (pattha.1.1.435) nayena niddeso kato, **purejate** purejatanam cakkhadinam vasena niddeso kato. **Pacchajate** purejatassa imassa kayassa pacchajatanam cittacetasisikanam paccayavasena niddeso kato. **Aharindriyesu** “kabalikaro ahara imassa kayassa atthipaccayena (Vism.541.) paccayo. Rupajivitindriyam katattarupanam atthipaccayena paccayo”ti (pattha.1.1.435) evam niddeso katoti.

615. Attano anantara uppajjamananam arupadhammanam pavatti-okasadanena upakaraka samanantaraniruddha arupadhamma **natthipaccayo**. Yathaha—“samanantaraniruddha cittacetasisika dhamma patuppannam cittacetasisikanam dhammanam natthipaccayena paccayo”ti.

Te eva vigatabhavena upakarakatta **vigatapaccayo**. Yathaha—“samanantaravigata cittacetasisika dhamma patuppannam cittacetasisikanam dhammanam vigatapaccayena paccayo”ti.

Atthi paccayadhamma eva ca avigatabhavena upakarakatta **avigatapaccayoti** veditabba. Desanavilasena pana tatha vinetabbaveneyyavasena va ayam duko vutto, ahetukadukam vatvapi hetuvippayuttaduko viyati.

Avijjapaccayasavkharapadavittharakatha 無明緣行的緣的關係

616. Evamimesu (CS:pg.2.173) catuvisatiya paccayesu ayam avijja,

Paccayo hoti pubbanam, duvidhanekadha pana;

Paresam pacchimanam sa, ekadha paccayo matati.

Tattha **pubbanam duvidhati** arammanapaccayena ca upanissayapaccayena cati dvedha paccayo hoti. Sa hi avijjam khayato vayato sammasanakale kamavacaranam pubbabhisavkharanam arammanapaccayena paccayo hoti. Abhibbacittena samohacittam jananakale rupavacaranam. Avijjasamatikkamatthaya pana danadini ceva kamavacarapubbakiriyavattthuni purentassa, rupavacarajjhanani ca uppacentassa dvinnampi tesam upanissayapaccayena paccayo hoti. Tatha avijjasammulhatta

kamabhavarupabhavasampattiyo patthetva taneva pubbani karontassa.

Anekadha pana paresanti apubbabhisavkharanam anekadha paccayo hoti. Katham? Esa hi avijjam arabbha ragadinam uppajjanakale arammanapaccayena, garumkatva assadanakale arammanadhipati-arammanupanissayehi, avijjasammulhasa anadinavadassavino panatipatadini karontassa upanissayapaccayena, dutiyajavanadinam anantarasamanantara-anantarupanissayasevananattavigatapaccayehi, yamkibci akusalam karontassa hetu sahajata abbamabba nissaya sampayutta atthi avigatapaccayehi anekadha paccayo hoti.

Pacchimanam sa ekadha paccayo matati (Vism.542.) anebjabhisavkharanam upanissayapaccayeneva ekadha paccayo mata. So panassa upanissayabhavo pubbabhisavkhare vuttanayeneva veditabboti.

617. Etthaha—kim panayamekava avijja savkharanam paccayo, udahu abbepi paccaya santiti? Kim panettha, yadi tava ekava, ekakaranavado apajjati. Athabbepi santi, “avijjapaccaya savkhara”ti ekakarananiddeso nupapajjati? Na nupapajjati. Kasma? Yasma—

Ekam na ekato idha, nanekamanekatopi no ekam;

Phalamatthi atthi pana eka-hetuphaladipane attho.

Ekato (CS:pg.2.174) hi karanato na idha kibci ekam phalamatthi, na anekam. Napi anekehi karanehi ekam. Anekehi pana karanehi anekameva hoti. Tatha hi anekehi utupathavibijasalilasavkhatehi karanehi anekameva rupagandharasadikam avkurasavkhatam phalam uppajjamaanam dissati. Yam panetam “avijjapaccaya savkhara, savkharapaccaya vibbanan”ti ekekahetuphaladipanam katam, tattha attho atthi, payojanam vijjati.

Bhagava hi katthaci padhanatta, katthaci pakatatta, katthaci asadharanatta desanavilasassa ca veneyyanabca anurupato ekameva hetum va phalam va dipeti. “Phassapaccaya vedana”ti hi padhanatta ekameva hetuphalamaha. Phasso hi vedanaya padhanahetu yathaphassam vedana vavatthanato. Vedana ca phassassa padhanaphalam yathavedanam phassavavatthanato. **“Semhasamutthana abadha”**ti (a.ni.10.60) pakatatta ekam hetumaha. Pakato hi ettha semho, na kammadayo. “Ye keci, bhikkhave, akusala dhamma, sabbe te ayonisomanasikaramulaka”ti asadharanatta ekam hetumaha. Asadharano hi ayonisomanasikaro akusalanam, sadharanani vattharammanadiniti. Tasma ayamidha avijja vijjamanesupi abbesu vattharammanasahajatadhammadisu savkharakaranesu **“assadanupassino tanha pavaddhati”**ti (sam.ni.2.52) ca “avijjasamudaya asavasamudayo”ti (ma.ni.1.104) ca vacanato abbesampi tanhadinam savkharahetunam hetuti padhanatta, “avidva, bhikkhave, avijjagato pubbabhisavkharampi abhisavkharoti”ti pakatatta, (Vism.543.) asadharanatta ca savkharanam hetubhavana dipitati veditabba. Eteneva ca ekekahetuphaladipapanapariharavacanena sabbattha ekekahetuphaladipane payojanam veditabbanti.

618. Etthaha evam santapi ekantanitthaphalaya savajjaya avijjaya katham pubbanebjabhisavkharapaccayattam yujjati? Na hi nimbabijato ucchu uppajjati. Katham na yujjissati? Lokasmibhi—

Viruddho (CS:pg.2.175) caviroddho ca, sadisasadisso tatha;

Dhammanam paccayo siddho, vipaka eva te ca na.

Dhammanam hi thanasabhavakiccaviruddho caviroddho ca paccayo loke siddho. Purimacittam hi aparacittassa thanaviruddho paccayo, purimasippadisikkha ca paccha pavattamananam sippadikiriyam. Kammam rupassa sabhavaviruddho paccayo, khiradini ca dadhi-adinam. Aloko cakkhuvibbanassa kiccaviruddho, guladayo ca asavadinam. Cakkhurupadayo pana cakkhuvibbanadinam thanaviruddha paccaya.

Purimajavanadayo pacchimajavanadinam sabhavaviruddha kiccaviruddha ca.

Yatha ca viruddhaviruddha paccaya siddha, evam sadisasadisapi. Sadisameva hi utu-aharasavkhatam rupam rupassa paccayo, salibijadini ca saliphaladinam. Asadisampi rupam arupassa, arupabca rupassa paccayo hoti, golomaviloma-visana-dadhitilapitthadini ca dubba-sarabhutinakadinam. Yesabca dhammanam te viruddhaviruddhasadisadisapaccaya, na te dhamma tesam dhammanam vipaka eva.

Iti ayam avijja vipakavasena ekantanitthaphala, sabhavavasena ca savajjapi samana sabbesampi etesam pubbabhisavkharadinam yathanurupam thanakiccasabhavaviruddhaviruddhapaccayavasena, sadisasadisapaccayavasena ca paccayo hotiti veditabba. So cassa paccayabhavo “yassa hi dukkhadisu avijjasavkhatam abbanam appahinam hoti, so dukkhe tava pubbantadisu ca abbanena samsaradukkham sukhasabbaya gahetva tassa hetubhute tividhepi savkhare arabhati”ti-adina nayena vutto eva.

619. Apica ayam abbopi pariyayo—

Cutupapate samsare, savkharanabca lakkhane;

Yo paticcasamuppanna-dhammesu ca vimuyhati.

(Vism.544.) Abhisavkharoti so ete, savkhare tividhe yato;

Avijja paccayo tesam, tividhanampayam tatoti.

Katham (CS:pg.2.176) pana yo etesu vimuyhati, so tividhepete savkhare karotiti ce. **Cutiya** tava vimulho “sabbattha khandhanam bhedo maranan”ti cutim aganhanto “satto marati, sattassa dehantaravakamanam”ti-adini vikappeti.

Upapate vimulho “sabbattha khandhanam patubhavo jati”ti upapatam aganhanto “satto upapajjati, sattassa navasariapatubhavo”ti-adini vikappeti.

Samsare vimulho yo esa,

“Khandhanabca patipati, dhatu-ayatanana ca;

Abbotchinnam vattamana, samsaroti pavuccati”ti.—

Evam vannito **samsaro**, tam evam aganhanto “ayam satto asma loka param lokam gacchati, parasma loka imam lokam agacchati”ti-adini vikappeti.

Savkharanam lakkhane vimulho savkharanam sabhavalakkhanam samabbalakkhanabca aganhanto savkhare attato attaniyato dhuvato sukhato subhato vikappeti.

Paticcasamuppannadhammesu vimulho avijjadihi savkharadinam pavattim aganhanto “atta janati va na janati va, so eva karoti ca kareti ca. So patisandhiyam upapajjati, tassa anu-issaradayo kalaladibhavana sariram santhapento indriyani sampadenti. So indriyasampanno phusati, vediyati, tanhiyati, upadiyati, ghatiyati. So puna bhavantare bhavati”ti va, “sabbe satta niyatisavgatibhavaparinata”ti (di.ni.1.168) va vikappeti.

So avijjaya andhikato evam vikappento yatha nama andho pathaviyam vicaranto maggampi amaggampi thalampi ninnampi samampi visamampi patipajjati, evam pubbampi apubbampi anebjabhisavkharampi abhisavkharotiti.

Tenetam vuccati—

“Yathapi (CS:pg.2.177) nama jaccandho, naro aparinayako;

Ekada yati maggena, ummaggenapi ekada.

“Samsare samsaram balo, tatha aparinayako;

Karoti ekada pubbam, apubbamapi ekada.

“Yada ca batva so dhammam, saccani abhisamessati;

Tada avijjupasama, upasanto carissati”ti.

Ayam “avijjapaccaya savkhara”ti padasmim vittharakatha.

Savkharapaccayavibbanapadavittharakatha 行緣識的關係

(Vism.545.) 620. Savkharapaccaya vibbanapade—**vibbananti** cakkhuvibbanadi chabbidham. Tattha cakkhuvibbanam kusalavipakam akusalavipakanti duvidham hoti. Tatha sotaghanajivhaka-ayavibbanani. Manovibbanam kusalakusalavipaka dve manodhatuyo, tisso ahetukamanovibbanadhatuyo, attha sahetukani kamavacaravipakacittani, pabca rupavacarani, cattari arupavacarani bavisatividham hoti. Iti imehi chahi vibbanehi sabbanipi battimsa lokiyavipakavibbanani savgahitani honti. Lokuttarani pana vattakathaya na yujjantiti na gahitani.

Tattha siya “katham panetam janitabbam idam vuttappakaram vibbanam savkharapaccaya hoti”ti? Upacitakammabhava vipakabhavato. Vipakam hetam, vipakabca na upacitakammabhava uppajjati. Yadi uppajjeyya sabbesam sabbavipakani uppajjeyyum, na ca uppajjantiti janitabbametam savkharapaccaya idam vibbanam hotiti.

Katarasavkharapaccaya kataram vibbananti ce.
Kamavacarapubbabhisavkharapaccaya tava kusalavipakani pabca cakkhuvibbanadini, manovibbane eka manodhatu, dve manovibbanadhatuyo, attha kamavacaramahavipakaniti solasa. Yathaha—

“**Kamavacarassa kusalassa kammassa katatta upacitatta vipakam cakkhuvibbanam uppannam hoti... sota... ghana... jivha... kayavibbanam** (CS:pg.2.178) **vipaka manodhatu uppanna hoti. Somanassasahagata manovibbanadhatu uppanna hoti. Upekkhasahagata manovibbanadhatu uppanna hoti. Somanassasahagata banasampayutta. Somanassasahagata banasampayutta sasavkharena. Somanassasahagata banavippayutta. Somanassasahagata banavippayutta sasavkharena. Upekkhasahagata banasampayutta. Upekkhasahagata banavippayutta sasavkharena. Upekkhasahagata banavippayutta sasavkharena**”ti (dha.sa.431 498).

Rupavacarapubbabhisavkharapaccaya pana pabca rupavacaravipakani. Yathaha—

“Tasseva rupavacarassa kusalassa kammassa katatta upacitatta vipakam (Vism.546.) **vivicceva kamehi pathamam jhanam ...pe... pabcamam jhanam upasampajja viharati**”ti (dha.sa.499). Evam **pubbabhisavkharapaccaya** ekavisatividham vibbanam hoti.

Apubbabhisavkharapaccaya pana akusalavipakani pabca cakkhuvibbanadini, eka manodhatu, eka manovibbanadhatuti evam sattavidham vibbanam hoti. Yathaha—

“Akusalassa kammassa katatta upacitatta vipakam cakkhuvibbanam uppannam hoti... sota... ghana... jivha... kayavibbanam... vipaka manodhatu vipaka manovibbanadhatu uppanna hoti”ti (dha.sa.556).

Anebjabhisavkharapaccaya pana cattari arupavipakaniti evam catubbidham vibbanam hoti. Yathaha—

“Tasseva arupavacarassa kusalassa kammassa katatta upacitatta vipakam sabbaso **rupasabbanam samatikkama akasanabca yatanasabbasahagatam ...pe... vibbanabca ...pe... akibcabba ...pe... nevasabbanasabbayatanasahagatam sukhassa ca dukkhassa ca pahana catuttham jhanam upasampajja viharati**”ti (dha.sa.501).

621. Evam (CS:pg.2.179) yam savkharapaccaya yam vibbanam hoti, tam batva idanissa evam pavatti veditabba—sabbameva hi idam pavattipatisandhivasena dvedha pavattati. Tattha dve pabca vibbanani, dve manodhatuyo, somanassasahagata

ahetukamanovibbanadhatuti imani terasa pabcavokarabhava pavattiyabbeva pavattanti. Sesani ekunavisati tisu bhavesu yathanurupam pavattiyampi patisandhiyampi pavattanti.

Katham? Kusalavipakani tava cakkhuvibbanadini pabca kuslavipakena akusalavipakena va nibbattassa yathakkamam paripakam upagatindriyassa cakkhadinam apathagatam ittham itthamajjhataṃ va rupadi-arammanam arabbha cakkhadipasadam nissaya dassanasavanaghayanāsayanaphusanakiccam sadhayamanani pavattanti. Tatha akusalavipakani pabca. Kevalabhi tesam anittham anitthamajjhataṃ va arammanam hoti. Ayameva viseso. Dasapi cetani niyatadvararammanavattutthanani niyatakiccaneva ca bhavanti.

Tato kuslavipakanam cakkhuvibbanadinam anantara kuslavipaka manodhatu tesameva arammanam arabbha hadayavatthum (Vism.547.) nissaya sampaticchanakiccam sadhayamana pavattati. Tatha akusalavipakanam anantara akusalavipaka. Idam pana dvayam niyatadvararammanam niyatavatthutthanam niyatakiccabca hoti.

Somanassasahagata pana ahetukamanovibbanadhatu kuslavipakamanodhatuya anantara tassa eva arammanam arabbha hadayavatthum nissaya santiranakiccam sadhayamana chasu dvaresu balavarammane kamavacarassattanam yebhuyyena lobhasampayuttajavanavasane bhavavgavithim pacchinditva javanena gahitarammāne tadarammanavasena ca sakim va dvikkhattum va pavattatīti majjhimatthakathayam vuttam. Abhidhammatthakathayam pana tadarammane dve cittavara agata. Idam pana cittam tadarammananti ca pitthibhavavganti cati dve namani labhati. Aniyatadvararammanam niyatavatthukam aniyatatthanakiccabca hoti. Evam tava terasa pabcavokarabhava pavattiyabbeva pavattantīti veditabbani.

Sesesu (CS:pg.2.180) ekunavisatiya na kibci attano anurupaya patisandhiya na pavattati. Pavattiyam pana kuslavipakam tava dve ahetukamanovibbanadhatuyo pabcadvare kuslavipakamanodhatunam anantara santiranakiccam, chasu dvaresu pubbe vuttanayeneva tadarammanakiccam, attana dinnapatisandhito uddham asati bhavavgupacchedake cittuppade bhavavgakiccam, ante cutikiccabcati cattari kiccani sadhayamana niyatavatthuka aniyatadvararammanatthanakicca hutva pavattanti.

Attha kamavacarasahetukacittani vuttanayeneva chasu dvaresu tadarammanakiccam, attana dinnapatisandhito uddham asati bhavavgupacchedake cittuppade bhavavgakiccam, ante cutikiccabcati tīni kiccani sadhayamanani niyatavatthukani aniyatadvararammanatthanakiccāni hutva pavattanti.

Pabca rupavacarani cattari ca aruppani attana dinnapatisandhito uddham asati bhavavgupacchedake cittuppade bhavavgakiccam, ante cutikiccabcati kiccadvayam sadhayamanani pavattanti. Tesu rupavacarani niyatavattharammanani aniyatatthanakiccāni, itarāni niyatavatthukani niyatarammanani aniyatatthanakiccāni hutva pavattantīti evam tava battimsavidhampi vibbanam pavattiyam savkharapaccaya pavattati. Tatrassa te te savkhara kammaṃpaccayena ca (Vism.548.) upanissayapaccayena ca paccaya honti.

622. Yam pana vuttam “sesesu ekunavisatiya na kibci attano anurupaya patisandhiya na pavattati”ti, tam atisamkhittatta dubbijānam. Tenassa vittharanayadassanattam vuccati—(1) kati patisandhiyo, (2) kati patisandhicittāni, (3) kena kattha patisandhi hoti, (4) kim patisandhiya arammananti?

(1) Asabbapatisandhiya saddhim visati patisandhiyo. Vuttappakaraneva ekunavisati patisandhicittāni. Tattha akusalavipakaya ahetukamanovibbanadhatuya apayesu patisandhi hoti. Kuslavipakaya manussaloke jaccandhajati-badhirajati-ummattakajati-elamuganapumsakadinam. Atthahi

sahetukakamavacaravipakehi kamavacaradevesu ceva manussesu ca pubbavantanam patisandhi hoti. Pabcahi rupavacaravipakehi rupibrahmaloke. Catuhi arupavacaravipakehi arupaloketi. Yena ca yattha patisandhi hoti (CS:pg.2.181) sa eva tassa anurupa patisandhi nama. Savkhepato pana patisandhiya tini arammanani honti atitam paccuppannam navattabbabca. Asabba patisandhi anarammanati.

Tattha vibbanabccayatananevasabbanasabbayatanapatisandhinam atitameva arammanam. Dasannam kamavacaranam atitam va paccuppannam va. Sesanam navattabbameva. Evam tisu arammanesu pavattamana pana patisandhi yasma atitarāmanassa va navattabbarammanassa va cuticittassa anantameva pavattati. Paccuppannam arammanam pana cuticittam nama natthi. Tasma dvisu arammanesu abbatarāmanaya cutiya anantara tisu arammanesu abbatarāmanaya patisandhiya sugatiduggativasena pavattanakaro veditabbo.

623. Seyyathidam–kamavacarasugatiyam tava thitassa papakammīno puggalassa “tanissa tasmim samaye olambanti”ti-ādivacanato (ma.ni.3.248) maranamabce nipannassa yathupacitam papakammam va kammanimittam va manodvare aparammagacchati. Tam arabbha uppannaya tadarammanāpariyosānaya javanavithiya anantaram bhavavgaṇisāyam arammanam katva cuticittam uppajjati. Tasmim niruddhe tadeva aparammagatam kammam va kammanimittam va arabbha anupacchinnakilesabalavinamitam duggatipariyāpannam patisandhicittam uppajjati. (Vism.549.) Ayam atitarāmanaya cutiya anantara atitarāmanā patisandhi.

Aparassa marānasamaye vuttappakarakammavasena narakadisu aggijalavannadikam duggatinimittam manodvare aparammagacchati, tassa dvikkhattum bhavavge uppajjitva niruddhe tam arammanam arabbha ekam avajjanam, marānassa asannabhavena mandibhūtavagatta pabca javanani, dve tadarammanāniti tini vithicittāni uppajjanti. Tato bhavavgaṇisāyam arammanam katva ekam cuticittam. Ettavata ekadasa cittakkhāna atita honti. Athassa avasesapācācittakkhānāyuke tasmibbeva arammane patisandhicittam uppajjati. Ayam atitarāmanaya cutiya anantara paccuppannam arammanā patisandhi.

Aparassa (CS:pg.2.182) marānasamaye pācānam dvaranam abbatarasmim ragādihetubhutam hinamarammanam aparammagacchati. Tassa yathakkamena uppanne vottabbānavasane marānassa asannabhavena mandibhūtavagatta pabca javanani, dve tadarammanāni ca uppajjanti. Tato bhavavgaṇisāyam arammanam katva ekam cuticittam. Ettavata ca dve bhavavgaṇi, avajjanam, dassanam, sampaticchanam, santiranam, vottabbānam, pabca javanani, dve tadarammanāni, ekam cuticittāni pācādasa cittakkhāna atita honti. Athavasesa-ekacittakkhānāyuke tasmibbeva arammane patisandhicittam uppajjati. Ayampi atitarāmanaya cutiya anantara paccuppannam arammanā patisandhi. Esa tava atitarāmanaya sugaticutiya anantara atitapaccuppannam arammanaya duggatipatisandhiya pavattanakaro.

624. Duggatiyam thitassa pana upacitanavajjakammassa vuttanāyeneva tam anavajjakammam va kammanimittam va manodvare aparammagacchati kanhapakkhe sukkapakkham thapetva sabbam purimanāyeneva veditabbam. Ayam atitarāmanaya duggaticutiya anantara atitapaccuppannam arammanaya sugatipatisandhiya pavattanakaro.

625. Sugatiyam thitassa pana upacitanavajjakammassa “tanissa tasmim samaye olambanti”ti-ādivacanato maranamabce nipannassa yathupacitam anavajjakammam va kammanimittam va manodvare aparammagacchati. Tabca kho (Vism.550.) upacitakamavacaranavajjakammāsēva. Upacitamaḥaggatakammassa pana kammanimittameva aparammagacchati. Tam arabbha uppannaya tadarammanāpariyosānaya suddhaya va javanavithiya anantaram bhavavgaṇisāyam arammanam katva cuticittam uppajjati. Tasmim niruddhe tameva aparammagatam

kammam va kammanimittam va arabbha anupacchinnakilesabalavinamitam sugatipariyapannam patisandhicittam uppajjati. Ayam atitarammanaya cutiya anantara atitarammana va navattabbarammana va patisandhi.

Aparassa maranasamaye kamavacara-anavajjakammavasena manussaloke matukucchivannasavkhatam va devaloke uyyanavimanakapparukkhadivannasavkhatam va sugatinimittam manodvare aparammagacchati, tassa duggatinimittam (CS:pg.2.183) dassitanukkameneva cuticittanantaram patisandhicittam uppajjati. Ayam atitarammanaya cutiya anantara paccuppannammanaya patisandhi.

Aparassa maranasamaye bataka “ayam tata tavatthaya Buddhapuja kariyati cittam pasadehi”ti vatva pupphadamapatakadivasena ruparammanam va, dhammassavanaturiyapujadivasena saddarammanam va, dhumavasagandhadivasena gandharammanam va, “idam tata sayassu tavatthaya databbadeyyadhamman”ti vatva madhuphanitadivasena rasarammanam va, “idam tata phusassu tavatthaya databbadeyyadhamman”ti vatva cinapattasomarapattadivasena phothabbarammanam va pabcadvare upasamharanti, tassa tasmim aparammagate rupadi-arammane yathakkamena uppannavotthabbanasane maranassa asannabhavena mandibhutavegatta pabca javanani, dve tadarammanani ca uppajjanti. Tato bhavavgavisayam arammanam katva ekam cuticittam, tadavasane tasmibbeva ekacittakkhanatthitike arammane patisandhicittam uppajjati. Ayampi atitarammanaya cutiya anantara paccuppannammanaya patisandhi.

626. Aparassa pana pathavikasajjhanadivasena patiladdhamahaggaatassa sugatiam thitassa maranasamaye kamavacarakusalakamma-kammanimitta-gatinimittanam va abbaram, pathavikasinadikam va nimittam, mahaggaatattam (Vism.551.) va manodvare aparammagacchati, cakkhusotanam va abbatarammim kusalluppatihetubbutam panitarammanam aparammagacchati, tassa yathakkamena uppannavotthabbanasane maranassa asannabhavena mandibhutavegatta pabca javanani uppajjanti. Mahaggaatattikanam pana tadarammanam natthi, tasma javananantaramyeva bhavavgavisayam arammanam katva ekam cuticittam uppajjati. Tassavasane kamavacaramahaggaatassugatinam abbataramsugatipariyapannam yathupattihetesu arammanesu abbatarammanam patisandhicittam uppajjati. Ayam navattabbarammanaya sugaticutiya anantara atitapaccuppannavattabbarammananam abbatarammanaya patisandhi.

Etenanusarena aruppacutiyaapi anantara patisandhi veditabba. Ayam atitanavattabbarammanaya sugaticutiya anantara atitanavattabbapaccuppannammanaya patisandhiya pavattanakaro.

627. Duggatiam (CS:pg.2.184) thitassa pana papakammino vuttanayeneva tam kammam kammanimittam gatinimittam va manodvare. Pabcadvare va pana akusaluppatti hetubbutam arammanam aparammagacchati, athassa yathakkamena cuticittavasane duggatipariyapannam tesu arammanesu abbatarammanam patisandhicittam uppajjati. Ayam atitarammanaya duggaticutiya anantara atitapaccuppannammanaya patisandhiya pavattanakaro. Ettavata ekunavisatividhassapi vibbanassa patisandhivasena pavatti dipita hoti.

628. Tayidam sabbampi evam,

Pavattamanam sandhimhi, dvedha kammena vattati;

Missadihi ca bhedehi, bhedassa duvidhadiko.

Idabhi ekunavisatividhampi vipakavibbanam patisandhimhi pavattamana dvedha kammena vattati. Yathasakabhi ekassa janakakammam nanakkhanikakammappaccayena ceva upanissayapaccayena ca paccayo hoti.

Vuttabhetam “kusalakusalam kammam vipakassa upanissayapaccayena paccayo”ti (pattha.1.1.423). Evam vattamanassa panassa missadihi bhedehi duvidhadikopi bhedo veditabbo.

Seyyathidam idabhi patisandhivasena ekadha pavattamanampi rupena saha (Vism.552.) missamissabhedato duvidham. Kamaruparupabhavabhedato tividham. Andajajalabuja-samsedaja-opapatikayonivasena catubbidham. Gativasena pabcaavidham. Vibbanatthitivasena sattavidham. Sattavasavasena atthavidham hoti.

629. Tattha,

Missam dvidha bhavabheda, sabhavam tattha ca dvidha;

Dve va tayo va dasaka, omato adina saha.

Missam dvidha bhavabhedati yam hetam ettha abbatra arupabhava rupamissam patisandhivibbanam uppajjati, tam rupabhava itthindriyapurisindriyasavkhatena bhavena vina uppattito. Kamabhava abbatra jatipandakapatisandhiya bhavena saha uppattito sa-bhavam, a-bhavanti duvidham hoti.

Sabhavam (CS:pg.2.185) **tattha ca dvidhati** tatthapi ca yam sa-bhavam, tam itthipurisabhavanam abbatarena saha uppattito duvidhameva hoti.

Dve va tayo va dasaka omato adina sahati yam hetamettha “missam amissan”ti duke adibhutam rupamissam patisandhivibbanam, tena saha vatthukayadasakavasena dve va, vatthukayabhavadasakavasena tayo va dasaka omato uppajjanti, natthi ito param rupaparihaniti. Tam panetam evam omakaparimanam uppajjamanam andajajalabujanamikasu dvisu yonisu jati-unneya ekena amsuna uddhatasappimandappamanam kalalanti laddhasavkham hutva uppajjati. Tattha yoninam gativasena sambhavabhedo veditabbo.

630. Etasu hi,

Niraye bhumavajjesu, devesu ca na yoniyo;

Tisso purimika honti, catassopi gatittaye.

Tattha **devesu cati** casaddena yatha niraye ca bhumavajjesu ca devesu, evam nijjhamatanhikapetesu ca purimika tisso yoniyo na santiti veditabba. Opatatika eva hi te honti. Sese pana tiracchanapettivisayamanussasavkhate gatittaye pubbe vajjitabhummadevesu ca catassopi yoniyo honti. Tattha,

Timsa nava ceva rupisu, sattati ukkamsatotha rupani;

Samsedupapatayonisu, atha va avakamsato timsa.

Rupibrahmesu tava opapatikayonikesu (Vism.553.) cakkhusotavattthudasakanam jivitanavakassa cati catunnam kalapanam vasena timsa ca nava ca patisandhivibbanena saha rupani uppajjanti. Rupibrahme pana thapetva abbesu samsedaja-opapatikayonikesu ukkamsato cakkhusotaghanajivhakayavattthubhavadasakanam vasena sattati, tani ca niccam devesu. Tattha vanno gandho raso oja catasso capi dhatuyo cakkhupasado jivitanti ayam dasarupaparimano rupapubbo cakkhudasako nama. Evam sesa veditabba (CS:pg.2.186) Avakamsato pana jaccandhabadhira-aghanakanapumsakassa jivhakayavattthudasakanam vasena timsa rupani uppajjanti. Ukkamsavakamsanam pana antare anurupato vikappo veditabbo.

631. Evam veditva puna,

Khandharammanagatihetu-vedanapititakkavicarehi.

Bhedabhedaviseso, cutisandhinam paribbeyyo.

Ya hesa missamissato duvidha patisandhi, ya cassa atitanantara cuti, tasam imehi khandhadihi bhedabhedaviseso batabboti attho.

Katham? Kadaci hi catukkhandhaya aruppacutiya anantara catukkhandhava arammanatopi abhinna patisandhi hoti. Kadaci amahaggatabhiddharammanaya

mahaggata-ajjhataṭṭarammaṇa. Ayam tava arupabhūmisūyeva nayo. Kadaci pana catukkhāṇḍhaya arupacūtiya anantara pabakkhāṇḍha kamavacarapatisandhi Kadaci pabakkhāṇḍhaya kamavacaracūtiya rupavacaracūtiya va anantara catukkhāṇḍha arupapatisandhi. Evam atitarammaṇa cūtiya paccuppannammaṇa patisandhi. Ekaccasugaticūtiya ekaccaduggatipatisandhi. Ahetukacūtiya sahetukapatisandhi. Duhetukacūtiya tihetukapatisandhi. Upekkhasahagatacūtiya somanassasahagatapatisandhi. Appitakacūtiya sappitikapatisandhi. Avitakkacūtiya savitakkapatisandhi. Avicaracūtiya savicarapatisandhi. Avitakkavicaracūtiya savitakkavicarapatisandhi tassa tassa viparīta ca yathayogam yojetabbam.

632. Laddhapaccayamīti dhammamattametam bhavāntaramupeti;

Nassa tato savkānti, na tato hetum vīna hoti.

Iti hetam laddhapaccayam rupaṇupadhammamattam uppajjamaṇam bhavāntaramupeti vuccati, na satto, na (**Vism.554.**) jivo. Tassa ca nāpi atitabhavato idha savkānti atthi. Nāpi tato hetum vīna idha patubhavo. Tayidaṃ pakatena manussacūtipatisandhikkameṇa pakasayissama.

Atitabhavasmim (**CS:pg.2.187**) hi sarasena upakkameṇa va samasannamarāṇassa asayhaṇam sabbavgaṇapaccavgasandhibandhanacchedakaṇam marāṇantikavedanaśatthāṇam sannipatam asahantassa atape pakkhittaharītatalapaṇṇamiva kameṇa upasussamaṇe sarīre niruddhesu cakkhadisu indriyesu hadayaṇatthumatte patitthitesu kayindriyaṇamindriyaṇajivitindriyesu tavkhaṇaṇasahasahayaṇatthusannissitam vibbaṇam garukasamasevitasannapubbakataṇam abbataṇam laddhavaśesapaccayaśavkhaśavkhatam kammam, tadupaṭṭhapitam va kammaṇimittagaṭṭinimittasavkhatam viśayaṇ arabbha pavattati. Tadevaṇ pavattamaṇam tanhaviṇṇaṇam appahinatta aviṇṇapaticchaditadinave tasmim viśaye tanha ṇameṭi, sahaṇataśavkhara khipanti. Tam santaviśasena tanhaya ṇamiyaṇamaṇam savkharehi khippamaṇam orimaṭiraṇukkhaviṇibaddharajjumaṇambitva maṭikaṭikkamaṇko viya purimaṇca niśayaṇ jaṇati, aparabca kammaśamaṭṭhapitam niśayaṇ aśaṇdayamaṇam va aṇaśaṇdayamaṇam va aṇammaṇadihiyeva paccayehi pavattati.

Ettha ca purimaṇ cavaṇato cūti. Pacchimaṇ bhavāntaraṇipatisandhaṇato patisandhi vuccati Tadeṭam nāpi purimaṇbhava idhaṇataṇ, nāpi tato kammaśavkhaṇaṇativīśayaṇidhetum vīna patubhutaṇti veditabbam.

633. Siyumaṇ niṇaśsaṇaṇettha, paṭighośadika aṭha;

Santaṇabandhaṇto naṭṭhi, ekata nāpi ṇaṇata.

Ettha cetassa vibbaṇassa purimaṇbhavato idha aṇagaṇameṇ, atitabhavaṇariyaṇaṇaṇetuti ca uppaṇe paṭighośa-paṇipa-mudda-paṭibimbaṇpakaṇa dhamma niṇaśsaṇaṇi siyumaṇ. Yatha hi paṭighośa-paṇipa-mudda-chaṇa śaddadihetuka ṇoṇti abbaṭra aṇaṇtva evamevaṇ idam cittaṇ.

Ettha ca **santaṇabandhaṇto naṭṭhi ekata nāpi ṇaṇata.** Yaṇi hi santaṇabandhe śati ekantaṇmekata bhaveyya, na khaṇrato daṇḍhi śambhutaṇ siya. Athapi ekantaṇaṇata bhaveyya, na khaṇraśaṇḍhiṇo daṇḍhi siya. Eśa nayo śabbahetuhetaśamaṇuppaṇneśu. Evaṇca śati śabbaloṇkavohaṇaloṇo (**CS:pg.2.188**) siya, so ca aṇitṭho. Tasma ettha na ekantaṇmekata va ṇaṇata va upaṇaṇtabbaṭi.

(**Vism.555.**)**634.** Etthaha-ṇaṇu evaṇ aśavkaṇṭipaṭubhave śati ye imaśmim maṇuśsaṭṭabhave khaṇḍha, teśaṇ niruddhaṭṭa, phalaṇpaccayaśsa ca kammaśsa taṭṭha aṇaṇaṇato abbaśsa abbaṇto ca tam phalaṇ siya, upabhubjaṇe ca aśati kassa tam phalaṇ siya, tasma na śuṇḍaraṇidaṇm viṇḍhaṇanti. Taṭṭridaṇ vuccati-

Santaṇe yaṇ phalaṇ etam, ṇabbaśsa na ca abbaṇto;

Bijaṇam abhiśavkhaṇo, etaśsaṭṭhaśsa śaṇḍako.

Ekasantanasmmim hi phalam uppajjamanam tattha ekanta-ekattanatanam patisiddhanta abbassati va abbatoti va na hoti. Etassa ca panatthassa bijanam abhisavkharo sadhako. Ambabijadinam hi abhisavkharesu katesu tassa bijassa santane laddhapaccayo kalantare phalaviseso uppajjmano na abbabijanam, napi abbabhisavkharapaccaya uppajjati na ca tani bijani, te abhisavkhara va phalatthanam papunanti, evam sampadamidam veditabbam. Vijjasipposadhadihi capi balasarire upayuttehi kalantare vuddhasariradisū phaladehi ayamatto veditabbo.

Yampi vuttam “upabhubjake ca asati kassa tam phalam siya”ti, tattha,

Phalassuppattiya eva, siddha bhubjakasammuti;

Phaluppadena rukkhassa, yatha phalati sammuti.

Yatha hi rukkhasavkhatanam dhammanam ekadesabhutassa rukkhaphalassa uppattiya eva rukkho phalatiti va phalitoti va vuccati, tatha devamanussasavkhatanam khandhanam ekadesabhutassa upabhogasavkhatassa sukhadukkhaphalassa uppadeneva devo, manusso va upabhubjatiti va, sukhito, dukkhitoti va vuccati. Tasma na ettha abbena upabhubjakena nama koci attho atthiti.

635. Yopi (CS:pg.2.189) vadeyya “evam santepi ete savkhara vijjamana va phalassa paccaya siyum, avijjamana va, yadi ca vijjamana pavattikkhaneyeva nesam vipakena bhavitabbam, atha avijjamana pavattito pubbe paccha ca niccām phalavaha siyū”ti, so evam vattabbo—

Katatta paccaya ete, na ca niccām phalavaha;

Patibhogadikam tattha, veditabbam nidassanam.

Katattaye va hi savkhara attano phalassa paccaya honti, na vijjamanatta, avijjamanatta va. Yathaha—“kamavacarassa (Vism.556.) kusalassa kammassa katatta upacitatta vipakam cakkhuvibbanam uppannam hoti”ti-adi (dha.sa.431). Yatharahassa ca attano phalassa paccaya hutva na puna phalavaha honti vipakatta. Etassa catthassa vibhavane idam patibhogadikam nidassanam veditabbam. Yatha hi loke yo kassaci atthassa niyyatanattham patibhogō hoti, bhandam va kinati, inam va ganhati, tassa tam kiriyakaranamattameva tadatthaniyyatanadimhi paccayo hoti, na kiriyaya vijjamanattam, avijjamanattam va, na ca tadatthaniyyatanadito parampi dharakova hoti. Kasma? Niyyatanadinam katatta. Evam katattava savkharapi attano phalassa paccaya honti, na ca yatharaham phaladanato parampi phalavaha hontiti. Ettavata missamissavasena dvedhapi vattamanassa patisandhivibbanassa savkharapaccaya pavatti dipita hoti.

636. Idani sabbesveva tesu battimsavipakavibbanesu sammohavighatattam,

Patisandhipavattinam, vasenete bhavadisu;

Vijanitabba savkhara, yatha yesabca paccaya.

Tattha tayo bhava, catasso yoniyo, pabca gatiyo, satta vibbanatthitiyo, nava sattavasati ete bhavadayo nama. Etesu bhavadisu patisandhiyam pavatte ca ete yesam vipakavibbananam paccaya, yatha ca paccaya honti, tatha vijanitabbati attho.

Tattha (CS:pg.2.190) pubbabhisavkhare tava kamavacara-atthacetanabhedo pubbabhisavkharo avisesena kamabhava sugatiyam navannam vipakavibbananam patisandhiyam nanakkhanikakammapaccayena ceva upanissayapaccayena cati dvedha paccayo. Rupavacarapabcakusalacetanabhedo pubbabhisavkharo rupabhava patisandhiyam eva pabcannam.

Vuttappabhedakamavacaro pana kamabhava sugatiyam
upekkhasahagatahetumanovibbanadhatuvajjanam sattannam
parittavipakavibbananam vuttanayeneva dvedha paccayo pavatte, no patisandhiyam.
Sveva rupabhava pabcannam vipakavibbananam tatheva paccayo pavatte, no
patisandhiyam. Kamabhava pana duggatiyam atthannampi (Vism.557.)

parittavipakavibbhananam tatheva paccayo pavatte, no patisandhiyam. Tattha niraye Mahamoggallanatherassa narakacarikadisu ittharammanasamayoge so paccayo hoti, tiracchanesu pana petamahiddhikesu ca ittharammanam labbhatieva.

Sveva kamabhava sugatiam solasannampi kusalavipakavibbhananam tatheva paccayo pavatte ca patisandhiyabca. Avisesena pana pubbabbhisavkharo rupabhava dasannam vipakavibbhananam tatheva paccayo pavatte ca patisandhiyabca.

Dvadasakusalacetanabhedo apubbabbhisavkharo kamabhava duggatiam ekassa vibbanassa tatheva paccayo patisandhiyam, no pavatte. Channam pavatte, no patisandhiyam. Sattannampi akusalavipakavibbhananam pavatte ca patisandhiyabca.

Kamabhava pana sugatiam tesameva sattannam tatheva paccayo pavatte, no patisandhiyam. Rupabhava catunnam vipakavibbhananam tatheva paccayo pavatte, no patisandhiyam. So ca kho kamavacare anittharupadassanasaddasavanavasena, brahmaloke pana anittharupadayo nama natthi. Tatha kamavacaradevalokepi.

Anejjabbhisavkharo arupabhava catunnam vipakavibbhananam tatheva paccayo pavatte ca patisandhiyabca.

Evam (CS:pg.2.191) tava bhavesu patisandhipavattinam vasena ete savkhara yesam paccaya, yatha ca paccaya honti, tatha vijanitabba. Eteneva nayena yoni-adisupi veditabba.

637. Tatridam adito patthaya mukhamattapakasanam—imesu hi savkharesu yasma pubbabbhisavkharo tava dvisu bhavesu patisandhim datva sabbamattano vipakam janeti. Tatha andajadisu catusu yonisu, devamanussasavkhata su dvisu gatisu, nanattakayananattasabbhinattakaya-ekattasabbi-ekattakayananattasabbi-ekattakaya-ekattasabbisavkhata su catusu vibbanatthitisu. Asabbasattavase panesa rupamattamevabbhisavkharotiti catusueva sattavasesu ca patisandhim datva sabbamattano vipakam janeti. Tasma esa etesu dvisu bhavesu, catusu yonisu, dvisu gatisu, catusu vibbanatthitisu, catusu sattavasesu ca ekavisatiya vipakavibbhananam vuttanayeneva paccayo hoti yathasambhavam (Vism.558.) patisandhiyam pavatte ca.

Apubbabbhisavkharo pana yasma ekasmimyeva kamabhava catusu yonisu, avasesasu tisu gatisu nanattakaya-ekattasabbisavkhataya ekissa vibbanatthitiya, tadiseyeva ca ekasmim sattavase patisandhivasena vipaccati, tasma esa ekasmim bhava, catusu yonisu, tisu gatisu, ekissa vibbanatthitiya, ekamhi ca sattavase sattannam vipakavibbhananam vuttanayeneva paccayo patisandhiyam pavatte ca.

Anejjabbhisavkharo pana yasma ekasmimyeva arupabhava, ekissa opapatikayoniya, ekissa devagatiya, akasanabcayatanadikas u tisu vibbanatthitisu, akasanabcayatanadikesu ca catusu sattavasesu patisandhivasena vipaccati, tasma esa ekasmim bhava, ekissa yoniya, ekissa gatiya, tisu vibbanatthitisu, catusu sattavasesu catunnam vibbhananam vuttanayeneva paccayo hoti patisandhiyam pavatte cati. Evam,

Patisandhipavattinam (CS:pg.2.192) vasenete bhavadisu;
Vijanitabba savkhara, yatha yesabca paccayati.

Ayam “savkharapaccaya vibbhanan”ti padasmim vittharakatha.

Vibbanapaccayanamarupapadavittharakatha 識緣名色法的關係

638. Vibbanapaccaya namarupapade—

Vibhaga namarupanam, bhavadisu pavattito;

Savgha paccayanaya, vibbatabbo vinicchayo.

Vibhaga namarupananti ettha hi **namanti** arammanabhimukham namanato

vedanadayo tayo khandha, **rupanti** cattari mahabhutani catunnabca mahabhutanam upadayarupam. Tesam vibhago khandhaniddese vuttoyevati. Evam tavettha vibhaga namarupanam vibbatabbo vinicchayo.

Bhavadisu pavattitoti ettha ca namam ekam sattavasam thapetva sabbabhavayonigativibbanatthitisasattavasesu pavattati, rupam dvisu bhavesu, catusu yonisu, pabcasu gatisu, purimasu catusu vibbanatthitisu, pabcasu sattavasesu pavattati.

Evam pavattamane ca etasmim namarupe yasma (**Vism.559.**) abhavakagabbhaseyyakanam andajanabca patisandhikkhane vatthukayadasakavasena rupato dvesantatisisani, tayo ca arupino khandha patubhavanti, tasma tesam vittharena ruparupato visati dhamma, tayo ca arupino khandhati ete tevisati dhamma vibbanapaccaya namarupanti veditabba. Aggahitaggahanena pana ekasantatisisato nava rupadhamme apanetva cuddasa. Sabhavakanam bhavadasakam pakkhipitva tettimsa, tesampi aggahitaggahanena santatisisadvayato attharasa rupadhamme apanetva pannarasa.

Yasma ca opapatikasattesu brahmakayikadinam patisandhikkhane cakkhusotavattitudasakanam, jivitindriyanavakassa ca vasena rupato cattari santatisisani, tayo ca arupino khandha patubhavanti, tasma tesam vittharena ruparupato ekunacattalisa dhamma, tayo ca arupino khandhati (**CS:pg.2.193**) ete bacattalisa dhamma vibbanapaccaya namarupanti veditabba. Aggahitaggahanena pana santatisisattayato sattavisati dhamme apanetva pannarasa.

Kamabhava pana yasma sesa-opapatikanam, samsedajanam va sabhavakaparipunnayatananam patisandhikkhane rupato satta santatisisani, tayo ca arupino khandha patubhavanti, tasma tesam vittharena ruparupato sattati dhamma, tayo ca arupino khandhati ete tesattati dhamma vibbanapaccaya namarupanti veditabba. Aggahitaggahanena pana rupasantatisisachakkato catupabbasa dhamme apanetva ekunavisati. Esa ukkamso. Avakamsena pana tamtamrupasantatisisavikalanam tassa tassa vasena hapetva hapetva savkhepatto vittharato ca patisandhiyam vibbanapaccaya namarupasavkha veditabba.

Arupinam pana tayova arupino khandha. Asabbinam rupato jivitindriyanavakamevati. Esa tava patisandhiyam nayo.

Pavatte pana sabbattha rupappavattidese patisandhicittassa thitikkhane patisandhicittena saha pavatta-ututo utusamutthanam suddhatthakam patubhavati. Patissandhicittam pana rupam na samutthapeti. Tabhi yatha papate patitapuriso parassa paccayo hotum na sakkoti, evam vatthudubbalataya dubbalatta rupam samutthapetum na sakkoti. Patissandhicittato pana uddham pathamabhavavagato (**Vism.560.**) pabhuti cittasamutthanam suddhatthakam, saddapatubhavakale patissandhikkhanato uddham pavatta-ututo ceva cittato ca saddanavakam, ye pana kabalikaraharupajivino gabbhaseyyakasatta, tesam,

“Yabcassa bhujati mata, annam panabca bhojanam;

Tena so tattha yapeti, matukucchigato naro”ti.–

Vacanato matara ajjhoharitamarena anugate sarire, opapatikanam sabbapathamam attano mukhagatam khelam ajjhoharanakale aharasamutthanam suddhatthakanti idam aharasamutthanassa suddhatthakassa, utucittasamutthanabca ukkamsato dvinnam navakanam vasena chabbisatividham, pubbe ekekacittakkhane (**CS:pg.2.194**) tikkhattum uppajjanam vuttam kammassamutthanabca sattatividhanti channavutividham rupam, tayo ca arupino khandhati samasato navanavuti dhamma. Yasma va saddo aniyato kadacideva patubhavato, tasma duvidhampi tam apanetva ime sattanavuti dhamma yathasambhavam sabbasattanam vibbanapaccaya namarupanti veditabbam. Tesam hi suttanampi pamattanampi khadantanampi

pivantanampi diva ca rattibca ete vibbanapaccaya pavattanti. Tabca nesam vibbanapaccayabhavam parato vannayissama.

Yampanetamettha kammajarupam, tam bhavayonigatithitisattavasesu sabbapathamam patitthahantampi tisamutthanikarupena anupatthaddham na sakkoti santhatum, napi tisamutthanikam tena anupatthaddham. Atha kho vatabbhahatapi catuddisa vavatthapita nalakalapiyo viya, umivegabbhahatapi mahasamudde katthaci laddhapatittha bhinnavahanika viya ca abbamabbupatthaddhanevetani apatamanani santhahitva ekampi vassam dvepe vassani ...pe... vassasatampi yava tesam sattanam ayukkhayo va pubbakkhayo va, tava pavattantiti. Evam bhavadisu pavattitopettha vibbatabbo vinicchayo.

639. Savgahati ettha ca yam aruppe pavattipatisandhisu, pabcavokarabhava ca pavattiyam vibbanapaccaya namameva, yabca asabbesu sabbattha, pabcavokarabhava ca pavattiyam vibbanapaccaya rupameva, yabca pabcavokarabhava (**Vism.561.**) sabbattha vibbanapaccaya namarupam, tam sabbam namabca rupabca namarupabca namarupanti evam ekadesasarupekasesanayena savgahetva vibbanapaccaya namarupanti veditabbam.

Asabbesu vibbanabhava ayuttanti ce, nayuttam. Idampi,

Namarupassa yam hetu, vibbanam tam dvidha matam;

Vipakamavipakabca, yuttameva yato idam.

Yabhi namarupassa hetu vibbanam, tam vipakavipakabhedato dvedha matam. Idabca asabbasattesu kammamutthanatta pabcavokarabhava pavatta-abhisavkharavibbanapaccaya rupam. Tatha pabcavokare pavattiyam kusaladicittakkhane kammamutthananti yuttameva idam. Evam savgahatopettha vibbatabbo vinicchayo.

640. Paccayanayati (**CS:pg.2.195**) ettha hi,

Namassa pakavibbanam, navadha hoti paccayo;

Vatthurupassa navadha, sesarupassa atthadha.

Abhisavkharavibbanam, hoti rupassa ekadha;

Tadabbam pana vibbanam, tassa tassa yatharaham.

Yabhetam patisandhiyam pavattiyam va vipakasavkhatam namam, tassa rupamissassa va amissassa va patisandhikam va abbam va vipakavibbanam sahajata-abbamabbanissayasampayuttavipakaharindriya-atthi-avigatapaccayehi navadha paccayo hoti.

Vatthurupassa patisandhiyam sahajata-abbamabbanissayavipakaharindriyavippayutta-atthi-avigatapaccayehi

Navadha paccayo hoti. Thapetva pana vatthurupam sesarupassa imesu navasu abbamabbapaccayam apanetva sesehi atthahi paccayehi paccayo hoti.

Abhisavkharavibbanam pana asabbasattarupassa va pabcavokarabhava va kammajassa rupassa suttantikapariyayato upanissayavasena ekadhava paccayo hoti. Avasesam pathamabhavavgato pabhuti sabbampi vibbanam tassa tassa namarupassa yatharaham paccayo hotiti veditabbam. Vittharato pana tassa paccayanaye dassiyamane sabbapi patthanakatha vittharetabba hotiti na nam arabhama.

Tattha siya-katham panetam janitabbam (**Vism.562.**) “**patisandhinamarupam vibbanapaccaya hoti**”ti? Suttato yuttito ca. Sutte hi “**cittanuparivattino dhamma**”ti-adina (dha.sa.dukamatika 62) nayena bahudha vedanadinam vibbanapaccayata siddha. Yuttito pana,

Cittajena hi rupena, idha ditthena sijjhati;

Aditthassapi rupassa, vibbanam paccayo iti.

Citte hi pasanne appasanne va tadanurupani rupani uppajjamanani ditthani. Ditthena ca aditthassa anumanam hotiti imina idha ditthena cittajarupena aditthassapi

patisandhirupassa vibbanam paccayo hoti janitabbametam.
Kammasamutthanassapi (CS:pg.2.196) hi tassa cittasamutthanasseva
vibbanapaccayata patthane agatati. Evam paccayanayatopettha vibbatabbo
vinicchayoti.

Ayam “vibbanapaccaya namarupan”ti padasmim vittharakatha.

Namarupapaccayasalayatanapadavittharakatha 名色緣六入處的關係

641. Namarupapaccaya salayatanapade—

Namam khandhattayam rupam, bhutavatthadikam matam;

Katekasesam tam tassa, tadisasseva paccayo.

Yabhetam salayatanasseva paccayabhutam namarupam, tattha namanti
vedanadikkhandhattayam, rupam pana sasantatipariyapannam niyamato cattari
bhutani cha vatthuni jivitindriyanti evam bhutavatthadikam matanti veditabbam.
Tam pana namabca rupabca namarupabca namarupanti evam katekasesam
chatthayatanabca salayatanabca salayatananti evam katekasesasseva salayatanassa
paccayoti veditabbam. Kasma? Yasma aruppe namameva paccayo, tabca
chatthayatanasseva na abbassa. “Namapaccaya chatthayatanan”ti (vibha.322) hi
Vibhavge vuttam.

Tattha siya—katham panetam janitabbam “namarupam salayatanassa paccayo”ti?
Namarupabhava bhavato. Tassa tassa hi namassa rupassa ca bhava tam tam
ayatanam hoti, na abbatha. Sa panassa tabbhavabhavita paccayanayasmim yeva
avibhavissati. Tasma,

(Vism.563.) Patisandhiya pavatte va, hoti yam yassa paccayo;

Yatha ca paccayo hoti, tatha neyyam vibhavina.

Tatrayamatthadipana—

Namameva hi aruppe, patisandhipavattisu;

Paccayo sattadha chadha, hoti tam avakamsato.

Katham?

Patisandhiyam

tava

avakamsato

sahajata-abbamabbanissayasampayuttavipaka-atthi-avigatapaccayehi sattadha namam
chatthayatanassa paccayo hoti. Kibci panettha hetupaccayena, kibci
aharapaccayenati evam (CS:pg.2.197) abbathapi paccayo hoti, tassa vasena
ukkamsavakamso veditabbo.

Pavattepi vipakam vuttanayeneva paccayo hoti, itaram pana avakamsato
vuttappakaresu paccayesu vipakapaccayavajjehi chahi paccayehi paccayo hoti.
Kibci panettha hetupaccayena, kibci aharapaccayenati evam abbathapi paccayo hoti,
tassa vasena ukkamsavakamso veditabbo.

Abbasimipi bhava namam, tatheva patisandhiyam;

Chatthassa itaresam tam, chahakarehi paccayo.

Aruppato hi abbasimipi pabavokarabhava tam vipakanamam hadayavatthuno
sahayam hutva chatthassa manayatanassa yatha aruppe vuttam, tatheva avakamsato
sattadha paccayo hoti. Itaresam pana tam pabcannam cakkhayatanadinam
catumahabhutasahayam hutva sahajatanissayavipakavippayutta-atthi-avigatavasena
chahakarehi paccayo hoti. Kibci panettha hetupaccayena, kibci aharapaccayenati
evam abbathapi paccayo hoti, tassa vasena ukkamsavakamso veditabbo.

Pavattepi tatha hoti, pakam pakassa paccayo;

Apakam avipakassa, chadha chatthassa paccayo.

Pavattepi hi pabavokarabhava yatha patisandhiyam, tatheva vipakanamam

vipakassa chatthayatanassa avakamsato sattadha paccayo hoti. Avipakam pana avipakassa chatthassa avakamsatova tato vipakapaccayam apanetva chadha paccayo hoti. Vuttanayeneva panettha ukkamsavakamso veditabbo.

Tattheva sesapabcannam, vipakam paccayo bhavē;

Catudha avipakampi, evameva pakasitam.

(Vism.564.) Tattheva hi pavatte sesanam cakkhayatanadinam pabcannam cakkhupasada divatthukam itarampi vipakanamam pacchajata vippayutta-atthi-avigatapaccayehi catudha paccayo hoti. Yatha ca vipakam, avipakampi evameva pakasitam. Tasma kusala dibhedampi tesam catudha paccayo hoti ti veditabbam. Evam (CS:pg.2.198) tava namameva patisandhiyam pavatte va yassa yassa ayatanassa paccayo hoti, yatha ca paccayo hoti, tatha veditabbam.

Rupam panettha aruppe, bhavē bhavati paccayo;

Na ekayatanassapi, pabcakkhandhabhave pana.

Rupato sandhiyam vatthu, chadha chatthassa paccayo;

Bhutani catudha honti, pabcannam avisesato.

Rupato hi patisandhiyam vatthurupam chatthassa manayatanassa sahajata-abbamabbanissaya vippayutta-atthi-avigatapaccayehi chadha paccayo hoti. Cattari pana bhutani avisesato patisandhiyam pavatte ca yam yam ayatanam uppajjati, tassa tassa vasena pabcannampi cakkhayatanadinam sahajatanissaya-atthi-avigatapaccayehi catudha paccaya honti. Tidha jivitametesam, aharo ca pavattiyam;

Taneva chadha chatthassa, vatthu tasseva pabcadha.

Etesam pana cakkhadinam pabcannam patisandhiyam pavatte ca atthi avigata-indriyavasena rupajivitam tidha paccayo hoti. Aharo ca atthi-avigataharavasena tividha paccayo hoti, so ca kho ye satta aharupajivino, tesam aharanugate kaye pavattiyameva, no patisandhiyam. Tani pana pabca cakkhayatanadini chatthassa cakkhu sotaghanajivhakaya vibbanasavkhatassa manayatanassa nissayapurejata-indriyavippayutta-atthi-avigatavasena chahakarehi paccaya honti pavatte, no patisandhiyam. Thapetva pana pabcavibbanani tasseva avasesamanayatanassa vatthurupam nissayapurejavippayutta-atthi-avigatavasena pabcadha paccayo hoti pavatteyeva, no patisandhiyam. Evam rupameva patisandhiyam pavatte va yassa yassa ayatanassa paccayo hoti, yatha ca paccayo hoti, tatha veditabbam.

(Vism.565.) Namarupam panubhayam, hoti yam yassa paccayo;

Yatha ca tampi sabbattha, vibbatabbam vibhavina.

Seyyathidam (CS:pg.2.199) Patissandhiyam tava pabcavokarabhavē khandhattayavatturupasavkhatam namarupam chatthayatanassa sahajata-abbamabbanissaya vipakasampayuttavippayutta-atthi-avigatapaccayadihi paccayo hoti ti. Idamettha mukhamattam. Vuttanayanusarena pana sakka sabbam yojetunti na ettha vittharo dassitoti.

Ayam “namarupapaccaya salayatanan”ti padasmim vittharakatha.

Salayatanapaccayaphassapadavittharakatha 六入處緣觸的關係

642. Salayatanapaccaya phassapade—

Saleva phassa savkhepa, cakkhusamphassa-adayo;

Vibbanamiva battimsa, vittharena bhavanti te.

Savkhepena hi salayatanapaccaya phassoti cakkhusamphasso, sotasamphasso, ghanasamphasso, jivhasamphasso, kayasamphasso, manosamphassoti ime

cakkkhusamphassadayo cha eva phassa bhavanti. Vittharena pana cakkkhusamphassadayo pabca kusalavipaka, pabca akusalavipakati dasa, sesa bavisati-lokiyavipakavibbanasampayutta ca bavisatiti evam sabbe pi savkharapaccaya vuttavibbanamiva battimsa honti.

Yam panetassa battimsavidhassapi phassassa paccayo salayatanam, tattha,
Chatthena saha ajjhattam, cakkhadim bahirehipi;
Salayatanamicchanti, chahi saddhim vicakkhana.

Tattha ye tava “**upadinnakapavattikatha ayan**”ti sakasantatipariyapannameva paccayam paccayuppannabca dipenti, te “**chatthayatanapaccaya phasso**”ti (vibha.322) pali-anusarato aruppe chatthayatanabca, abbattha sabbasavghato salayatanabca phassassa paccayoti ekadesasaruppekasesam katva chatthena saha ajjhattam cakkhadim salayatananti icchanti. Tabhi chatthayatanabca salayatanabca salayatanantveva savkham gacchati.

Ye pana paccayuppannameva ekasantatipariyapannam dipenti, paccayam pana bhinnasantanampi, te yam yam ayatanam phassassa paccayo hoti, tam sabbampi (CS:pg.2.200) dipenta bahirampi pariggahetva tadeva chatthena saha ajjhattam bahirehipi rupayatanadihi saddhim (Vism.566.) salayatananti icchanti. Tampi hi chatthayatanabca salayatanabca salayatananti etesam ekasese kate salayatanantveva savkham gacchati.

Etthaha na sabbayatanehi eko phasso sambhoti, napi ekamha ayatana sabbe phassa, ayabca salayatanapaccaya phassoti ekova vutto, so kasmati. Tatridam vissajjanam–saccametam, sabbehi eko, ekamha va sabbe na sambhonti, sambhoti pana anekehi eko. Yatha cakkkhusamphasso cakkhayatana rupayatana cakkhuvibbanasavkhata manayatana avasesasampayuttadhammayatana cati evam sabbattha yathanurupam yojetabbam. Tasma eva hi,

Ekopanekayatanappabhavo iti dipito;
Phassoyam ekavacananiddesenidha tadina.

Ekavacananiddesenti salayatanapaccaya phassoti imina ekavacananiddesena anekehi ayatanehi eko phasso hotiti tadina dipitoti attho. Ayatanesu pana,

Chadha pabca tato ekam, navadha bahirani cha;
Yathasambhavametassa, paccayatte vibhavaye.

Tatrayam vibhavana–cakkhayatanadini tava pabca cakkkhusamphassadibhedato pabca vidhassa phassassa nissayapurejatindriyavippayutta-atthi-avigatavasena chadha paccaya honti. Tato param ekam vipakamanayatanam anekabhedassa vipakamanosamphassassa

sahajata-abbamabbanissayavipakahara-indriyasampayutta-atthi-avigatavasena navadha paccayo hoti. Bahiresu pana rupayatanam cakkkhusamphassassa arammanapurejata-atthi-avigatavasena catudha paccayo hoti. Tatha saddayatanehi sotassamphassadinam. Manosamphassassa pana tani ca dhammayatanabca tatha ca (CS:pg.2.201) arammanapaccayamatteneva cati evam bahirani cha yathasambhavametassa paccayatte vibhavayeti.

Ayam “salayatanapaccaya phasso”ti padasmim vittharakatha.

Phassapaccaya vedanapadavittharakatha 觸緣受的關係

643. Phassapaccaya vedanapade–

Dvarato vedana vutta, cakkkhusamphassajadika;
Saleva ta pabhedena, ekunanavuti mata.

Etassapi padassa Vibhavge “**cakkhusamphassaja vedana. Sota... ghana... jivha... kaya... manosamphassaja vedana**”ti (vibha.231) evam (Vism.567.) dvarato saleva vedana vutta, ta pana pabhedena ekunanavutiya cittehi sampayuttatta ekunanavuti mata.

Vedanasu panetasu, idha battimsa vedana;

Vipakacittayuttava, adhippetati bhasita.

Atthadha tattha pabcannam, pabcadvaramhi paccayo;

Sesanam ekadha phasso, manodvarepi so tatha.

Tattha hi pabcadvare cakkhupasadativatthukanam pabcannam vedananam cakkhusamphassadiko phasso sahajata-abbamabbanissayavipaka-aharasampayutta-atthi-avigatavasena atthadha paccayo hoti. Sesanam pana ekekasmim dvare sampaticchanasantiranatadarammanavasena pavattanam kamavacaravipakavedananam so cakkhusamphassadiko phasso upanissayavasena ekadhava paccayo hoti.

Manodvarepi so tathati manodvarepi hi tadarammanavasena pavattanam kamavacaravipakavedananam so sahajatamanosamphassasavkhato phasso tatheva atthadha paccayo hoti, patisandhibhavavgacutivasena pavattanam tebhumakavipakavedananampi. Ya pana ta manodvare tadarammanavasena (CS:pg.2.202) pavatta kamavacaravedana, tasam manodvaravajjanasampayutto manosamphasso upanissayavasena ekadhava paccayo hotiti.

Ayam “phassapaccaya vedana”ti padasmim vittharakatha.

Vedanapaccayatanhapadavittharakatha 受緣愛的關係

644. Vedanapaccaya tanhapade–

Rupatanhadibhedena, cha tanha idha dipita;

Ekeka tividha tattha, pavattakarato mata.

Imasmim hi pade setthiputto brahmanaputtoti pitito namavasena putto viya “**rupatanha. Sadda... gandha... rasa... phothhabba... dhammatanha**”ti (vibha.232) arammanato namavasena Vibhavge cha tanha dipita.

Tasu pana tanhasu ekeka tanha pavatti-akarato kamatanha, bhavatanha, vibhavatanhati evam tividha mata. Rupatanhayeva hi yada cakkhussa apathamagatam ruparammanam kamassadavasena assadayamana pavattati, tada **kamatanha** nama hoti. Yada tadevarammanam “dhuvam sassatan”ti pavattaya sassataditthiya (Vism.568.) saddhim pavattati, tada **bhavatanha** nama hoti. Sassataditthisahagato hi rago bhavatanhati vuccati. Yada pana tadevarammanam “ucchijjati vinassati”ti pavattaya ucchedaditthiya saddhim pavattati, tada **vibhavatanha** nama hoti. Ucchedaditthisahagato hi rago vibhavatanhati vuccati. Esa nayo saddatanhadisupiti. Eta attharasa tanha honti.

Ta ajjhatarupadisū attharasa, bahiddha attharasati chattimsa. Iti atita chattimsa, anagata chattimsa, paccuppanna chattimsati atthasatam tanha honti. Ta puna savkheppamana rupadi-arammanavasena cha, kamatanhadvivasena va tissova tanha hontiti veditabba.

Yasma panime satta puttam assadetva putte mamattena dhatiya viya rupadi-arammanavasena uppajjamanam vedanam assadetva vedanaya mamattena (CS:pg.2.203) rupadi-arammanadayakanam cittakara-gandhabba-gandhika-suda-tantavayarasayanavidhayakavejjadinam

mahasakkaram karonti. Tasma sabbapesa vedanapaccaya tanha hotiti veditabba.

Yasma cettha adhippeta, vipakasukhavedana;

Ekava ekadhavesa, tasma tanhaya paccayo.

Ekadhati upanissayapaccayeneva paccayo hoti. Yasma va,

Dukkhi sukham patthayati, sukhi bhiyyopi icchati;

Upekkha pana santatta, sukhamicceva bhasita.

Tanhaya paccaya tasma, honti tissopi vedana;

Vedanapaccaya tanha, iti vutta mahesina.

Vedanapaccaya capi, yasma nanusayam vina;

Hoti tasma na sa hoti, brahmanassa vusimatoti.

Ayam “vedanapaccaya tanha”ti padasmim vittharakatha.

Tanhapaccaya-upadanapadavittharakatha 愛緣取的關係

645. Tanhapaccaya upadanapade–

Upadanani cattari, tani atthavibhagato;

Dhammasavkhepavitthara, kamato ca vibhavaye.

(Vism.569.) Tatrayam vibhavana–kamupadanam, ditthupadanam, silabbatupadanam, attavadupadananti imani tavettha cattari upadanani. Tesam ayam **atthavibhago**–vatthusavkhatam kamam upadiyatiti **kamupadanam**, kamo ca so upadanabcatipi kamupadanam. **Upadananti** dalhaggahanam. Dalhattho hettha upasaddo upayasa-upakatthadisu viya. Tatha ditthi ca sa upadanabcati **ditthupadanam**. Ditthim upadiyatiti va ditthupadanam. “Sassato atta ca loka ca”ti-adisu (di.ni.1.31) hi purimaditthim uttaraditthi upadiyati. Tatha silabbatam upadiyatiti **silabbatupadanam**. Silabbatabca tam upadanabcatipi silabbatupadanam. Gosilagovatadini hi “evam suddhi”ti abhinivesato sayameva upadanani. Tatha vadanti etenati vado. Upadiyanti (CS:pg.2.204) etenati upadanam. Kim vadanti, upadiyanti va? Attanam. Attano vadupadanam **attavadupadanam**. Attavadamattameva va attati upadiyanti etenati attavadupadanam. Ayam tava tesam atthavibhago.

Dhammasavkhepavitthare pana kamupadanam tava “tatha katamam kamupadanam? Yo kamesu kamacchando kamarago kamanandi kamatanha kamasneho kamaparilaho kamamuccha kamajjhosanam, idam vuccati kamupadanam”ti (dha.sa.1220 vibha.938) agatatta savkhepato tanhadalhattam vuccati. **Tanhadalhattam** nama purimatanha-upanissayapaccayena dalhasambhuta uttaratanhava. Keci panahu “appattavisayapatthana tanha andhakare corassa hatthappasaranam viya, sampattavisayaggahanam upadanam tasseva bhandaggahanam viya. Appicchatasantutthitapatipakkha ca te dhamma. Tatha pariyesanarakkhadukkkhamula”ti. Sesupadanattayam pana savkhepato ditthimattameva.

Vittharato pana pubbe rupadisu vutta-atthasatappabhedayapi tanhaya dalhabhavo kamupadanam. Dasavattuka micchaditthi ditthupadanam. Yathaha–“tatha katamam ditthupadanam? Natthi dinnam, natthi yittham ...pe... sacchikatva pavedentiti ya evarupa ditthi ...pe... vipariyesaggaho. Idam vuccati ditthupadanam”ti (dha.sa.1221 vibha.938). Silabbatehi suddhiti paramasanam pana silabbatupadanam. Yathaha–“tatha katamam silabbatupadanam? Silena suddhi, vatena suddhi, silabbatena (Vism.570.) suddhiti ya evarupa ditthi ...pe... vipariyesaggaho. Idam vuccati silabbatupadanam”ti (dha.sa.1222 vibha.938).

Visativatthuka sakkayaditthi attavadupadanam. Yathaha—“**tattha katamam attavadupadanam? Idha assutava puthujano ...pe... sappurisadhamme avinito rupam attato samanupassati ...pe... vipariyesaggaho, idam vuccati attavadupadanam**”ti (dha.sa.1223 vibha.938). Ayamettha dhammasavkhepavittaro.

Kamatoti ettha pana tividho kamo uppattikkamo pahanakkamo desanakkamo ca. Tattha anamatagge samsare imassa pathamam uppattiti abhavato kilesanam nipariyayena uppattikkamo na vuccati. Pariyayena pana yebhuyyena ekasmim bhava attaggahapubbavago sassatucchedabhiniveso, tato “**sassato ayam atta**”ti ganhato attavisuddhattham silabbatupadanam, “**ucchijsati**”ti ganhato paralokanirapekkhassa kamupadananti (CS:pg.2.205) evam pathamam attavadupadanam, tato ditthisilabbatakamupadananti ayametesam ekasmim bhava uppattikkamo.

Ditthupadanadini cettha pathamam pahiyanti sotapattimaggavajjhata. Kamupadanam paccha, arahattamaggavajjhata ayametesam pahanakkamo.

Mahavisayatta pana pakatatta ca etesu kamupadanam pathamam desitam. Mahavisayam hi tam atthacittasampayoga, appavisayani itarani catucittasampayoga, yebhuyyena ca alayaramatta pajaya pakatam kamupadanam, na itarani. Kamupadana va kamanam samadhigamattam kotuhalamavgaladibahulo hoti, sassa ditthiti tadanantaram ditthupadanam, tam pabhijjanam silabbata-attavadupadanavasena duvidham hoti. Tasmim dvaye gokiriyam kukkurakiriyam va disvapi veditabbato olarikanti silabbatupadanam pathamam desitam. Sukhumatta ante attavadupadananti ayametesam desanakkamo.

Tanha ca purimassettha, ekadha hoti paccayo;

Sattadha atthadha vapi, hoti sesattayassa sa.

Ettha ca evam desite upadanacatukke purimassa kamupadanassa kamatanha upanissayavasena ekadhava paccayo hoti, tanhabhinanditesu visayesu uppattito. Sesattayassa pana sahajata-abbamabbanissayasampayutta-atthi-(Vism.571.) avigatahetuvasena sattadha va, upanissayena saha atthadha vapi paccayo hoti. Yada ca sa upanissayavasena paccayo hoti, tada asahajata hoti.

Ayam “**tanhapaccaya upadanam**”ti padasmim vittharakatha.

Upadanapaccayabhavapadavittharakatha 取緣有的關係

646. Upadanapaccaya bhavapade—

Atthato dhammato ceva, satthato bhedasavgha;

Yam yassa paccayo ceva, vibbatabbo vinicchayo.

Tattha (CS:pg.2.206) bhavatiti bhavo. So kammabhavo upapattibhavo cati duvidho hoti. Yathaha—“**bhavo duvidhena atthi kammabhavo, atthi upapattibhavo**”ti (vibha.234). Tattha kammameva bhavo kammabhavo, tatha upapattiyeva bhavo upapattibhavo. Ettha ca upapatti bhavatiti bhavo. Kammam pana yatha sukhakaranatta “**sukho Buddhanam uppado**”ti (dha.pa.194) vutto, evam bhavakaranatta phalavoharena bhavoti veditabbanti. Evam tavettha **atthato vibbatabbo** vinicchayo.

647. **Dhammato** pana kammabhavo tava savkhepato cetana ceva cetanasampayutta ca abhijjhado kammavkhatta dhamma. Yathaha—“**tattha katamo kammabhavo? Pubbabbhisavkharo apubbabbhisavkharo anebjabhisavkharo** (vibha.234) paritabbhumako va mahabbhumako va, ayam vuccati kammabhavo. Sabbampi bhavagamikammam kammabhavo”ti (vibha.234). Ettha hi

pubbabbhisavkharoti terasa cetana. **Apubbabbhisavkharoti** dvadasa. **Anebjabbhisavkharoti** catasso cetana. Evam **parittabhumako va mahabhumako vati** etena tasamyeva cetananam mandabahuvipakata vutta. **Sabbampi bhavagamikamman**ti imina pana cetanasampayutta abhijjhado vutta.

Upapattibhavo pana savkhepato kammabhinibbatta khandha, pabhedato navavidho hoti. Yathaha—“tattha katamo upapattibhavo? Kamabhavo rupabhavo arupabhavo sabbabhavo asabbabhavo nevasabbanasabbabhavo, ekavokarabhavo (Vism.572.) catuvokarabhavo pabcajavokarabhavo, ayam vuccati upapattibhavo”ti (vibha.234). Tattha kamasavkhato bhavo kamabhavo. Esa nayo rugarupabhavesu. Sabbavatam bhavo, sabba va ettha bhavo atthi sabbabhavo. Vipariyayena asabbabhavo. Olarikaya sabbaya abhava sukhumaya ca bhava nevasabba, nasabba asmim bhaveti nevasabbanasabbabhavo. Ekena rupakkhandhena vokinnam bhavo ekavokarabhavo. Eko va vokaro assa bhavassati ekavokarabhavo. Esa nayo catuvokarapabcajavokarabhavesu. Tattha kamabhavo pabca upadinnakkhandha. Tatha rupabhavo. Arupabhavo cattaro (CS:pg.2.207) sabbabhavo pabca. Asabbabhavo eko upadinnakkhandho. Nevasabbanasabbabhavo cattaro. Ekavokarabhavadayo ekacatupabcajjakkhandha upadinnakkhandhehi evamettha dhammatopi vibbatabbo vinicchayo.

648. Satthatoti yatha ca bhavaniddese, tatheva kamam savkharaniddese pi pubbabbhisavkharadayova vutta, evam santapi purime atitakammavasena idha patisandhiya paccayatta, ime paccuppannakammavasena ayatim patisandhiya paccayattati punavacanam satthakameva, pubbe va “**tattha katamo pubbabbhisavkharo? Kusala cetana kamavacara**”ti (vibha.226) evamadina nayena cetana savkharati vutta. Idha pana “**sabbampi bhavagamikamman**”ti (vibha.234) vacanato cetanasampayuttapi. Pubbe ca vibbanapaccayameva kammam “savkhara”ti vuttam. Idani asabbabhavanibbattakampi. Kim va bhava, “avijjapaccaya savkhara”ti ettha pubbabbhisavkharadayova kusalakusala dhamma vutta. “Upadanapaccaya bhavo”ti idha pana upapattibhavassapi savgahitatta kusalakusalabyakata dhamma vutta. Tasma sabbathapi satthakamevidam punavacananti evamettha satthatopi vibbatabbo vinicchayo.

649. Bhedasavghati upadanapaccaya bhavassa bhedato ceva savghato ca. Yabhi kamupadanapaccaya kamabhavanibbattakam kammam kariyati, so kammabhavo. Tadabhinibbatta khandha upapattibhavo. Esa nayo rugarupabhavesu. Evam (Vism.573.) kamupadanapaccaya dve kamabhava, tadantogadha ca sabbabhavapabcajavokarabhava, dve rupabhava, tadantogadha ca sabbabhava-asabbabhava-ekavokarabhavapabcajavokarabhava, dve arupabhava, tadantogadha ca sabbabhavanevasabbanasabbabhavacatuvokarabhavati saddhim antogadhehi cha bhava. Yatha ca kamupadanapaccaya saddhim antogadhehi cha bhava. Tatha sesupadanapaccayapi evam upadanapaccaya **bhedato** saddhim antogadhehi catuvisati bhava.

Savghato pana kammabhavam upapattibhavabca ekato katva kamupadanapaccaya saddhim antogadhehi eko kamabhavo. Tatha rugarupabhavati tayo bhava. Tatha sesupadanapaccaya piti. Evam upadanapaccaya savghato saddhim antogadhehi dvadasa bhava. Apica (CS:pg.2.208) avisesena upadanapaccaya kamabhavupagam kammam kammabhavo. Tadabhinibbatta khandha upapattibhavo. Esa nayo rugarupabhavesu. Evam upadanapaccaya saddhim antogadhehi dve kamabhava, dve rupabhava, dve arupabhavati aparena pariayena savghato cha bhava. Kammabhava-upapattibhavabhedam va anupagamma saddhim antogadhehi kamabhavadivasena tayo bhava honti. Kamabhavadibhedampi anupagamma kammabhava-upapattibhavavasena dve bhava

honti. Kammupapattibhedabcapī anupagamma upadanapaccaya bhavoti bhavavasena ekova bhavo hotiti evamettha upadanapaccayassa bhavassa bhedasavghāpi vibbatabbo vinicchayo.

650. Yam yassa paccayo cevati yabcettha upadanam yassa paccayo hoti, tatopi vibbatabbo vinicchayoti attho. Kim panettha kassa paccayo hoti? Yamkibci yassa kassaci paccayo hotiyeva. Ummattako viya hi puthujjano. So idam yuttam idam ayuttanti avicāretva yassa kassaci upadanassa vasena yamkibci bhavam patthetva yamkibci kammam karotiyeva. Tasma yadekacce silabbatupadanena ruparupabhava na hontiti vadanti, tam na gahetabbam. Sabbena pana sabbo hotiti gahetabbam.

Seyyathidam—idhekacco anussavavasena va ditthanusarena va “kama namete manussaloke ceva khattiyamahasalakuladisū, cha kamavacaradevaloke ca samiddha”ti cintetva tesam adhigamattham (**Vism.574.**) asaddhammassavanadihi vābcito “imīna kammaṇa kama sampajjanti”ti mabbamāno kamupadanavasena kayaduccaritadinipi karoti, so duccharitaparipuriya apāye upapajjati. Sanditthike va pana kame patthayamāno patiladdhe ca gopayamāno kamupadanavasena kayaduccaritadini karoti, so duccharitaparipuriya apāye upapajjati. Tatrassa upapattihetubhutam kammam kammabhavo. Kammabhinibbatta khandha upapattibhavo. Sabbabhavapācavokārabhava pana tadantogadha eva.

Aparo (**CS:pg.2.209**) pana saddhammassavanadihi upabruhitabano “imīna kammaṇa kama sampajjanti”ti mabbamāno kamupadanavasena kayasucaritadini karoti. So sucaritaparipuriya deveṣu va manussesu va upapajjati. Tatrassa upapattihetubhutam kammam kammabhavo. Kammabhinibbatta khandha upapattibhavo. Sabbabhavapācavokārabhava pana tadantogadha eva. Iti kamupadanam sappabhedassa santogadhassa kamābhavassa paccayo hoti.

Aparo “ruparupabhavesu tato samiddhātara kama”ti sutva parikappetva va kamupadanavaseneva ruparupasamapattiyo nibbattetva samapattibalena ruparupābrahmaloke upapajjati. Tatrassa upapattihetubhutam kammam kammabhavo. Kammabhinibbatta khandha upapattibhavo. Sabba-asabba-nevasabbānasabba-eka-catu-pācavokārabhava pana tadantogadha eva. Iti kamupadanam sappabhedanam santogadhanam ruparupābhavanampi paccayo hoti.

Aparo “āyama ātta nama kamavacarasampattibhave va ruparupābhavanam va abbatarasmim ucchinne su-ucchinno hoti”ti ucchedaditthim upādaya tadupagam kammam karoti, tassa tam kammam kammabhavo. Kammabhinibbatta khandha upapattibhavo. Sabbābhavadāyo pana tadantogadha eva. Iti ditthupadanam sappabhedanam santogadhanam tinnampi kamaruparupābhavanam paccayo hoti.

Aparo “āyama ātta nama kamavacarasampattibhave va ruparupābhavanam va abbatarasmim sukhi hoti vigataparilaho”ti attavadupadanena tadupagam kammam karoti, tassa tam kammam kammabhavo. Tadabhinibbatta khandha (**Vism.575.**) upapattibhavo. Sabbābhavadāyo pana tadantogadha eva. Iti attavadupadanam sappabhedanam santogadhanam tinnam bhavanam paccayo hoti.

Aparo “idam silabbatam nama kamavacarasampattibhave va ruparupābhavanam va abbatarasmim paripurentassa sukham paripurim gacchati”ti silabbatupadanavasena tadupagam kammam karoti, tassa tam kammam kammabhavo. Tadabhinibbatta khandha upapattibhavo. Sabbābhavadāyo pana tadantogadha eva. Iti silabbatupadanam sappabhedanam santogadhanam tinnam bhavanam paccayo hoti. Evamettha yam yassa paccayo hoti, tatopi vibbatabbo vinicchayo.

Kim panettha (**CS:pg.2.210**) kassa bhavassa katham paccayo hotiti ce?

Ruparupābhavanam upanissayapaccayo upadanam;

Sahajata dihi tam, kamabhavassati vibbeyyam.

Ruparupabhavanam hi, kamabhavapariyapannassa ca kammabhavakusalakammasseva, upapattibhavassa cetam catubbidhampi upadanam upanissayapaccayasena ekadhava paccayo hoti. Kamabhavattana sampayuttakusalakammabhavassa sahajata-abbamabbanissayasampayutta-atthi-avigatahetupaccayappabhede hi sahajata dihi paccayo hoti. Vippayuttassa pana upanissayapaccayenevati.

Ayam “upadanapaccaya bhavo”ti padasmim vittharakatha.

Bhavapaccaya jati-advittharakatha 有緣生的關係

651. Bhavapaccaya jati-adisu jati-adinam vinicchayo sacchanidde vuttanayeneva veditabbo. Bhavoti panettha kammabhavova adhippeto. So hi jatiya paccayo, na upapattibhavo. So ca pana kammapaccaya-upanissayapaccayasena dvedha paccayo hoti.

Tattha siya-katham panetam janitabbam bhavo jatiya paccayoti ce? Bahirapaccayasamattepi hinapanitatadivisesadassanato. Bahiranam hi janakajanani sukkasonitaharadinam paccayanam samattepi sattanam yamakanampi satam hinapanitatadiviseso dissati. So ca na ahetuko sabbada ca (Vism.576.) sabbesabba abhavato, na kammabhavato abba hetuko tadabhinibbattakasattanam ajjhattasantane abbassa karanassa abhavatoti kammabhavahetukova. Kammam hi sattanam hinapanitatadivisesassa hetu. Tenaha Bhagava “kammam satte vibhajati yadidam hinappanitataya”ti (ma.ni.3.289). Tasma janitabbametam “bhavo jatiya paccayo”ti.

Yasma ca asati jatiya jaramaranam nama, sokadayo va dhamma na honti. Jatiya pana sati jaramaranabceva, jaramaranasavkhata dukkhadhammaphuttassa ca balajanassa jaramaranabhisambandha va tena tena dukkhadhammena phuttassa (CS:pg.2.211) anabhisambandha va sokadayo ca dhamma honti. Tasma ayampi jati jaramaranassa ceva sokadinabba paccayo hoti veditabba. Sa pana upanissayakotiya ekadhava paccayo hoti.

Ayam “bhavapaccaya jati”ti-adisu vittharakatha.

Bhavadakkakatha 輪(十二緣起)的雜論

652. Yasma panettha sokadayo avasane vutta, tasma ya sa avijjapaccaya savkharati evametassa bhavadakkassa adimhi vutta, sa,

Sokadihi avijja, siddha bhavadakkamaviditadimidam;

Karakavedakarahitam, dvadasavidhasubbatasubbam.

Satatam samitam pavattatiti veditabbam.

Katham panettha sokadihi avijja siddha, kathamidam bhavadakkam aviditadi, katham karakavedakarahitam, katham dvadasavidhasubbatasubbanti ce? Ettha hi sokadomanassupayasa avijjaya aviyogino, paridevo ca nama mulhassati tesu tava siddhesu siddha hoti avijja. Apica “asavasamudaya avijjasamudayo”ti (ma.ni.1.103) vuttam. Asavasamudaya cete sokadayo honti.

Katham? Vatthukamaviyoge tava soko kamasavasamudaya hoti. Yathaha—

“Tassa ce kamayanassa, chandajatassa jantuno;
Te kama parihayanti, sallaviddhova ruppati”ti. (su.ni.773).

Yatha caha–“kamato jayati soko”ti. (dha.pa.215).

Sabbepi cete ditthasavasamudaya honti. Yathaha–

“Tassa ‘aham rupam (Vism.577.) mama rupan’ti pariyutthattayino
rupaviparinamabbathabhava uppajjanti sokaparidevadukkhadomanassupayasa”ti
(sam.ni.3.1).

Yatha ca ditthasavasamudaya, evam bhavasavasamudayapi. Yathaha–

“Yepi (CS:pg.2.212) te deva dighayuka vannaanto sukhabahula uccesu
vimanesu ciratthitika, tepi Tathagatassa dhammadesanam sutva bhayam santasam
samvegamaupajjanti”ti (sam.ni.3.78). Pabca pubbanimittani disva maranabhayena
santajjitanam devanam viya.

Yatha ca bhavasavasamudaya, evam avijjasavasamudayapi. Yathaha–

“Sa kho so, bhikkhave, balo tividham dittheva dhamme dukkham domanassam
patisamvedeti”ti (ma.ni.3.246).

Iti yasma asavasamudaya ete dhamma honti, tasma ete sijjhamana avijjaya
hetubhute asave sadhenti. Asavesu ca siddhesu paccayabhava bhavato avijjapi
siddhava hotiti. Evam tavettha **sokadihi avijja siddha** hotiti veditabba.

Yasma pana evam paccayabhava bhavato avijjaya siddhaya puna avijjapaccaya
savkhara, savkharapaccaya vibbananti evam hetuphalaparamparaya pariyosanam
natthi. Tasma tam hetuphalasambandhavasena pavattam dvadasavgam
bhavadakkam aviditaditi siddham hoti.

Evam sati avijjapaccaya savkharati idam adimattakathanam virujjhatiti ce.
Nayidam adimattakathanam. Padhanadhammakathanam panetam. Tinnannam hi
vattanam avijja padhana. Avijjaggahanena hi avasesakilesavattabca kammadini ca
balam palibodhenti. Sappasiraggahanena sesasappasariram viya baham.
Avijjasamucchede pana kate tehi vimokkho hoti Sappasiracchede kate
palibodhitabahavimokkho viya. Yathaha–“**avijjayatveva asesaviraganirodha
savkharanirodho**”ti-adi (sam.ni.2.1 mahava.1). Iti yam gahato bandho, muccato ca
mokkho hoti, tassa padhanadhammassa kathanamidam, na adimattakathananti.
Evamidam **bhavadakkam aviditadi**ti veditabbam.

(Vism.578.)

[karanka-vedaka-rahitam]

Tayidam (CS:pg.2.213) yasma avijjadihi karanehi savkharadinam pavatti, tasma
tato abbena “**brahma mahabrahma settho sajita**”ti (di.ni.1.42) evam parikappitena
brahmadina va samsarassa karakena, “so kho pana me ayam atta vado vedeyyo”ti
evam parikappitena attana va sukhadukkhanam vedakena rahitam. Iti
karakavedakarahitanti veditabbam.

[Dvadasavidhasubbata]

Yasma panettha avijja udayabbayadhammakatta dhuvabhavena, samkilitthatta
samkilesikatta ca subhabhavana, udayabbayapatipilitatta sukhabhavena,
paccayayattavuttitta vasavattanabhutena attabhavena ca subba. Tatha
savkharadinipi avgani. Yasma va avijja na atta, na attano, na attani, na attavati.
Tatha savkharadinipi avgani. Tasma **dvadasavidhasubbata**subbametam
bhavadakkanti veditabbam.

[Bhavadakkassa tayo kala]

653. Evabca veditva puna,

Tassavijjatanha, mulamatitadayo tayo kala;

Dve attha dve eva ca, sarupato tesu avgani.

Tassa kho panetassa bhavacakkassa avijja tanha cati dve dhamma **mulanti** veditabba. Tadetam pubbantaharanato avijjamulam vedanavasanam, aparantasantanato tanhamulam jaramaranavasananti duvidham hoti. Tattha purimam ditthicaritavasena vuttam, pacchimam tanhacaritavasena. Ditthicaritanam hi avijja, tanhacaritanabca tanha samsaranayika. Ucchedaditthisamugghataya va pathamam, phaluppattiya hetunam anupacchedappakasanato, sassataditthisamugghataya dutiyam, uppannam jaramaranappakasanato. Gabbhaseyyakavasena va purimam, anupubbapavattidipanato, opapatikavasena pacchimam, sahuppattidipanato.

Atitapaccuppannagata cassa **tayo kala**. Tesu paliyam sarupato agatavasena “avijja, savkhara ca”ti **dve** avgani atitakalani. Vibbanadini bhavavasanani **attha** paccuppannakalani. Jati ceva jaramaranabca **dve** anagatakalaniti veditabbani.

(Vism.579.) 654. Puna (CS:pg.2.214)

“Hetuphalahetupubbaka-tisandhicatubhedasavgahacetam.

Visati akararam, tivattamanavattittham bhamati”.

Itipi veditabbam.

Tattha savkharanabca patisandhivibbanassa ca antara eko hetuphalasandhi nama. Vedanaya ca tanhaya ca antara eko phalahetusandhi nama. Bhavassa ca jatiya ca antara eko hetuphalasandhiti evamidam **hetuphalahetupubbakatisandhiti** veditabbam.

[Catubhedasavgaham]

Sandhinam adipariyosanavavatthita panassa **cattaro savgaha** honti. Seyyathidam–avijjasavkhara eko savgaho. Vibbananamarupasalayatanaphassavedana dutiyo. Tanhupadanabhava tatiyo. Jati-jaramaranam catutthoti. Evamidam catubhedasavgahanti veditabbam.

[Visati akararam]

Atite hetavo pabca, idani phalapabcakam;

Idani hetavo pabca, ayatim phalapabcakanti.

Etehi pana visatiya akarasavkhatehi arehi **visati-akararanti** veditabbam. Tattha **atite hetavo pabcati** avijja savkhara cati ime tava dve vutta eva. Yasma pana avidva paritassati, paritassito upadiyati, tassupadanapaccaya bhavo. Tasma tanhupadanabhavapi gahita honti. Tenaha “**purimakammabhavasmim moho avijja, ayuhana savkhara, nikanti tanha, upagamanam upadanam, cetana bhavoti ime pabca dhamma purimakammabhavasmim idha patisandhiya paccaya**”ti (pati.ma.1.47).

Tattha **purimakammabhavasminti** purime kammabhava, atitajatiyam kammabhava kariyamaneti attho. **Moho avijjati** yo tada dukkhadisu moho, yena mulho kammam karoti, sa avijja. **Ayuhana savkharati** tam kammam karoto ya purimacetanayo, yatha “danam dassami”ti cittam uppadetva masampi samvaccharampi danupakaranani sajjentassa uppanna purimacetanayo. Patiggahakanam (Vism.580.) pana hatthe dakkhinam patitthapayato cetana bhavoti vuccati. Ekavajjanesu va chasu javanesu cetana ayuhana savkhara nama (CS:pg.2.215) Sattame bhavo. Ya kaci va pana cetana bhavo. Sampayutta

ayuhana savkhara nama. **Nikanti tanhati** ya kammam karontassa phale upapattibhave nikamana patthana, sa tanha nama. **Upagamanam upadananti** yam kammabhavassa paccayabhutam “idam katva asukasmim nama thane kame sevissami ucchijjissami”ti-adina nayena pavattam upagamanam gahanam paramasanam, idam upadanam nama. **Cetana bhavoti** ayuhanavasane vutta cetana bhavoti evamattho veditabbo.

Idani phalapabcakanti vibbanadivedanavasanaṃ paliyaṃ agatameva. Yathaha—“idha patisandhi vibbanam, okkanti namarupam, pasado ayatanam, phuttho phasso, vedayitam vedana, ime pabca dhamma idhupapattibhavasmim purekatassa kammassa paccaya”ti (pati.1.47). Tattha **patisandhi vibbananti** yam bhavantarapatisandhanavasena uppannatta patisandhiti vuccati, tam vibbanam. **Okkanti namarupanti** ya gabbhe ruparupadhammanam okkanti agantva pavisanaṃ viya, idam namarupam. **Pasado ayatananti** idam cakkhadipabcaayanavasana vuttam. **Phuttho phassoti** yo arammanam phuttho phusanto uppanno, ayam phasso. **Vedayitam vedananti** yam patisandhivibbanena va salayatanapaccayena va phassena saha uppannam vipakavedayitam, sa vedananti evamattho veditabbo.

Idani hetavo pabcati tanhadayo paliyaṃ agata tanhupadanabhava. Bhava pana gahite tassa pubbabhaga tamsampayutta va savkhara gahitava honti. Tanhupadanaggahanena ca tamsampayutta, yaya va mulho kammam karoti, sa avijja gahitava hotiti. Evam pabca. Tenaha “idha paripakkatta ayatananam moho avijja, ayuhana savkhara, nikanti tanha, upagamanam upadanam, cetana bhavoti ime pabca dhamma idha kammabhavasmim ayatim patisandhiya paccaya”ti (pati.ma.1.47). Tattha **idha paripakkatta ayatanananti** paripakkayatanassa kammakaranakale sammoho dassito. Sesam uttanatthameva.

(Vism.581.) **Ayatim phalapabcakanti** vibbanadini pabca. Tani jatiggahanena vuttani. Jaramaranam pana tesameva jaramaranam. Tenaha—“**ayatim patisandhi vibbanam** (CS:pg.2.216) okkanti namarupam, pasado ayatanam, phuttho phasso, vedayitam vedana, ime pabca dhamma ayatim upapattibhavasmim idha katassa kammassa paccaya”ti (pati.ma.1.47). Evamidam visati akararam hoti.

[Tivattam anavatthitam bhamati]

Tivattamanavatthitam bhamatiti ettha pana savkharabhava kammavattam, avijjatanhupadanani kilesavattam, vibbananamarupasalayatanaphassavedana vipakavattanti imehi tihi vatthehi tivattamidam bhavacakkam yava kilesavattam na upacchijjati, tava anupacchinnapaccayatta anavatthitam punappunam parivattanato bhamatiyevati veditabbam.

655. Tayidamevam bhamamanam,

[Saccappabhavato...]

Saccappabhavato kicca, varana upamaḥi ca;

Gambhiraṇayabheda ca, vibbatabbam yatharaham.

Tattha yasma kusalakusalam kammam avisesena samudayasaccanti saccavibhavge vuttam, tasma avijjapaccaya savkharati avijjaya savkhara dutiyasaccappabhavam dutiyasaccam. Savkharehi vibbanam dutiyasaccappabhavam pathamasaccam. Vibbanadihi (CS:pg.2.217) namarupadini

vipakavedanapariyosanani pathamasaccappabhavam pathamasaccam. Vedanaya tanha pathamasaccappabhavam dutiyasaccam. Tanhaya upadanam dutiyasaccappabhavam dutiyasaccam. Upadanato bhavo dutiyasaccappabhavam

pathamadutiyasaccadvayam. Bhavato jati dutiyasaccappabhavam pathamasaccam. Jatiya jaramaranam pathamasaccappabhavam pathamasaccanti evam tavidam **saccappabhavato** vibbatabbam yatharaham.

[Kiccato...]

656. Yasma panettha avijja vatthusu ca satte sammoheti, paccayo ca hoti savkharanam patubhavaya. Tatha savkhara (Vism.582.) savkhatabca abhisavkharonti, paccaya ca honti vibbanassa. Vibbanampi vatthubca pativijanati, paccayo ca hoti namarupassa. Namarupampi abbamabbabca upatthambheti, paccayo ca hoti salayatanassa. Salayatanampi savisaye ca pavattati, paccayo ca hoti phassassa. Phassopi arammanabca phusati, paccayo ca hoti vedanaya. Vedanapi arammanarasabca anubhavati, paccayo ca hoti tanhaya. Tanhapi rajjaniye ca dhamme rajjati, paccayo ca hoti upadanassa. Upadanampi upadaniye ca dhamme upadiyati, paccayo ca hoti bhavassa. Bhavopi nanagatisu ca vikkhipati, paccayo ca hoti jatiya. Jatipi khandhe ca janeti tesam abhinibbattibhavena pavattatta, paccayo ca hoti jaramaranassa. Jaramaranampi khandhanam pakabhedabhavabca adhitthati, paccayo ca hoti bhavantarapatubhavaya sokadinam adhitthanatta. Tasma sabbapadesu dvedha pavattikiccato idam vibbatabbam yatharaham.

[Varana...]

657. Yasma cettha avijjapaccaya savkharati idam karakadassananivaranam. Savkharapaccaya vibbananti attasavkantidassananivaranam. Vibbanapaccaya namarupanti “atta”tiparikappitavatthubhedadassanato ghanasabbnanivaranam. Namarupapaccaya salayatananti-adi atta passati ...pe... vijanati, phusati, vedayati, tanhiyati, upadiyati, bhavati, jayati, jiyati, miyatiti-evamadidassananivaranam. Tasma micchadassananivaranatopetam bhavacakkam vibbatabbam yatharaham.

[Upamahi ca...]

658. Yasma (CS:pg.2.218) panettha salakkhanasamabbalakkhanavasena dhammanam adassanato andho viya avijja. Andhassa upakkhalanam viya avijjapaccaya savkhara. Upakkhalitassa patanam viya savkharapaccaya vibbanam. Patitassa gandapatubhavo viya vibbanapaccaya namarupam. Gandabhedapilaka viya namarupapaccaya salayatanam. Gandapilakaghattanam viya salayatanapaccaya phasso. Ghattanadukkhham viya phassapaccaya vedana, dukkhassa patikarabhilaso viya vedanapaccaya tanha. Patikarabhilasena asappayaggahanam viya tanhapaccaya upadanam. Upadinna-(Vism.583.)asappayalepanam viya upadanapaccaya bhavo. Asappayalepanena gandavikarapatubhavo viya bhavapaccaya jati. Gandavikarato gandabhedo viya jatipaccaya jaramaranam. Yasma va panettha avijja appatipattimicchapatipattibhavena satte abhibhavati patalam viya akkhini Tadabhibhuto ca balo punabbhavikehi savkharehi attanam vetheti kosakarakimi viya kosappadesehi. Savkharapariggahitam vibbanam gatisu patittham labhati parinayakapariggahito viya rajakumaro rajje. Upapattinimittaparikkappanato vibbanam patisandhiyam anakappakaram namarupam abhinibbatteti mayakaro viya mayam. Namarupe patitthitam salayatanam vuddhim virulhim vepullam papunati subhumiya patitthito vanappagumbo viya. Ayatanaghattanato phasso jayati aranisahitabhimanthanato aggi viya. Phassena phutthassa vedana patubhavati

aggina phutthassa daho viya. Vedayamanassa tanha pavaddhati lonudakam pivato pipasa viya. Tasito bhavesu abhilasam karoti pipasito viya paniye. Tadassupadanam, upadanena bhavam upadiyati amisalobhena maccho balisam viya. Bhava sati jati hoti bije sati avkuro viya. Jatassa avassam jaramaranam uppannassa rukkhassa patanam viya. Tasma evam **upamahipetam** bhavacakkam vibbatabbam yatharaham.

[Gambhirabheda ca...]

659. Yasma ca Bhagavata atthatopi dhammatopi desanatopi pativedhatopi gambhirabhavam sandhaya “**gambhiro cayam, Ananda, paticcasamuppado gambhiravabhaso ca**”ti (di.ni.2.95 sam.ni.2.60) vuttam, tasma **gambhirabhedatopetam** bhavacakkam vibbatabbam yatharaham.

Tattha (CS:pg.2.219) yasma na jatito jaramaranam na hoti, na ca jatim vina abbato hoti, itthabca jatito samudagacchatiti evam jatipaccayasamudagatatthassa duravabodhaniyato jaramaranassa jatipaccayasambhutasamudagatattho gambhiro. Tatha jatiya bhavapaccaya ...pe... savkharanam avijjapaccayasambhutasamudagatattho gambhiro. Tasma idam bhavacakkam atthagambhiranti ayam tavettha (Vism.584.) **atthagambhirata**. Hetuphalabhi atthoti vuccati. Yathaha—“**hetuphale banam atthapatisambhida**”ti (vibha.720).

Yasma pana yenakarena yadavattha ca avijja tesam tesam savkharanam paccayo hoti, tassa duravabodhaniyato avijjaya savkharanam paccayattho gambhiro. Tatha savkharanam ...pe... jatiya jaramaranassa paccayattho gambhiro, tasma idam bhavacakkam dhammagambhiranti ayamettha **dhammagambhirata**. Hetuno hi dhammoti namam. Yathaha—“**hetumhi banam dhammapatisambhida**”ti (vibha.720).

Yasma cassa tena tena karanena tatha tatha pavattetabbatta desanapi gambhira, na tattha sabbabbutabbanato abbam banam patittham labhati. Tathahetam katthaci sutte anulomato, katthaci patilomato, katthaci anulomapatilomato, katthaci vemajjhato patthaya anulomato va patilomato va, katthaci tisandhicusavkhepam, katthaci dvisandhisavkhepam, katthaci ekasandhidvisavkhepam desitam, tasma idam bhavacakkam desanagambhiranti ayam **desanagambhirata**.

Yasma cetta yo so avijjadinam sabhavo, yena patividdhena avijjadayo samma salakkhanato patividdha honti, so duppariyogahatta gambhiro, tasma idam bhavacakkam pativedhagambhiram. Tatha hettha avijjaya abbanadassanasaccasampativedhattho gambhiro, savkharanam abhisavkharanayuhanasagaraviragattho, vibbanassa subbata-abyapara-asavkantipatisandhipatubhavattho, namarupassa ekuppadavinibbhogavinibbhoganamanaruppanattho, salayatanassa adhipatilokadvarakhetavisayibhavattho, phassassa phusanasavghattanasavgatissannipatattho (CS:pg.2.220) vedanaya arammanarasanubhavanasukhadukkhamajjhatabhavanijjivavedayattho. Tanhaya abhinanditajjhosanasaritalatanaditanhasamuddaduppurattho, upadanassa adanaggahanabhinivesaparamasaduratikkamattho, bhavassa ayuhanabhisavkharanayonigatithitinivasesukhipanattho, jatiya jati sabjati okkanti nibbatti patubhavattho, jaramaranassa khayavayabhedaviparinamattho gambhiroti ayamettha **pativedhagambhirata**.

660. Yasma panettha ekattanayo, nanattanayo, abyaparanayo, (Vism.585.) evamdhammatanayoti cattaro atthanaya honti, tasma **nayabhedatopetam** bhavacakkam vibbatabbam yatharaham.

Tattha avijjapaccaya savkhara, savkharapaccaya vibbananti evam bijassa

avkuradibhavena rukkhabhavappatti viya santananupacchedo **ekattanayo** nama. Yam samma passanto hetuphalasambandhena santanassa anupacchedavabodhato ucchedaditthim pajahati. Miccha passanto hetuphalasambandhena pavattamanassa santananupacchedassa ekattagahanato sassataditthim upadiyati.

Avijjadinam pana yathasakamlakkhanavavatthanam **nanattanayo** nama. Yam samma passanto navanavanam uppadadassanato sassataditthim pajahati. Miccha passanto ekasantanapatitassa bhinnasantanasseva nanattagahanato ucchedaditthim upadiyati.

Avijjaya savkhara maya uppadetabba, savkharanam va vibbanam amhehiti evamadibaparabhavo **abyaparanayo** nama. Yam samma passanto karakassa abhavavabodhato attaditthim pajahati. Miccha passanto yo asatipi byapare avijjadinam sabhavaniamasiddho hetubhavo, tassa aggahanato akiriyaditthim upadiyati.

Avijjadihi pana karanehi savkharadinamyeva sambhavo khiradihi dadhi-adinam viya, na abbesanti ayam **evamdhammatanayo** nama.

[vibbatabbam yatharaham]

Yam samma passanto paccayanurupato phalavabodha ahetukaditthim akiriyaditthibca pajahati. Miccha passanto paccayanurupam phalappavattim aggahetva yato kutoci (CS:pg.2.221) yassa kassaci asambhavaggahanato ahetukaditthibceva niyatavadabca upadiyatiti evamidam bhavacakkam,

Saccappabhavato kicca, varana-upamahi ca;

Gambhiranayabheda ca, vibbatabbam yatharaham.

661. Idabhi atigambhirato agadham. Nananayagahanato duratiyanam. Banasina samadhipavarasilayam sunisitena,

Bhavacakkamapadaletva, asanivicakkamiva niccanimmathanam;

Samsarabhayamatito, na koci supinantarepyatthi.¹

(Vism.586.) Vuttampi hetam Bhagavata—“gambhiro cayam, Ananda, paticcasamuppado gambhiravabhaso ca. Etassa cananda, dhammassa ananubodha appativedha evamayam paja tantakulakajata kulaganthikajata² mubjapabbajabhuta apayam duggatim vinipatam samsaram nativattati”ti (mahava.95 sam.ni.2.60)³.

Tasma attano va paresam va hitaya ca sukhaya ca patipanno avasesakiccani pahaya,

Gambhire paccayakarappabhede idha pandito;

Yatha gadham labhethevamanuyubje sada satoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Pabbabhumindeso nama Sattarasamo paricchedo.

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¹ Vibhava-atthakatha 《分別論注釋》(CS:pg.189)

² P.T.S. gulaganthikajata

³ D.15./II,55. ; 《長阿含13經》大緣方便經(大正1.60b)

18. Ditthivisuddhiniddeso 說見清淨品

(Vism.587.)

Namarupapariggahakatha 慧體之一--見清淨(名色分別論)

662. Idani (CS:pg.2.222) ya “imesu bhumibhutesu dhammesu uggahaparipucchavasena banaparicayam katva ‘silavisuddhi ceva cittavisuddhi ca’ti dve mulabhuta visuddhiyo sampadetabba”ti vutta. Tattha **silavisuddhi** nama suparisuddham patimokkhasamvaradicatubbidham silam, tabca **silaniddese** vittharameva. **Cittavisuddhi** nama sa-upacara attha samapattiyo, tapi cittasisena vuttas**amadhiniiddese** sabbakarena vittharita eva. Tasma ta tattha vittharitanayeneva veditabba.

Yam pana vuttam “ditthivisuddhi, kavkhavitaranavisuddhi, maggamaggabanadassanavisuddhi, patipadabanadassanavisuddhi, banadassanavisuddhiti ima pana pabca visuddhiyo sariran”ti, tattha **namarupanam yathavadassanam ditthivisuddhi** nama.

663. Tam sampadetukamena **samathayanikena** tava thapetva nevasabbanasabbayatana avasesaruparupavacarajjhananam abbatarato vutthaya vitakkadini jhanavgani, tamsampayutta ca dhamma **lakkhanarasadivasena** pariggahetabba. Pariggahetva sabbampetam arammanabhimukham namanato namanatthena **namanti** vavatthapetabbam.

Tato yatha nama puriso antogehe sappam disva tam anubandhamano tassa asayam passati, evameva ayampi yogavacaro tam namam upaparikkhanto “idam namam kim nissaya pavattati”ti pariyesamano tassa nissayam (Vism.588.) hadayarupam passati. Tato hadayarupassa nissayabhutani, bhutanissitani ca sesupadayarupaniti rupam parigganhati. So sabbampetam ruppanato **rupanti** vavatthapeti. Tato namanalakkhanam namam, ruppanalakkhanam rupanti **savkhepato namarupam vavatthapeti**.

664. **Suddhavipassanayaniko** pana ayameva va **samathayaniko** catudhatuvavatthane vuttanam tesam tesam dhatupariggahamukhanam abbataramukhavasena savkhepato va vittharato va catasso dhatuyo parigganhati. Athassa yathavasarasalakkhanato avibhutasu dhatusu kammasamutthanamhi (CS:pg.2.223) tava kese “catasso dhatuyo, vanno, gandho, raso, oja, jivitam, kayappasado”ti evam kayadasakavasena dasa rupani, tattheva bhavassa atthitaya bhavadasakavasena dasa, tattheva aharasamutthanam ojatthamakam, utusamutthanam, cittasamutthananti aparani catuvisatiti evam catusamutthanesu catuvisatikotthasesu catucattalisa catucattalisa rupani, sedo, assu, khelo, sivghanikati imesu pana catusu utucittasamutthanesu dvinnam ojatthamakanam vasena solasa solasa rupani, udariyam, karisam, pubbo, muttanti imesu catusu utusamutthanesu utusamutthanasseva ojatthamakassa vasena attha attha rupani pakatani hontiti. Esa tava **dvattimsakare** nayo.

Ye pana imasmim dvattimsakare avibhute apare dasa akara avibhavanti. Tattha asitadiparipacake tava kammaje tejokotthasamhi ojatthamakabceva jivitabcati nava rupani, tatha cittaje assasapassasakotthasepi ojatthamakabceva saddo cati nava, sesesu catusamutthanesu atthasu jivitanavakabceva tini ca ojatthakaniti tettimsa rupani pakatani honti.

Tassevam vittharato dvacattalisakaravasena imesu bhutupadayarupesu pakatesu

jatesu vatthudvaravasena pabca cakkhudasakadayo, hadayavattthudasakabcati aparani pi satthirupani pakatani honti. So sabbanipi tani **ruppanalakkhanena** ekato katva “etam **rupan**”ti passati.

Tassevam pariggahitarupassa dvaravasena arupadhamma pakata honti. Seyyathidam—dvepabcavibbanani, tisso manodhatuyo, atthasatthi (**Vism.589.**) manovibbanadhatuyoti ekasiti lokiyacittani, avisesena ca tehi cittehi sahajato phasso, vedana, sabba, cetana, jivita, cittatthiti, manasikaroti ime satta satta cetasikati. Lokuttaracittani pana neva suddhavipassakassa na samathayanikassa pariggaham gacchanti anadhigatattati. So sabbe pi te arupadhamme **namanalakkhanena** ekato katva “etam **naman**”ti passati. Evameko **catudhatuvavatthanamukhena vittharato namarupam vavatthapeti.**

665. Aparo (**CS:pg.2.224**) **attharasadhatuvasena.** Katham? Idha bhikkhu atthi imasmim attabhava cakkhudhatu ...pe... manovibbanadhatuti dhatuyo avajjitva yam loko setakanhamandalavicittam ayatavittatam akkhikupake nharusuttakena abaddham mamsapindam “cakkhu”ti sabjanati, tam aggahetva khandhaniddese upadarupesu vuttappakaram cakkhupasadam “cakkhudhatu”ti vavatthapeti.

Yani panassa nissayabhuta catasso dhatuyo, parivarakani cattari vanna-gandha-rasa-oja-rupani, anupalakam jivitindriyanti nava sahajatarupani, tattheva thitani kayadasakabhavadasakavasena visati kammajarupani, aharasamutthanadinam tinnam ojatthamakanam vasena catuvisati anupadinnarupani evam sesani tepannasa rupani honti, na tani ca “cakkhudhatu”ti vavatthapeti. Esa nayo sotadhatu-adisupi. Kayadhatuyam pana avasesani tecattalisa rupani honti. Keci pana utucittasamutthanani saddena saha nava nava katva pabcacattalisati vadanti.

Iti ime pabca pasada, tesabca visaya rupasaddagandharasaphotthabba pabcati dasa rupani dasa dhatuyo honti. Avasesarupani dhammadhatuyeva honti. Cakkhum pana nissaya rupam arabbha pavattam cittam cakkhuvibbanadhatu namati evam dvepabcavibbanani pabca vibbanadhatuyo honti. Tini manodhatucittani eka manodhatu, atthasatthi manovibbanadhatucittani manovibbanadhatuti sabbanipi ekasiti lokiyacittani satta vibbanadhatuyo. Tamsampayutta phassadayo dhammadhatuti evamettha addhekadasa (**Vism.590.**) dhatuyo rupam, addhatthama dhatuyo namanti evameko attharasadhatuvasena namarupam vavatthapeti.

666. Aparo **dvadasayatana vasena.** Katham? Cakkhudhatuyam vuttanayeneva thapetva tepannasa rupani cakkhupasadamattam “cakkhayatanan”ti vavatthapeti. Tattha vuttanayeneva ca sotaghanajivhakayadhatuyo “sotaghanajivhakayatanani”ti, tesam visayabhute pabcadhamme “rupasaddagandharasaphotthabbayatani”ti lokiyasattavibbanadhatuyo “manayatani”ti, tamsampayutta phassadayo sesarupabca “dhammayatanan”ti evamettha (**CS:pg.2.225**) addhekadasa ayatani rupam, diyaddha-ayatani namanti evameko dvadasayatana vasena namarupam vavatthapeti.

667. Aparo tato samkhittataram **kandhavasena** vavatthapeti. Katham? Idha bhikkhu imasmim sarire catusamutthana catasso dhatuyo, tamnissito vanna, gandho, raso, oja, cakkhupasaddadayo pabca pasada, vatthurupam, bhavo, jivitindriyam, dvisamutthano saddoti imani sattarasa rupani **sammasanupagani** nipphannani rugarupani. Kayavibbatti, vacivibbatti, akasadhatu, rupassa lahuta, muduta, kammabbata, upacayo, santati, jarata, aniccatati imani pana dasa rupani **na sammasanupagani**, akaravikara-antarapaccikkhamattakani, na nipphannarupani, na rugarupani. Apica kho rupanam akaravikara-antarapaccikkhamattato rupanti savkham gatani. Iti sabbanipi petani sattavisati rupani rupakkhandho, ekasitiya lokiyacittehi saddhim uppanna vedana vedanakkhandho, tamsampayutta sabba

sabbakkhandho, savkhara savkharakkhandho, vibbanam vibbanakkhandhoti. Iti rupakkhandho rupam, cattaro arupino khandha namanti evameko pabakkhandhavasena namarupam vavatthapeti.

668. Aparo “yamkibci rupam sabbam rupam cattari mahabhutani catunnabca mahabhutanam upadayarupan”ti (ma.ni.1.347 a.ni.11.17) evam samkhitteneva imasmim attabhava rupam pariggahetva, tatha manayatanabceva dhammayatanekadesabca namanti pariggahetva “iti idabca namam idabca rupam, idam vuccati namarupan”ti **savkhepato** namarupam vavatthapeti.

(Vism.591.) 669. Sace panassa tena tena mukhena rupam pariggahetva arupam parigganhato sukhumatta arupam na upatthati, tena dhuranikkhepam akatva rupameva punappunam sammasitabbam manasikatabbam pariggahetabbam vavatthapetabbam. Yatha yatha hissa rupam suvikkhalitam hoti nijjatam suparisuddham, tatha tatha tadarammana arupadhamma sayameva pakata honti.

Yatha hi cakkhumato purisassa aparisuddhe adase mukhanimittam olokontassa nimittam na pabbayati, so “nimittam na pabbayati”ti na adasam (CS:pg.2.226) chaddeti, atha kho nam punappunam parimajjati Tassa parisuddhe adase nimittam sayameva pakatam hoti. Yatha ca telatthiko tilapittham doniyam akiritva udakena paripphosetva ekavaram dvevaram pilanamattena tele anikkhamante na tilapittham chaddeti, atha kho nam punappunam unhodakena paripphosetva madditva pileti. Tassevam karoto vipprasannam tilatelam nikkhamati. Yatha va pana udakam pasadetukamo katakatthim gahetva antoghate hattham otaretva ekadvevare ghamsanamattena udake avippasidante na katakatthim chaddeti, atha kho nam punappunam gham sati. Tassevam karontassa kalalakaddamam sannisidati. Udakam accham hoti vipprasannam, evamevam tena bhikkhuna dhuranikkhepam akatva rupameva punappunam sammasitabbam manasikatabbam pariggahetabbam vavatthapetabbam.

Yatha yatha hissa rupam suvikkhalitam hoti nijjatam suparisuddham, tatha tatha tappaccanikakilesa sannisidanti, kaddamupari udakam viya cittam pasannam hoti. Tadarammana arupadhamma sayameva pakata honti. Evam abba hi ucchucoragonadadhimacchadihi upamahi ayamatto pakasetabbo.

Arupadhammanam upatthanakarakatha 現起非色法

670. Evam suvisuddharupapariggahassa panassa arupadhamma tihi akarehi upatthahanti phassavasena va vedanavasena va vibbanavasena va. Katham? Ekassa tava “pathavidhatu kakkhalalakkhana”ti-adina nayena dhatuyo parigganhantassa pathamabhinipato phasso, tamsampayutta vedana vedanakkhandho, sabba sabbakkhandho, saddhim phassena cetana savkharakkhandho, cittam (Vism.592.) vibbanakkhandhoti upatthati. Tatha “kese pathavidhatu kakkhalalakkhana ...pe... assasapassase pathavidhatu kakkhalalakkhana”ti (Visuddhi. 1.307) pathamabhinipato phasso, tamsampayutta vedana vedanakkhandho ...pe... cittam vibbanakkhandhoti upatthati. Evam arupadhamma **phassavasena** upatthahanti.

Ekassa “pathavidhatu kakkhalalakkhana”ti tadarammanarasanubhavanakavedana vedanakkhandho, tamsampayutta sabba sabbakkhandho, tamsampayutto phasso (CS:pg.2.227) ca cetana ca savkharakkhandho, tamsampayuttam cittam vibbanakkhandhoti upatthati. Tatha “kese pathavidhatu kakkhalalakkhana ...pe... assasapassase pathavidhatu kakkhalalakkhana”ti tadarammanarasanubhavanakavedana vedanakkhandho ...pe... tamsampayuttam cittam vibbanakkhandhoti upatthati. Evam **vedanavasena** arupadhamma

upatthahanti.

Aparassa “pathavidhatu kakkhalalakkhana”ti arammanapativijananam vibbanam vibbanakkhandho, tamsampayutta vedana vedanakkhandho, sabba sabbakkhandho, phasso ca cetana ca savkharakkhandhoti upatthati. Tatha “kese pathavidhatu kakkhalalakkhana ...pe... assasapassase pathavidhatu kakkhalalakkhana”ti arammanapativijananam vibbanam vibbanakkhandho, tamsampayutta vedana vedanakkhandho, sabba sabbakkhandho, phasso ca cetana ca savkharakkhandhoti upatthati. Evam **vibbanavasena** arupadhamma upatthahanti.

Eteneva upayena “kammasamutthane kese pathavidhatu kakkhalalakkhana”ti-adina nayena dvacattalisaya dhatukotthasesu catunnam catunnam dhatunam vasena, sesesu ca cakkhudhatu-adisu rupapariggahamukhesu sabbam nayabhedam anugantva yojana katabba.

671. Yasma ca evam suvisuddharupapariggahasseva tassa arupadhamma tihakarehi pakata honti. Tasma suvisuddharupapariggaheneva arupapariggahaya yogo katabbo, na itarena. Sace hi ekasmim va rupadhamme upatthite dvisu va rupam pahaya arupapariggaham arabhati kammattathanato parihayati, pathavikasinabhavanaya vuttappakara (Vism.593.) pabbateyya gavi viya. Suvisuddharupapariggahassa pana arupapariggahaya yogam karoto kammattathanam vuddhim virulhim vepullam papunati.

So evam phassadinam vasena upatthite cattaro arupino khandhe namanti, tesam arammanabhutani cattari mahabhutani, catunnabca mahabhutanam upadayarupam rupanti vavatthapeti. Iti attharasa dhatuyo dvadasayatanani pabcakkhandhati sabbepi tebhūmake dhamme khaggena samuggam vivaramano (CS:pg.2.228) viya yamakatalakandam phalayamano viya ca namabca rupabcati dvedha vavatthapeti. Namarupamattato uddham abbo satto va puggalo va devo va brahma va natthiti nittham gacchati.

Sambahulasuttantasamsandana 依經典及譬喻而確定名色

672. So evam yathavasarasato namarupam vavatthapetva sutthutaram “satto puggalo”ti imissa lokasamabbaya pahanatthaya sattasammohassa samatikkamatthaya asammohabhumiyam cittam thapanatthaya sambahulasuttantavasena “namarupamattamevidam, na satto, na puggalo atthi”ti etamattham samsandetva vavatthapeti. Vuttabhetam—

“Yathapi avgasambhara, hoti saddo ratho iti;

Evam khandhesu santesu, hoti sattoti sammuti”ti. (sam.ni.1.171).

Aparampi vuttam, “seyyathapi, avuso, katthabca paticca vallibca paticca mattikabca paticca tinabca paticca akaso parivarito agarantveva savkham gacchati, evameva kho, avuso, atthibca paticca nharubca paticca mamsabca paticca cammabca paticca akaso parivarito rupantveva savkham gacchati”ti (ma.ni.1.306).

Aparampi vuttam—

“Dukkameva hi sambhoti, dukkham titthati veti ca;

Nabbatra dukkha sambhoti, nabbam dukkha nirujjhati”ti. (sam.ni.1.171).

Upamahi namarupavibhavana 以同樣的解釋名色

673. Evam anekasatehi suttantehi namarupameva dipitam, na satto na puggalo. Tasma yatha akkhacakkapabjara-isadisū avgasambharesu ekenakarena santhitesu **rathoti** voharamattam hoti, paramatthato ekekasmim avge upaparikkhiyamane ratho

nama natthi. Yatha ca katthadisū gehasambhāresu ekenakarena akasam parivaretvā thitesu **gehani** voharamattam hoti, paramatthato geham nama natthi. Yatha ca avguli-avgutthadisū ekenakarena thitesu (**Vism.594.**) **mutthi**ti voharamattam hoti. Donitanti-adisu **vinati**. Hatthi-assadisū **senati**. Pakaragehagopuradisū (**CS:pg.2.229**) **nagaranti**. Khandhasakhapalasadisu ekenakarena thitesu **rukkhō**ti voharamattam hoti, paramatthato ekeasmim avayave upaparikkhiyamane rukkho nama natthi. Evamevam pabcasū upadanakkhandhesu satī **“satto, puggalo”**ti voharamattam hoti, paramatthato ekeasmim dhamme upaparikkhiyamane “asmiti va ahanti va”ti gahassa vatthubhuto satto nama natthi. Paramatthato pana namarupamattameva atthiti. Evam passato hi dassanam **yathabhutadassanam** nama hoti.

674. Yo panetam yathabhutadassanam pahaya “satto atthi”ti ganhati. So tassa vinasam anujaneyya avinasam va. Avinasam anujananto sassate patati. Vinasam anujananto ucchede patati. Kasma? Khiranvayassa dadhino viya tadanvayassa abbassa abhavato. So “sassato satto”ti ganhanto oliyati nama. “Ucchijjati”ti ganhanto atidhavati nama. Tenaha Bhagava—

“Dvihi, bhikkhave, ditthigatehi pariyutthita devamanussa oliyanti eke, atidhavanti eke, cakkhumanto ca passanti.

“Kathabca, bhikkhave, oliyanti eke? Bhavarama, bhikkhave, devamanussa bhavarata bhavasamudita. Tesam bhavanirodhaya dhamme desiyamane cittam na pakkhandati nappasidati na santitthati nadhimuccati. Evam kho, bhikkhave, oliyanti eke.

“Kathabca, bhikkhave, atidhavanti eke? Bhaveneva kho paneke attiyamana harayamana jigucchamana vibhavam abhinandanti, yato kira bho ayam atta kayassa bheda ucchijjati vinassati, na hoti parammarana, etam santam, etam panitam, etam yathavanti. Evam kho, bhikkhave, atidhavanti eke.

“Kathabca, bhikkhave, cakkhumanto passanti? Idha, bhikkhave, bhikkhu bhutam bhutato passati, bhutam bhutato disva bhutassa nibbidaya viragaya nirodhaya patipanno hoti. Evam kho, bhikkhave, cakkhumanto passanti”ti (itivu.49).

675. Tasma (**CS:pg.2.230**) yatha daruyantam subbam nijjivam nirihakam, atha ca pana darurajjukasamayogavasena gacchatipi titthatipi. Sa-ihakam sabyaparam viya khayati, evamidam namarupampi subbam nijjivam nirihakam, atha ca pana abbamabbasamayogavasena gacchatipi (**Vism.595.**) titthatipi. Sa-ihakam sabyaparam viya khayatiti datthabbam. Tenahu porana—

“Namabca rupabca idhatthi saccato,

Na hettha satto manujo ca vijjati.

Subbam idam yantamivabhisavkhatam,

Dukkhassa pubbo tinakatthasadisoti.

Na kevalabcetam daruyantupamaya, abbahepi nalakalapi-adihi upamahi vibhavetabbam—yatha hi dvisu nalakalapisu abbamabbam nissaya thapitasu eka ekissa upatthambho hoti, ekissa patamanaya itarapi patati, evamevam pabcaavokarabhāve namarupam abbamabbam nissaya pavattati, ekam ekassa upatthambho hoti. Maranavasena ekasmim patamane itarampi patati. Tenahu porana—

“Yamakam namarupabca, ubho abbobbanissita;

Ekasmim bhijjamanasmim, ubho bhijjanti paccaya”ti.

676. Yatha ca dandabhihatam bherim nissaya sadde pavattamane abba bheri, abbo saddo, bherisadda asammissa, bheri saddena subba, saddo bheriya subbo, evamevam vatthudvararammanasavkhatam rupam nissaya name pavattamane abbam rupam, abbam namam, namarupa asammissa, namam rupena subbam, rupam namena

subbam, apica kho bherim paticca saddo viya rupam paticca namam pavattati.
Tenahu porana–

“Na cakkhuto jayare phassapabcama,
Na rupato no ca ubhinnamantara.
Hetum paticcappabhavanti savkhata,
Yathapi saddo pahataya bheriya.
“Na (CS:pg.2.231) sotato jayare phassapabcama,
Na saddato no ca ubhinnamantara ...pe....
“Na ghanato jayare phassapabcama,
Na gandhato no ca ubhinnamantara ...pe....
“Na jivhato jayare phassapabcama,
Na rasato no ca ubhinnamantara ...pe....
(Vism.596.) “Na kayato jayare phassapabcama,
Na phassato no ca ubhinnamantara ...pe....
“Na vatthurupa pabhavanti savkhata,
Na capi dhammayatanehi niggata.
Hetum paticcappabhavanti savkhata,
Yathapi saddo pahataya bheriya”ti.

677. Apicettha namam nittejam na sakena tejena pavattitum sakkoti, na khadati, na pivati, na byaharati, na iriyapatham kappeti. Rupampi nittejam na sakena tejena pavattitum sakkoti. Na hi tassa khaditukamata, napi pivitukamata, na byaharitukamata, na iriyapatham kappetukamata, atha kho namam nissaya rupam pavattati, rupam nissaya namam pavattati, namassa khaditukamataya pivitukamataya byaharitukamataya iriyapatham kappetukamataya sati rupam khadati, pivati, byaharati, iriyapatham kappeti.

Imassa panatthassa vibhavanatthaya imam upamam udaharanti–yatha jaccandho ca pithasappi ca disapakkamitukama assu, jaccandho pithasappim evamaha “aham kho bhane, sakkomi padehi padakaraniyam katum, natthi ca me cakkhuni yehi samavisamam passeyyan”ti. Pithasappipi jaccandham evamaha “aham kho bhane, sakkomi cakkhuna cakkhukaraniyam katum, natthi ca me padani yehi abhikkameyyam va patikkameyyam va”ti. So tutthahattho jaccandho pithasappim amsakutam aropesi. Pithasappi jaccandhassa amsakute nisiditva evamaha “vamam mubca dakkhinam ganha, dakkhinam mubca vamam ganha”ti. Tattha jaccandhopi nittejo (CS:pg.2.232) dubbalo na sakena tejena sakena balena gacchati, pithasappipi nittejo dubbalo na sakena tejena sakena balena gacchati, na ca tesam abbamabbam nissaya gamanam nappavattati, evamevam namampi nittejam na sakena tejena uppajjati, na tasu tasu kiriyasu pavattati. Rupampi nittejam na sakena tejena uppajjati, na tasu tasu kiriyasu pavattati, na ca tesam abbamabbam nissaya uppatti va pavatti va na hoti. Tenetam vuccati–

“Na sakena balena jayare,
Nopi sakena balena titthare.
Paradhammavasanuvattino,
Jayare savkhata attadubbala.

(Vism.597.) “Parapaccayato ca jayare,
Para-arammanato samutthita.
Arammanapaccayehi ca,
Paradhammehi cime pabhavita.
“Yathapi navam nissaya, manussa yanti annave;
Evameva rupam nissaya, namakayo pavattati.
“Yatha ca manusse nissaya, nava gacchati annave;

Evameva namam nissaya, rupakayo pavattati.
“Ubho nissaya gacchanti, manussa nava ca annave;
Evam namabca rupabca, ubho abbobbanissita”ti.

Evam nananayehi namarupam vavatthapayato sattasabbam abhibhavitva
asammohabhumiyaṃ thitaṃ namarupanaṃ yathavadassanaṃ **ditthivisuddhi**
veditaṃ. **Namarupavavatthana**ntipi **savkharaparicchedo**ntipi etasēva
adhivacanaṃ.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikāre Ditthivisuddhiniddeso nama Attharasamo paricchedo.

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19. Kavkhavitaranavisuddhiniddeso說度疑清淨品

(Vism.598.)

Paccayapariggahakatha慧體之二--度疑清淨(緣攝受論)

678. Etasseva (CS:pg.2.233) pana namarupassa paccayapariggahanena tisu addhasu kavkham vitaritva thitam banam **kavkhavitaranavisuddhi** nama.

Tam sampadetukamo bhikkhu yatha nama kusalo bhisakko rogam disva tassa samutthanam pariyesati. Yatha va pana anukampako puriso daharam kumaram mandam uttanaseyyakam rathikaya nipannam disva “kassa nu kho ayam puttako”ti tassa matapitaro avajjati, evameva tassa namarupassa hetupaccayapariyesanam apajjati.

So aditova iti patisabcikkhati “na tavidham namarupam aheturam, sabbattha sabbada sabbesabca ekasadisabhavapattito, na issaradihetukam, namarupato uddham issaradinam abhavato. Yepi namarupamattameva issaradayoti vadanti, tesam issaradisavkhatanamarupassa aheturabhavapattito. Tasma bhavitabbamassa hetupaccayehi, ke nu kho te”ti.

679. So evam namarupassa hetupaccaye avajjetva imassa tava rupakayassa evam hetupaccaye parigganhati--“ayam kayo nibbattamano neva uppalapadumapundarikasogandhikadinam abbhantare nibbattati, na manimuttaharadinam, atha kho amasayapakkasayanam antare udarapatalam pacchato pitthikantakam purato katva anta-antagunaparivarito sayampi duggandhajegucchatipikkulo duggandhajegucchatipikkule paramasambadhe okase putimacchaputikummasa-oligallacandanikadisū kimiva nibbattati. Tassevam nibbattamanassa ‘avijja tanha upadanam (Vism.599.) kamman’ti ime cattaro dhamma nibbattakatta **hetu**, aharo upatthambhakatta **paccayoti** pabca dhamma hetupaccaya honti. Tesupi avijjadayo tayo imassa kayassa mata viya darakassa upanissaya honti. Kammam pita viya puttassa janakam (CS:pg.2.234) Aharo dhati viya darakassa sandharako”ti. Evam rupakayassa paccayapariggaham katva, puna “**cakkhubca paticca rupe ca uppajjati cakkhuviḍḍhanan**”ti-adina (sam.ni.2.43) nayena namakayassa paccayapariggaham karoti.

So evam paccayato namarupassa pavattim disva yatha idam etarahi, evam atitepi addhane paccayato pavattittha, anagatepi paccayato pavattissatiti samanupassati.

680. Tassevam samanupassato ya sa pubbantam arabbha “**ahosiṃ nu kho aham atitamaddhanam, na nu kho ahosiṃ atitamaddhanam, kim nu kho ahosiṃ atitamaddhanam, katham nu kho ahosiṃ atitamaddhanam, kim hutva kim ahosiṃ nu kho aham atitamaddhanan**”ti (ma.ni.1.18 sam.ni.2.20) pabca vidha vicikiccha vutta, yapi aparantam arabbha “bhavissami nu kho aham anagatamaddhanam, na nu kho bhavissami anagatamaddhanam, kim nu kho bhavissami anagatamaddhanam, katham nu kho bhavissami anagatamaddhanam, kim hutva kim bhavissami nu kho aham anagatamaddhanan”ti pabca vidha vicikiccha vutta, yapi paccuppannam arabbha “**etarahi va pana paccuppannam addhanam ajjhataṃ kathamkathā hoti--aham nu khoṃhi, no nu khoṃhi, kim nu khoṃhi, katham nu khoṃhi, ayam nu kho satto kuto agato, so kuhiṃ gāmi bhavissati**”ti (ma.ni.1.18) chabbidha vicikiccha vutta, sa sabbapi pahiyati.

681. Aparo **sadharanasadharanavasena** duvidham namassa paccayam passati, kammadivasena catubbidham rupassa. Duvidho hi namassa paccayo sadharano

asadharano ca. Tattha cakkhadini cha dvarani, rupadini cha arammanani namassa sadharano paccayo, kusadalabhedato sabbappakarassapi tato pavattito. Manasikaradiko asadharano. Yoniso manasikarasaddhammassavanadiko hi kusalasseva hoti, (Vism.600.) viparito akusalassa, kammadiko vipakassa, bhavavgadiko kiriyassati.

Rupassa pana kammam cittam utu aharoti ayam kammadiko catubbidho paccayo. Tattha kammam atitameva kammassamutthanassa rupassa paccayo hoti (CS:pg.2.235) Cittam cittassamutthanassa uppajjamanam. Utu-ahara utu-aharasamutthanassa thitikkhane paccaya hontiti. Evameveko namarupassa paccayapariggaham karoti.

So evam paccayato namarupassa pavattim disva yatha idam etarahi, evam atitepi addhane paccayato pavattittha, anagatepi paccayato pavattissatiti samanupassati. Tassevam samanupassato vuttanayeneva tisupi addhasu vicikiccha pahiyati.

682. Aparo tesamyeva namarupasavkhatanam savkharanam jarapattim jinnaabca bhavgam disva idam savkharanam jaramaranam nama jatiya sati hoti, jati bhavati sati, bhavo upadane sati, upadanam tanhaya sati, tanha vedanaya sati, vedana phasse sati, phasso salayatane sati, salayatanam namarupe sati, namarupam vibbane sati, vibbanam savkharesu sati, savkhara avijaya satiti evam **patilomapaticcasamuppadasena** namarupassa paccayapariggaham karoti. Athassa vuttanayeneva vicikiccha pahiyati.

683. Aparo “iti kho avijjapaccaya savkhara”ti (sam.ni.2.2) pubbe vitthareva dassita**anulomapaticcasamuppadaseneva** namarupassa paccayapariggaham karoti. Athassa vuttanayeneva kavkha pahiyati.

684. Aparo “purimakammabhavasmim moho avijja, ayuhana savkhara, nikanti tanha, upagamanam upadanam, cetana bhavoti ime pabca dhamma purimakammabhavasmim idha patisandhiya paccaya, idha patisandhi vibbanam, okkanti namarupam, pasado ayatanam, phuttho phasso, vedayitam vedanati ime pabca dhamma idhupapattibhavasmim purekatassa kammassa paccaya. Idha paripakkatta ayatananam moho avijja ...pe... cetana bhavoti ime pabca dhamma idha kammabhavasmim ayatim patisandhiya paccaya”ti (pati.ma.1.47) evam **kammavattavipakavattavasena** namarupassa paccayapariggaham karoti.

(Vism.601.) 685. Tattha catubbidham kammam–ditthadhammavedaniyam, upapajavedaniyam, aparapariyavedaniyam, ahosikammanti. Tesu ekajavanavithiyam sattasu cittesu kusala (CS:pg.2.236) va akusala va pathamajavanacetana **ditthidhammavedaniyakammam** nama. Tam imasmibbeva attabhavato vipakam deti. Tatha asakkontam pana “**ahosikammam nahosi kammavipako, na bhavissati kammavipako, natthi kammavipako**”ti (pati.ma.1.234) imassa tikassa vasena ahosikammam nama hoti. Atthasadhika pana sattamajavanacetana **upapajavedaniyakammam** nama. Tam anantare attabhavato vipakam deti. Tatha asakkontam vuttanayeneva ahosikammam nama hoti. Ubhinna antare pabca javanacetana **aparapariyavedaniyakammam** nama. Tam anagato yada okasam labhati, tada vipakam deti. Sati samsarappavattiya ahosikammam nama na hoti.

686. Aparampi catubbidham kammam–yam garukam, yam bahulam, yadasannam, katatta va pana kammanti. Tattha kusalam va hotu akusalam va, garukagarukesu **yam garukam** matughatadikammam va mahaggatakammam va, tadeva pathamam vipaccati. Tatha bahulabahulesupi **yam bahulam** hoti susilyam va dussilyam va, tadeva pathamam vipaccati. **Yadasannam** nama maranakale anussaritakammam. Yabhi asannamarano anussaritam sakkoti, teneva upapajati. Etehi pana tihi muttam punappunam laddhasevanam **katatta va pana kammam** nama hoti, tesam abhave tam patisandhim akaddhati.

687. Aparampi catubbidham kammam–janakam, upatthambhakam, upapilakam, upaghatakanti. Tattha **janakam** nama kusalampi hoti akusalampi. Tam patisandhiyampi pavattepi ruparupavipakakkhandhe janeti. **Upatthambhakam** pana vipakam janetum na sakkoti, abbena kammena dinnaya patisandhiya janite vipake uppajjamanakasukhadukkham upatthambheti, addhanam pavatteti. **Upapilakam** abbena kammena dinnaya patisandhiya janite vipake uppajjamanakasukhadukkham pileti badhati, addhanam pavattitum na deti. **Upaghatakam** pana sayam kusalampi akusalampi samanam abbam (Vism.602.) dubbalakammam ghatetva tassa vipakam patibahitva attano vipakassa okasam karoti. Evam pana kammena kate okase tam vipakam uppannam nama vuccati.

Iti (CS:pg.2.237) imesam dvadasannam kammanam kammantarabceva vipakantarabca Buddhanam kammavipakabanasseva yathavasarasato pakatam hoti, asadharanam savakehi. Vipassakena pana kammantarabca vipakantarabca ekadesato janitabbam. Tasma ayam mukhamattadassanena kammaviseso pakasitoti.

688. Iti imam dvadasavidham kammam kammavatte pakkhipitva evam eko kammavattavipakavattavasena namarupassa paccayapariggaham karoti. So evam kammavattavipakavattavasena paccayato namarupassa pavattim disva “yatha idam etarahi, evam atitepi addhane kammavattavipakavattavasena paccayato pavattittha, anagatepi kammavattavipakavattavaseneva paccayato pavattissati”ti. Iti kammabceva kammavipako ca, kammavattabca vipakavattabca, kammavattabca vipakavattabca, kammasantati ca vipakasantati ca, kiriya ca kiriyaphalabca.

Kamma vipaka vattanti, vipako kammasambhavo;

Kamma punabbhavo hoti, evam loko pavattatiti.–

Samanupassati. Tassevam samanupassato ya sa pubbantadayo arabbha “ahosim nu kho ahan”ti-adina nayena vutta solasavidha vicikiccha, sa sabba pahiyati. Sabbabhavayonigatitthitinivasesu hetuphalasambandhavasena pavattamanam namarupamattameva khayati. So neva karanato uddham karakam passati, na vipakappavattito uddham vipakapatisamvedakam. Karane pana sati “karako”ti, vipakappavattiya sati “patisamvedako”ti samabbamattena pandita voharanticcevassa sammappabbaya sudittham hoti.

689. Tenahu porana–

“Kammassa karako natthi, vipakassa ca vedako;

Suddhadhamma pavattanti, evetam sammadassanam.

“Evam kamme vipake ca, vattamane sahetuke;

Bijarukkhadikanamva, pubba koti na nayati.

Anagatepi samsare, appavattam na dissati.

“Etamattham (CS:pg.2.238) anabbaya, titthiya asayamvasi;
(Vism.603.) Sattasabbam gahetvana, sassatucchedadassino.

Dvasatthiditthim ganhanti, abbamabbavirodhita.

“Ditthibandhanabaddha te, tanhasotena vuyhare;

Tanhasotena vuyhanta, na te dukkha pamuccare.

“Evametam abhibbaya, bhikkhu Buddhassa savako;

Gambhīram nipunam subbam, paccayam pativijjhati.

“Kammam natthi vipakamhi, pako kamme na vijjati;

Abbamabbam ubho subba, na ca kammam vina phalam.

“Yatha na suriye aggi, na manimhi na gomaye;

Na tesam bahi so atthi, sambharehi ca jayati.

“Tatha na anto kammassa, vipako upalabbhati;

Bahiddhapi na kammassa, na kammam tattha vijjati.

“Phalena subbam tam kammam, phalam kamme na vijjati;

Kammabca kho upadaya, tato nibbattate phalam.
“Na hettha devo brahma va, samsarassatthikarako;
Suddhadhamma pavattanti, hetusambharapaccaya”ti.

690. Tassevam kammavattavipakavattavasena namarupassa paccayapariggaham katva tisu addhasu pahinavicikicchassa sabbe atitanagatapaccuppannadhamma cutipatisandhivasena vidita honti, sassa hoti **bataparibba**.

So evam pajanati—ye atite kammapaccaya nibbatta khandha, te tattheva niruddha, atitakammapaccaya pana imasmim bhava abbe nibbatta, atitabhavato imam bhavam agato ekadhammopi natthi, imasmimpi bhava kammapaccayena nibbatta khandha nirujjhissanti, punabbhave abbe nibbattissanti, imamha bhava punabbhavam ekadhammopi na gamissati. Apica kho yatha na acariyamukhato sajjhayo antevassikassa mukham pavisati, na ca tappaccaya tassa (CS:pg.2.239) mukhe sajjhayo na vattati, na dutena mantodakam pitam roginu udaram pavisati, na ca tassa tappaccaya rogo na vupasammati, na mukhe mandanavidhanam adasataladisumukhanimittam gacchati, na ca tattha tappaccaya mandanavidhanam na pabbayati, na ekissa vattiya dipasikha abbam vattim savkamati, na ca tattha tappaccaya dipasikha na nibbattati, evameva na atitabhavato imam bhavam, ito va punabbhavam (Vism.604.) koci dhammo savkamati, na ca atitabhava khandhayatanadhatupaccaya idha, idha va khandhayatanadhatupaccaya punabbhave khandhayatanadhatuyo na nibbattanti.

Yatheva cakkhuvibbanam, manodhatu-anantaram;
Na ceva agatam napi, na nibbattam anantaram.
Tatheva patisandhimhi, vattate cittasantati;
Purimam bhijjate cittam, pacchimam jayate tato.
Tesam antarika natthi, vici tesam na vijjati;
Na cito gacchati kibci, patisandhi ca jayati.

691. Evam cutipatisandhivasena viditasabbadhammassa sabbakarena namarupassa paccayapariggahabhanam thamagatam hoti, solasavidha kavkha sutthutaram pahiyati. Na kevalabca sa eva, “**satthari kavkhati**”ti (dha.sa.1008) adinayappavatta atthavidhapi kavkha pahiyatiyeva, dvasatthi ditthigatani vikkhambhanti. Evam nananayehi namarupapaccayapariggahanena tisu addhasu kavkham vitaritva thitam banam **kavkhavitaranavisuddhi**ti veditabbam. **Dhammatthitibananti** **yathabhutabananti** **sammadassananti**ti etassevadhivacanam. Vuttabhetam—

“**Avijja paccayo, savkhara paccayasamuppanna. Ubhopede dhamma paccayasamuppannati paccayapariggahe pabba dhammatthitibanan**”ti (pati.ma.1.46).

“Aniccato manasikaronto katame dhamme yathabhutam janati passati, katham sammadassanam hoti, katham tadanvayena sabbe savkhara aniccato sudittha honti, kattha kavkha pahiyati? Dukkhatu ...pe... anattato manasikaronto katame dhamme yathabhutam janati passati ...pe... kattha kavkha pahiyati?”

“Aniccato (CS:pg.2.240) manasikaronto nimittam yathabhutam janati passati, tena vuccati sammadassanam. Evam tadanvayena sabbe savkhara aniccato sudittha honti. Ettha kavkha pahiyati. Dukkhatu manasikaronto pavattam yathabhutam janati passati ...pe... anattato manasikaronto nimittabca pavattabca yathabhutam janati passati, tena vuccati sammadassanam. Evam tadanvayena sabbe dhamma anattato sudittha honti. Ettha kavkha pahiyati.

“Yabca yathabhutabanam yabca sammadassanam ya ca kavkhavitarana, (Vism.605.) ime dhamma nanattha ceva nanabyabjana ca, udahu ekattha byabjanameva nananti? Yabca yathabhutabanam yabca sammadassanam ya ca kavkhavitarana, ime dhamma ekattha, byabjanameva nanan”ti (pati.ma.1.227).

Imina pana banena samannagato vipassako Buddhasasane laddhassaso
laddhapatittho niyatagatiko culasotapanno nama hoti.

Tasma bhikkhu sada sato, namarupassa sabbaso;
Paccaye parigganheyya, kavkhavitaranatthikoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Kavkhavitaranavisuddhiniddeso nama Ekunavisatimo paricchedo.

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20.Maggamaggabanadassanavisuddhiniddeso

說道非道智見清淨品

(Vism.606.)

Sammasanabanakatha慧體之三--道非道智見清淨(思惟智論)

692. Ayam (CS:pg.2.241) maggo, ayam na maggoti evam maggabca amaggabca batva thitam banam pana **maggamaggabanadassanavisuddhi** nama.

Tam sampadetukamena **kalapasammasanasavkhataya nayavipassanaya** tava yogo karaniyo. Kasma? Araddhavipassakassa obhasadisambhave maggamaggabanambhavato. Araddhavipassakassa hi obhasadisu sambhutesu maggamaggabanam hoti, vipassanaya ca kalapasammasanam adi. Tasma etam kavkhavitarananantaram uddittham. Apica yasma tiranaparibbaya vattamanaya maggamaggabanam uppajjati, tiranaparibba ca bataparibbanantara, tasmapi tam maggamaggabanadassanavisuddhim sampadetukamena kalapasammasane tava yogo katabbo.

[Tisso paribba]

693. Tatrāyam vinicchayo–tisso hi lokiyaparibba bataparibba tiranaparibba pahanaparibba ca. Ya sandhaya vuttam “abhibbapabba batatthe banam. Paribbapabba tiranatthe banam. Pahanapabba pariccagatthe banan”ti (pati.ma.1.75). Tattha “ruppanalakkhanam rupam, vedayitalakkhana vedana”ti evam tesam tesam dhammanam paccattalakkhanasallakkhanavasena pavatta pabba **bataparibba** nama. “Rupam aniccam, vedana anicca”ti-adina nayena tesameva dhammanam samabbalakkhanam aropetva pavatta lakkhanarammanikavipassana pabba **tiranaparibba** nama. Tesuyeva pana dhammesu niccasabbadipajahanavasena pavatta lakkhanarammanikavipassana pabba **pahanaparibba** nama.

Tattha savkharaparicchedato patthaya yava paccayapariggaha bataparibbaya bhumi. Etasmim hi antare dhammanam paccattalakkhanapativedhasseva adhipaccam hoti. Kalapasammasanato pana patthaya yava udayabbayanupassana tiranaparibbaya bhumi. Etasmim hi antare samabbalakkhanapativedhasseva adhipaccam hoti. Bhavganupassanam adim katva upari pahanaparibbaya bhumi (CS:pg.2.242) Tato patthaya hi aniccato anupassanto niccasabbam pajahati, dukkhato anupassanto sukhasabbam, anattato anupassanto attasabbam, nibbindanto nandim, virajjanto ragam, nirodhento samudayam, patinissajjanto adanam pajahatiti (pati.ma.1.52) evam niccasabbadipahanasadhikanam sattannam anupassananam adhipaccam. Iti imasu tisū paribbasu savkharaparicchedassa ceva paccayapariggahassa ca sadhitatta imina yogina bataparibbaya adhigata hoti, itara ca adhigantabba. Tena vuttam “yasma tiranaparibbaya vattamanaya maggamaggabanam uppajjati, tiranaparibba ca bataparibbanantara, tasmapi tam maggamaggabanadassanavisuddhim sampadetukamena kalapasammasane tava yogo katabbo”ti.

694. Tatrāyam pali–

“Katham atitanagatapaccuppannam dhammanam savkhipitva vavatthane pabba

sammasane banam? Yamkibci rupam atitanagatapaccuppannam ajjhattam va ...pe... yam dure santike va, sabbam rupam aniccato vavatthapeti, ekam sammasanam. Dukkhatō vavatthapeti, ekam sammasanam. Anattato vavatthapeti, ekam sammasanam. Ya kaci vedana ...pe... yamkibci vibbanam ...pe... anattato vavatthapeti, ekam sammasanam.

“Cakkhum ...pe... jaramaranam atitanagatapaccuppannam aniccato vavatthapeti, ekam sammasanam. Dukkhatō anattato vavatthapeti, ekam sammasanam.

“Rupam atitanagatapaccuppannam aniccam khayatthena, dukkham bhayatthena, anatta asarakatthena savkhipitva vavatthane pabba sammasane banam. (Vism.608.) Vedanam... vibbanam... cakkhum ...pe... jaramaranam ...pe... sammasane banam.

“Rupam atitanagatapaccuppannam aniccam savkhatam paticcasamuppannam khayadhammam vayadhammam viragadhammam nirodhadhammanti savkhipitva vavatthane pabba sammasane banam. Vedanam... vibbanam... cakkhum... jaramaranam atitanagatapaccuppannam aniccam savkhatam ...pe... nirodhadhammanti savkhipitva vavatthane pabba sammasane banam.

“Jatipaccaya (CS:pg.2.243) jaramaranam, asati jatiya natthi jaramarananti savkhipitva vavatthane pabba sammasane banam. Atitampi addhanam, anagatampi addhanam jatipaccaya jaramaranam, asati jatiya natthi jaramarananti savkhipitva vavatthane pabba sammasane banam. Bhavapaccaya jati ...pe... avijjapaccaya savkhara, asati avijjaya natthi savkharati savkhipitva vavatthane pabba sammasane banam. Atitampi addhanam, anagatampi addhanam avijjapaccaya savkhara, asati avijjaya natthi savkharati savkhipitva vavatthane pabba sammasane banam.

“Tam batatthena banam. Pajananatthena pabba. Tena vuccati atitanagatapaccuppannam dhammanam savkhipitva vavatthane pabba sammasane banan”ti (pati.ma.1.48).

Ettha ca cakkhum ...pe... jaramarananti imina peyyalena dvararammanehi saddhim dvarappavatta dhamma, pabakkhandha, cha dvarani, cha arammanani, cha vibbanani, cha phassa, cha vedana, cha sabba, cha cetana, cha tanha, cha vitakka, cha vicara, cha dhatuyo, dasa kasinani, dvattimsakotthasa, dvadasayatanani, attharasa dhatuyo, bavisati indriyani, tisso dhatuyo, nava bhava, cattari jhanani, catasso appamabba, catasso samapattiyo, dvadasa paticcasamuppavadganiti ime dhammarasayo samkhittati veditabba.

Vuttam hetam abhibbeyyaniddese—

(Vism.609.) “Sabbam, bhikkhave, abhibbeyyam. Kibca, bhikkhave, sabbam abhibbeyyam? Cakkhu, bhikkhave, abhibbeyyam. Rupa... cakkhuvibbanam... cakkhusamphasso... yampidam cakkhusamphassapaccaya uppajjati vedayitam sukham va dukkham va adukkhamasukham va, tampi abhibbeyyam. Sotam ...pe... yampidam manosamphassapaccaya uppajjati vedayitam sukham va dukkham va adukkhamasukham va, tampi abhibbeyyam.

“Rupam ...pe... vibbanam... cakkhu ...pe... mano... rupa ...pe... dhamma... cakkhuvibbanam ...pe... manovibbanam... cakkhusamphasso ...pe... manosamphasso....

“Cakkhusamphassaja (CS:pg.2.244) vedana ...pe... manosamphassaja vedana... rupasabba ...pe... dhammasabba... rupasabacetana ...pe... dhammasabacetana... rupatanha ...pe... dhammatanha... rupavitakko ...pe... dhammavitakko... rupavicaro ...pe... dhammavicaro....

“Pathavidhatu ...pe... vibbanadhatu... pathavikasinam ...pe... vibbanakasinam... kesa ...pe... muttam... matthaluvgam....

“Cakkhayatanam ...pe... dhammayatanam... cakkhudhatu ...pe... manodhatu... manovibbanadhatu... cakkhundriyam ...pe... abbatavindriyam....

“Kamadhatu... rupadhatu... arupadhatu... kamabhavo... rupabhavo... arupabhavo... sabbabhavo... asabbabhavo... nevasabbanasabbabhavo... ekavokarabhavo... catuvokarabhavo... pabcavokarabhavo....

“Pathamam jhanam ...pe... catuttham jhanam... mettacetovimutti ...pe... upekkhacetovimutti... akasanabcayatanasamapatti ...pe... nevasabbanasabbayatanasamapatti... avijja abhibbeyya ...pe... jaramaranam abhibbeyya”ti (pati.ma.1.3 sam.ni.4.46).

Tam tattha evam vittharena vuttatta idha sabbam peyyalena samkhittam. Evam samkhitte panettha ye lokuttara dhamma agata, te asammasanupagatta imasmim adhikare na gahetabba. Yepi ca sammasanupaga tesu **ye yassa pakata honti sukhena pariggaham gacchanti, tesu tena sammasanam arabhitabbam.**

[Pabcakkhandha aniccadivasena sammasanam]

695. Tatrāyam khandhavasena arabbhavidhanayojana–yamkibci rupam ...pe... sabbam rupam aniccato vavatthapeti, ekam sammasanam. Dukkhatō anattato vavatthapeti, ekam (Vism.610.) sammasananti. Ettavata ayam bhikkhu “yamkibci rupan”ti evam aniyamaniddittham sabbampi rupam atitattikena ceva catuhi ca ajjhattadidukehiti ekadasahi okasehi paricchinditva sabbam rupam aniccato vavatthapeti, aniccanti sammasati.

Katham (CS:pg.2.245) Parato vuttanayena. Vuttabhetam–“**rupam atitanagatapaccuppannam aniccam khayatthena**”ti (pati.ma.1.48).

Tasma esa yam **atitam** rupam, tam yasma atiteyeva khinam, nayimam bhavam sampattanti aniccam khayatthena.

Yam **anagatam** anantarabhavo nibbattissati, tampi tattheva khiyissati, na tato param bhavam gamissatiti aniccam khayatthena.

Yam **paccuppannam** rupam, tampi idheva khiyati, na ito gacchatiti aniccam khayatthena.

Yam **ajjhattam**, tampi ajjhattameva khiyati, na bahiddhabhavam gacchatiti aniccam khayatthena.

Yam **bahiddha ...pe... olarikam ...pe... sukhumam ...pe... hinam ...pe... panitam ...pe... dure ...pe... santike**, tampi tattheva khiyati, na durabhavam gacchatiti aniccam khayatthenati sammasati.

Idam sabbampi “aniccam khayatthena”ti etassa vasena ekam sammasanam. Bhedato pana ekadasavidham hoti.

Sabbameva ca tam **dukkham** bhayatthena. **Bhayatthenati** sappatibhayataya. Yabhi aniccam, tam bhayavaham hoti sihopamasutte (sam.ni.3.78 a.ni.4.33) devanam viya. Iti idampi “dukkham bhayatthena”ti etassa vasena ekam sammasanam. Bhedato pana ekadasavidham hoti.

Yatha ca dukkham, evam sabbampi tam **anatta** asarakatthena. **Asarakatthenati** “atta nivasi karako vedako sayamvasi”ti evam parikappitassa attasarassa abhavana. Yabhi aniccam, dukkham, tam attanopi aniccatam va udayabbayapilanam va varetum na sakkoti, kuto tassa karakadibhavo. Tenaha–“**rupabca hidam, bhikkhave, atta abhavissa. Nayidam rupam abadhaya samvatteyya**”ti-adi (sam.ni.3.59). Iti idampi “anatta asarakatthena”ti (CS:pg.2.246) etassa vasena ekam sammasanam. Bhedato pana ekadasavidham hoti. (Vism.611.) Esa nayo vedanadisū.

696. Yam pana aniccam, tam yasma niyamato savkhatadibhedam hoti. Tenassa pariyayadassanattam, nanakarehi va manasikarappavattidassanattam “rupam atitanagatapaccuppannam aniccam savkhatam paticcasamuppannam khayadhammam vayadhammam viragadhammam nirodhadhamman”ti puna pali vutta. Esa nayo

vedanadisuti.

Cattarisakara-anupassanakatha以四十行相隨觀論(思惟五蘊)

697. So tasseva pabcasu khandhesu aniccadukkhanattasammasanassa thirabhavattaya, yam tam Bhagavata “katamehi cattarisaya akarehi anulomikam khantim patilabhati, katamehi cattarisaya akarehi sammattaniyamam okkamati”ti etassa Vibhavge–

“Pabcakkhandhe aniccato, dukkhato, rogato, gandato, sallato, aghato, abadhato, parato, palokato, itito, upaddavato, bhayato, upasaggato, calato, pabhavguto, addhuvato, atanato, alenato, asaranato, rittato, tucchato, subbato, anattato, adinavato, viparinamadhammato, asarakato, aghamulato, vadhakato, vibhavato, sasavato, savkhatato, maramisato, jatidhammato, jaradhammato, byadhidhammato, maranadhammato sokadhammato, paridevadhammato, upayasadhammato, samkilesikadhammato”ti (pati.ma.3.37)–

Cattarisaya akarehi,

“Pabcakkhandhe aniccato passanto anulomikam khantim patilabhati. Pabcannam khandhanam nirodho niccam nibbananti passanto sammattaniyamam okkamati”ti-adina (pati.ma.3.38) nayena,

Anulomabanam vibhajantena pabhedato aniccadisammasanam vuttam. Tassapi vasena ime pabcakkhandhe sammasati.

698. Katham (CS:pg.2.247) So hi ekeka khandham anaccantikataya, adi-antavantataya ca **aniccato**. Uppadavayapatipilanataya, dukkhavattutaya ca **dukkhato**. Paccayayapaniyataya, rogamulataya ca **rogato**. Dukkhatasulayogitaya, kilesasucipaggharanataya, uppadajarabhavgehi uddhumataparipakkapabhinnataya ca **gandato**. Pilajanakataya, antotudanataya, dunniharaniyataya ca **sallato**. Vigarahaniyataya, avaddhi-avahanataya, (Vism.612.) aghavattutaya ca **aghato**. Aseribhavajanakataya, abadhapatatthanataya ca **abadhato**. Avasataya, avidheyyataya ca **parato**. Byadhijaramaranehi palujjanataya **palokato**. Anekabyasanavahanataya **itito**. Aviditanamyeva vipulanam anattanam avahanato, sabbupaddavavattutaya ca **upaddavato**. Sabbabhayanam akarataya, dukkhavupamasavkhatassa paramassasassa patipakkhabhutataya ca **bhayato**. Anekehi anattehi anubaddhataya, dosupasatthataya, upasaggo viya anadhivasanarahataya ca **upasaggato**. Byadhijaramaranehi ceva labhalabhadihi ca lokadhammehi pacalitaya **calato**. Upakkamena ceva sarasena ca pabhavgupagamanasilataya **pabhavguto**. Sabbavatthanipatitaya, thirabhavassa ca abhavataya **addhuvato**. Atayanataya ceva, alabbhaneyyakhemataya ca **atanato**. Alliyitum anarahataya, allinanampi ca lenakiccaritaya **alenato**. Nissitanam bhayasarakattabhavena **asaranato**. Yathaparikappitehi dhuvasubhasukhattabhavehi rittataya **rittato**. Rittatayeva tucchato appakatta va, appakampi hi loke tucchanti vuccati. Sami-nivasi-karaka-vedakadhitthayakavirahitataya **subbato**. Sayabca assamikabhavaditaya **anattato**. Pavattidukkhataya, dukkhassa ca adinavataya **adinavato**, atha va adinam vati gacchati pavattatiti adinavo, kapanamanussassetam adhivacanam, khandhapi ca kapanayevati adinavasadisataya **adinavato**. Jaraya ceva maranena cati dvedha parinamapakatitaya **viparinamadhammato**. Dubbalataya, pheggu viya sukhabbhajanitaya ca **asarakato**. Aghahetutaya **aghamulato**. Mittamukhasapatto (CS:pg.2.248) viya vissasaghatitaya **vadhakato**. Vigatabhavataya, vibhavasambhutataya ca **vibhavato**. Asavapadatthanataya **sasavato**. Hetupaccayehi abhisavkhatataya **savkhatato**. Maccumarakilesamaranam amisabhutataya **maramisato**.

Jati-jara-byadhimaranapakatitaya **jati-jara-byadhi-maranadhammato.**
 Soka-parideva-upayasahetutaya **soka-parideva-upayasadhammato.**
 Tanhaditthiduccaritasamkilesanam visayadhammataya **samkilesikadhammatoti**
 evam pabhedato vuttassa aniccadisammasanassa vasena sammasati.

Ettha hi aniccato, palokato, calato, pabhavguto, addhuvato, (Vism.613.)
 viparinamadhammato, asarakato, vibhavato, savkhatato, maranadhammatoti
 ekekasmim khandhe dasa dasa katva pabbasa **aniccanupassanani**. Parato, rittato,
 tucchato, subbato, anattatoti ekekasmim khandhe pabca pabca katva pabcavisati
anattanupassanani. Sesani dukkhato, rogatoti-adini ekekasmim khandhe
 pabcavisati pabcavisati katva pabcavisatisatam **dukkhanupassanani**ti.

Iccassa imina dvisatabhedena aniccadisammasanena pabcakkhandhe sammasato
 tam nayavipassanasavkhatam aniccadukkhannattasammasanam thiram hoti. Idam
 tavettha palinayanusarena sammasanarambhavidhanam.

Indriyatikkhakarananavakakatha 以九行相而使諸根銳利

[Nava akara]

699. Yassa pana evam nayavipassanaya yogam karotopi nayavipassana na
 sampajjati, tena “navahakarehi indriyani tikkhani bhavanti–uppannuppannam
 savkharanam khayameva passati, tattha ca sakkaccakiriyaya sampadeti,
 sataccakiriyaya sampadeti, sappayakiriyaya sampadeti, samadhissa ca
 nimittaggahena, bojjhavganabca anupavattanataya, kaye ca jivite ca anapekkhatam
 upatthapeti, tattha ca abhibhuyya nekkhammena, antara ca abyosanena”ti evam
 vuttanam navannam akaranam vasena indriyani tikkhani katva
pathavikasinaniddese vuttanayena satta asappayani vajjetva satta sappayani
 sevamanena kalena rupam sammasitabbam, kalena arupam.

[Rupamsammasananayo]

Rupam sammasantena rupassa nibbatti passitabba.

Rupanibbattipassanakarakatha 色的思惟法

700. Seyyathidam (CS:pg.2.249) idam rupam nama kammadivasena catuhi
 karanehi nibbattati. Tattha sabbesam sattanam rupam nibbattamanam pathamam
 kammato nibbattati. Patisandhikkhaneyeva hi gabbhaseyyakanam tava
 tisanativasena vatthu-kaya-bhavadasakasavkhatani timsa rupani nibbattanti, tani ca
 kho patisandhicittassa uppadakkhaneyeva. Yatha ca uppadakkhane, tatha
 thitikkhanepi bhavagakkhanepi.

Tattha rupam dandhanirodham garuparivatti, cittam khippanirodham lahuparivatti.
 Tenaha–“**naham, bhikkhave, abbam ekadhammampi samanupassami, yam evam**
lahuparivattam (Vism.614.) **yathayidam, bhikkhave, cittan**”ti (a.ni.1.48). Rupe
 dharanteyeva hi solasavare bhavavgacittam uppajjitva nirujjhati. Cittassa
 uppadakkhanopi thitikkhanopi bhavagakkhanopi ekasadisa. Rupassa pana
 uppadabhavagakkhanayeva lahuka, tehi sadisa. Thitikkhano pana maha, yava solasa
 cittani uppajjitva nirujjhanti, tava vattati. Patisandhicittassa uppadakkhane
 uppannam thanappattam purejatam vatthum nissaya dutiyam bhavavgam uppajjati.
 Tena saddhim uppannam thanappattam purejatam vatthum nissaya tatiyam

bhavavgam uppajjati. Imina nayena yavatayukam cittappavatti veditabba. Asannamaranassa pana ekameva thanappattam purejatam vatthum nissaya solasa cittani uppajjanti.

Patisandhicittassa uppadakkhane uppannam rupam patisandhicittato uddham solasamena cittena saddhim nirujjhati. Thanakkhane uppannam sattarasamassa uppadakkhanena saddhim nirujjhati. Bhavgakkhane uppannam sattarasamassa thanakkhanam patva nirujjhati. Yava pavatti nama atthi, evameva pavattati. Opatikanampi sattasantativasena sattati rupani evameva pavattanti.

701. Tattha kammam, kammamamutthanam, kammappaccayam, kammappaccayacittasamutthanam, kammappaccaya-aharasamutthanam, kammappaccaya-utusamutthananti esa vibhago veditabbo. Tattha **kammam** nama kusalakusalacetana. **Kammamamutthanam** nama vipakakkhandha ca, cakkhudasakadi samasattatirupabca. **Kammappaccayam** nama tadeva, kammam hi kammamamutthanassa upatthambhakapaccayopi hoti. **Kammappaccayacittasamutthanam** nama vipakacittasamutthanam rupam. **Kammappaccaya-aharasamutthanam** nama kammamamutthanarupes (CS:pg.2.250) thanappatta oja abbam ojatthamakam samutthapeti, tatrapi oja thanam patva abbanti evam catasso va pabca va pavattiyo ghateti. **Kammappaccaya-utusamutthanam** nama kammajatejodhatu thanappatta utusamutthanam ojatthamakam samutthapeti, tatrapi utu abbam ojatthamakanti evam catasso va pabca va pavattiyo ghateti. Evam tava **kammajarupassa nibbatti** passitabba.

(Vism.615.) 702. Cittajesupi cittam, cittasamutthanam, cittapaccayam, cittapaccaya-aharasamutthanam, cittapaccaya-utusamutthananti esa vibhago veditabbo. Tattha **cittam** nama ekunanavuticittani.

Tesu dvattimsa cittani, chabbisekunavisati;

Solasa rupiriyapathavibbattijanaka mata.

Kamavacarato hi attha kusalani, dvadasakusalani, manodhatuvajja dasa kiriya, kusalakiriyato dve abhibbacittaniti dvattimsa cittani rupam, iriyapatham, vibbattibca janenti. Vipakavajjani sesadasarupavacarani, attha arupavacarani, attha lokuttaracittaniti chabbisati cittani rupam, iriyapathabca janayanti, na vibbattim. Kamavacare dasa bhavavgacittani, rupavacare pabca, tisso manodhatuyo, eka vipakahetukamanovibbanadhatu somanassasahagatati ekunavisati cittani rupameva janayanti, na iriyapatham, na vibbattim. Dvepabcavibbanani, sabbasattanam patisandhicittam, khinasavanam cuticittam, cattari aruppavipakaniti solasa cittani neva rupam janayanti, na iriyapatham, na vibbattim. Yani cettha rupam janenti, tani na thitikkhane, bhavgakkhane va, tada hi cittam dubbalam hoti. Uppadakkhane pana balavam, tasma tam tada purejatam vatthum nissaya rupam samutthapeti.

Cittasamutthanam nama tayo arupino khandha, “saddanavakam, kayavibbatti, vacivibbatti, akasadhatu, lahuta, muduta, kammabbata, upacayo, santati”ti sattarasavidham rupabca. **Cittapaccayam** nama “pacchajata cittacetasika dhamma purejatassa imassa kayassa”ti (pattha.1.1.11) evam vuttam catusamutthanarupam. **Cittapaccaya-aharasamutthanam** nama cittasamutthanarupes (CS:pg.2.251) oja abbam ojatthamakam samutthapeti, evam dve tisso pavattiyo ghateti. **Cittapaccaya-utusamutthanam** nama cittasamutthano utu (Vism.616.) thanappatto abbam ojatthamakam samutthapeti, evam dve tisso pavattiyo ghateti. Evam **cittajarupassa nibbatti** passitabba.

703. Aharajesupi aharo, aharasamutthanam, aharapaccayam, aharapaccaya-aharasamutthanam, aharapaccaya-utusamutthananti esa vibhago veditabbo. Tattha **aharo** nama kabalikaro aharo. **Aharasamutthanam** nama upadinnam kammajarupam paccayam labhitva tattha patitthaya thanappattaya ojaya

samutthapitam ojatthamakam, akasadhatu, lahuta, muduta, kammabbata, upacayo, santatiti cuddasavidham rupam. **Aharapaccayam** nama “**kabalikaro aharo imassa kayassa aharapaccayena paccayo**”ti (pattha.1.1.15) evam vuttam catusamutthanarupam.

Aharapaccaya-aharasamutthanam nama aharasamutthanesu rupesu thanappatta oja abbam ojatthamakam samutthapeti, tatrapi oja abbanti evam dasadvadasavare pavattim ghateti. Ekadivasam paribhuttaharo sattahampi upatthambheti. Dibba pana oja ekamasam dvemasampi upatthambheti. Matara paribhuttaharopi darakassa sariram pharitva rupam samutthapeti. Sarire makkhitaropi rupam samutthapeti. Kammajaharo upadinnakaharo nama. Sopi thanappatto rupam samutthapeti, tatrapi oja abbam samutthapetiti evam catasso va pabca va pavattiyo ghateti. **Aharapaccaya-utusamutthanam** nama aharasamutthana tejodhatu thanappatta utusamutthanam ojatthamakam samutthapeti. Tatrayam aharo aharasamutthanam janako hutva paccayo hoti, sesanam nissayahara-atthi-avigatavasenati evam **aharajarupassa nibbatti** passitabba.

704. Utujesupi utu, utusamutthanam, utupaccayam, utupaccaya-utusamutthanam, utupaccaya-aharasamutthananti esa vibhago veditabbo. Tattha **utu** nama catusamutthana tejodhatu, unha-utu sita-ututi evam panesa duvidho hoti. **Utusamutthanam** nama catusamutthano utu upadinnakam paccayam labhitva thanappatto sarire rupam samutthapeti. (Vism.617.) Tam saddanavakam, akasadhatu (CS:pg.2.252) lahuta, muduta, kammabbata, upacayo, santatiti pannarasavidham hoti. **Utupaccayam** nama utu catusamutthanikarupam pavattiya ca vinasassa ca paccayo hoti. **Utupaccaya-utusamutthanam** nama utusamutthana tejodhatu thanappatta abbam ojatthamakam samutthapeti, tatrapi utu abbanti evam dighampi addhanam anupadinnapakke thatvapi utusamutthanam pavattatiyeva. **Utupaccaya-aharasamutthanam** nama utusamutthana thanappatta oja abbam ojatthamakam samutthapeti, tatrapi oja abbanti evam dasadvadasavare pavattim ghateti. Tatrayam utu utusamutthanam janako hutva paccayo hoti, sesanam nissaya-atthi-avigatavasenati evam **utujarupassa nibbatti** passitabba. Evabhi rupassa nibbattim passanto kalena rupam sammāsati nama.

Arupanibbattipassanakarakatha 非色的思惟法

705. Yatha ca rupam sammāsantena rupassa, evam arupam sammāsantenapi arupassa nibbatti passitabba. Sa ca kho ekasīti lokiyacittuppadavaseneva.

Seyyathidam-idabhi arupam nama purimabhava ayuhitakammavasena patisandhiyam tava ekunavisaticittuppadappabhedam nibbattati. Nibbattanakaro panassa paticcasamuppadaniddese vuttanayeneva veditabbo. Tadeva patisandhicittassa anantaracittato patthaya bhavavgavasena, ayupariyosane cutivasena. Yam tattha kamavacaram, tam chasu dvaresu balavarammane tadarammanavasena.

Pavatte pana asambhinnatta cakkhussa apathagatatta rupanam alokasannissitam manasikarahetukam cakkhuvibbanam nibbattati saddhim sampayuttadhammehi. Cakkhupasadassa hi thitikkhane thitippattameva rupam cakkhum ghatteti. Tasmim ghattite dvikkhattum bhavavgam uppajjitva nirujjhati. Tato tasmimyeva arammane kiriyamanodhatu avajjanakiccam sadhayamana uppajjati. Tadanantaram tadeva rupam passamanam kusalavipakam akusalavipakam va (Vism.618.) cakkhuvibbanam. Tato tadeva rupam sampaticchamana vipakamanodhatu. Tato tadeva rupam santirayamana vipakahetukamanovibbanadhatu. Tato tadeva rupam vavatthapayamana kiriyahetukamanovibbanadhatu upekkhasahagata (CS:pg.2.253) Tato param kamavacarakusalakusalakiriyacittesu ekam va upekkhasahagatahetukam cittam pabca satta va javanani. Tato kamavacarasattanam ekadasasu

tadarammanacittesu javananurupam yamkibci tadarammananti. Esa nayo sesadvaresupi. Manodvare pana mahaggatācittanipi uppajjantīti. Evam chasu dvaresu **arupassa nibbatti** passitabba. Evabhi arupassa nibbattim passanto kalena arupam sammasati nama.

Evam kalena rupam kalena arupam sammasitvapi tilakkhanam aropeṭva anukkamena patipajjamano eko pabbabhavanam sampadeti.

Rupasattakasammasanakatha 以色的七法(及非色的七法而提起三相)

706. Aparo rupa-sattaka-arupa-sattaka-vasena tilakkhanam aropeṭva savkhare sammasati. Tattha adananikkhepanato, vayovuddhatthavgamato, aharamayato, utumayato, kammajato, cittasamutthānato, dhammatarupatoti imehi akarehi aropeṭva sammasanto rupa-sattaka-vasena aropeṭva sammasati nama. Tenahu porana–

“Adananikkhepanato, vayovuddhatthagamito;

Aharato ca ututo, kammato capi cittato.

Dhammatarupato satta, vittharena vipassati”ti.

Tattha **adananti** patisandhi. **Nikkhepananti** cuti. Iti yogavacaro imehi **adananikkhepehi** ekam vassasatam paricchinditva savkhāresu tilakkhanam aropeṭi. Katham? Etthantare sabbe savkhāra anicca. Kasma? Uppadavayavattito, viparinamato, tavakalikato, niccapatikkhepato ca. Yasma pana uppanna savkhāra thitim papunanti, thitīyam jaraya kilamanti, jaram patva avassam bhijjanti, tasma abhinhasampatipīlanato, dukkhamato dukkhavattuto, sukhapatikkhepato ca dukkha. Yasma ca “uppanna savkhāra thitim ma papunantu, thanappatta ma jirantu, jarappatta ma bhijjantu”ti imesu tisu (CS:pg.2.254) thanesu kassaci vasavattibhavo natthi, subba tena vasavattanakarena, tasma subbato, assamikato, avasavattito, attapatikkhepato ca anattati.

(Vism.619.) 707. Evam adananikkhepanavasena vassasataparicchinne rupe tilakkhanam aropeṭva tato param **vayovuddhatthavgamato** aropeṭi. Tattha **vayovuddhatthavgamo** nama vayavasena vuddhassa vaddhitassa rupassa atthavgamo. Tassa vasena tilakkhanam aropeṭi attho.

Katham? So tameva vassasatam pathamavayena majjhimavayena pacchimavayenati tihi vāyehi paricchindati. Tattha adito tēttimsa vassani pathamavāyo nama. Tato catuttimsa majjhimavāyo nama. Tato tēttimsa pacchimavāyo namati. Iti imehi tihi vāyehi paricchinditva, “pathamavāye pavattam rupam majjhimavāyam appatva tattheva nirujjhati, tasma tam aniccam. Yadaniccam, tam dukkham. Yam dukkham, tadanatta. Majjhimavāye pavattarupampi pacchimavāyam appatva tattheva nirujjhati, tasma tampi aniccam dukkhamanatta. Pacchimavāye tēttimsa vassani pavattarupampi maranato param gamanasamattham nama natthi, tasma tampi aniccam dukkhamanatta”ti tilakkhanam aropeṭi.

708. Evam **pathamavayadivasena** vayovuddhatthavgamato tilakkhanam aropeṭva puna “mandadasakam, khiddadasakam, vannadasakam, baladasakam, pabbadasakam, hanidasakam, pabbharadasakam, vavkadasakam, momuhadasakam, sayanadasakan”ti imesam **dasannam dasakanam vasena** vayovuddhatthavgamato tilakkhanam aropeṭi.

Tattha dasakesu tava vassasatajivino puggalassa pathamani dasa vassani **mandadasakam** nama, tada hi so mando hoti capalo kumarako. Tato parani dasa **khiddadasakam** nama, tada hi so khiddaratibahulo hoti. Tato parani dasa **vannadasakam** nama, tada hissa vannayatanam vepullam papunati. Tato parani dasa **baladasakam** nama, tada hissa balabca thamo ca vepullam papunati. Tato parani dasa **pabbadasakam** nama, tada hissa pabba suppatitthita hoti, pakatiya kira dubbalapabbassapi (CS:pg.2.255) tasmim kale appamattaka pabba uppajjatiyeva.

Tato parani dasa **hanidasakam** nama, tada hissa khiddarativannabalapabba parihayanti. Tato parani dasa **pabbharadasakam** nama, tada hissa (Vism.620.) attabhavo purato pabbharo hoti. Tato parani dasa **vavkadasakam** nama, tada hissa attabhavo navgalakoti viya vavko hoti. Tato parani dasa **momuhadasakam** nama. Tada hi so momuho hoti, katam katam pamussati. Tato parani dasa **sayanadasakam** nama, vassasatiko hi sayanabahulova hoti.

Tatrayam yogi etesam dasakanam vasena vayovuddhatthavgamato tilakkhanam aropetum iti patisabcikkhati—“pathamadasake pavattarupam dutiyadasakam appatva tattheva nirujjhati, tasma tam aniccam dukkhamanatta. Dutiyadasake ...pe... navamadasake pavattarupam dasamadasakam appatva tattheva nirujjhati. Dasamadasake pavattarupam punabbhavam appatva idheva nirujjhati, tasma tampi aniccam dukkhamanatta”ti tilakkhanam aropeti.

709. Evam dasakavasena vayovuddhatthavgamato tilakkhanam aropetva puna tadeva vassasatam pabcapabcavassavasena visatikotthase katva vayovuddhatthavgamato tilakkhanam aropeti. Katham? So hi iti patisabcikkhati—“pathame vassapabcake pavattarupam dutiyam vassapabcakam appatva tattheva nirujjhati, tasma tam aniccam dukkhamanatta. Dutiye vassapabcake pavattarupam tatiyam ...pe... ekunavisatime vassapabcake pavattarupam visatimam vassapabcakam appatva tattheva nirujjhati. Visatime vassapabcake pavattarupam maranato param gamanasamattham nama natthi, tasma tampi aniccam dukkhamanatta”ti.

Evam visatikotthasavasena vayovuddhatthavgamato tilakkhanam aropetva puna pabcavisati kotthase katva catunnam catunnam vassanam vasena aropeti. Tato tettimsa kotthase katva tinnam tinnam vassanam vasena, pabbasa kotthase katva dvinnam dvinnam vassanam vasena, satam kotthase katva ekekavassavasena. Tato ekam vassam tayo (CS:pg.2.256) kotthase katva vassanahemantagimhesu tisu utusu ekeka-utuvassena tasmim vayovuddhatthavgamarupe tilakkhanam aropeti.

Katham? “**Vassane** catumasam pavattarupam hemantam appatva tattheva niruddham. **Hemante** pavattarupam gimham appatva tattheva niruddham. **Gimhe** pavattarupam puna vassanam appatva tattheva niruddham, tasma tam (Vism.621.) aniccam dukkhamanatta”ti. Evam aropetva puna ekam vassam cha kotthase katva—“**vassane** dvemasam pavattarupam saradam appatva tattheva niruddham. **Sarade** pavattarupam hemantam. **Hemante** pavattarupam sisiram. **Sisire** pavattarupam vasantam. **Vasante** pavattarupam gimham. **Gimhe** pavattarupam puna vassanam appatva tattheva niruddham, tasma aniccam dukkhamanatta”ti evam tasmim vayovuddhatthavgamarupe tilakkhanam aropeti.

Evam aropetva tato kalajunhasena—“kale pavattarupam junham appatva. Junhe pavattarupam kalam appatva tattheva niruddham, tasma aniccam dukkhamanatta”ti tilakkhanam aropeti. Tato rattindivavasena—“rattim pavattarupam divasam appatva tattheva niruddham. Divasam pavattarupampi rattim appatva tattheva niruddham, tasma aniccam dukkhamanatta”ti tilakkhanam aropeti. Tato tadeva rattindivam pubbanhadivasena cha kotthase katva—“pubbanhe pavattarupam majjhanham appatva. Majjhanhe pavattarupam sayanham. Sayanhe pavattarupam pathamayamam. Pathamayame pavattarupam majjhimayamam. Majjhimayame pavattarupam pacchimayamam appatva tattheva niruddham. Pacchimayame pavattarupam puna pubbanham appatva tattheva niruddham, tasma aniccam dukkhamanatta”ti tilakkhanam aropeti.

710. Evam aropetva puna tasmimyeva rupe abhikkamapatikkama-alokanavilokanasamibjanapasaranavasena—“abhikkame pavattarupam patikkamam appatva tattheva nirujjhati. Patikkame pavattarupam

alokanam. Alokane pavattarupam vilokanam. Vilokane pavattarupam samibjanam. Samibjane pavattarupam pasaranam appatva tattheva nirujjhati. Tasma aniccam dukkhamanatta”ti tilakkhanam aropeti.

Tato ekapadavaram uddharana
atiharana vitiharanavossajjanasannikkhepanasannirumbhanavasena cha kotthase
karoti.

Tattha (CS:pg.2.257) **uddharanam** nama padassa bhumito ukkhipanam. **Atiharanam** nama purato haranam. **Vitiharanam** nama khanukantakadighajati-adisu kibcideva disva ito cito ca padasabcaranam. **Vossajjanam** nama padassa hettha (Vism.622.) oropanam. **Sannikkhepanam** nama pathavitale thapanam. **Sannirumbhanam** nama puna paduddharanakale padassa pathaviya saddhim abhinippilanam. Tattha uddharane pathavidhatu apodhatuti dve dhatuyo omatta honti manda, itara dve adhimatta honti balavatiyo. Tatha atiharana vitiharanesu. Vossajjane tejodhatu vayodhatuti dve dhatuyo omatta honti manda, itara dve adhimatta honti balavatiyo. Tatha sannikkhepanasannirumbhanesu. Evam cha kotthase katva tesam vasena tasmim vayovuddhatthavgamarupe tilakkhanam aropeti.

Katham? So iti patisabcikkhati—“ya uddharane pavatta dhatuyo, yani ca tadupadayarupani, sabbe te dhamma atiharanam appatva ettheva nirujjhanti, tasma anicca dukkha anatta. Tatha atiharane pavatta vitiharanam. Vitiharane pavatta vossajjanam. Vossajjane pavatta sannikkhepanam. Sannikkhepane pavatta sannirumbhanam appatva ettheva nirujjhanti. Iti tattha tattha uppanna itaram itaram kotthasam appatva tattha tattheva pabbam pabbam sandhi sandhi odhi odhi hutva tattakapale pakkhattatila viya tatatatayanta savkhara bhijjanti. Tasma anicca dukkha anatta”ti. Tassevam pabbapabbagate savkhare vipassato rupasammasanam sukhumam hoti.

711. Sukhumatte ca panassa idam opammam. Eko kira darutinukkadisu kataparicayo aditthapubbapadipo paccantavasiko nagaramagamma antarapane jalamanam padipam disva ekam purisam pucchi ambho “kim nametam evam manapan”ti? Tamenam so aha “kimettha manapam, padipo namesa telakkhayena vattikkhayena ca gatamaggopissa na pabbayissati”ti. Tamabbo evamaha “idam olarikam, imissa hi vattiya anupubbena dayhamanaya tatiyabhage tatiyabhage jala itaritararam padesam appatvava nirujjhissati”ti. Tamabbo evamaha “idampi olarikam, imissa hi avgulavgulantare addhavguladdhavgulantare (CS:pg.2.258) tantumhi tantumhi amsumhi amsumhi jala itaritararam amsum appatvava nirujjhissati. Amsum pana mubcitva na sakka jalam pabbapetun”ti.

(Vism.623.) Tattha “telakkhayena vattikkhayena ca padipassa gatamaggopi na pabbayissati”ti purisassa banam viya yogino adananikkhepanato vassasatena paricchinnarupe tilakkhanaropanam. “Vattiya tatiyabhage tatiyabhage jala itaritararam padesam appatvava nirujjhissati”ti purisassa banam viya yogino vassasatassa tatiyakotthasaparicchinne vayovuddhatthavgamarupe tilakkhanaropanam. “Avgulavgulantare jala itaritararam appatvava nirujjhissati”ti purisassa banam viya yogino dasavassa pabavassa catuvassa tivassa dvivassa ekavassa paricchinne rupe tilakkhanaropanam. “Addhavguladdhavgulantare jala itaritararam appatvava nirujjhissati”ti purisassa banam viya yogino ekeka-utuvassena ekam vassam tidha, chadha ca vibhajitva catumasa-dvimasaparicchinne rupe tilakkhanaropanam. “Tantumhi tantumhi jala itaritararam appatvava nirujjhissati”ti purisassa banam viya yogino kalajunhavasena, rattindivavasena, ekarattindivam cha kotthase katva pubbanhdivasena ca paricchinne rupe tilakkhanaropanam. “Amsumhi amsumhi jala itaritararam appatvava nirujjhissati”ti purisassa banam viya yogino

abhikkamadivasena ceva uddharanadisū ca ekekakotthasavasena paricchinne rupe tilakkhanaropananti.

712. So evaṃ nanakarehi vayo vuddhatthavgamarupe tilakkhaṇaṃ aropeṭva puna tadeva rūpaṃ visavkharitva ahāraṃ mayadivasena cattaro kotthase katva ekekakotthase tilakkhaṇaṃ aropeṭi. Tatrassa **ahāraṃ mayā rūpaṃ** chata suhita vasena pakatam hoti. Chatakale samutthitaṃ rūpaṃ hi jhattam hoti kilantaṃ, jhama khaṇuko viya, avga rapacchiyaṃ nilina kaka viya ca dubbannaṃ dussanthitaṃ. Suhitakale samutthitaṃ dhaṭṭam pinitaṃ mudu siniddhaṃ phassa vantaṃ hoti. So taṃ pariggahetva “chatakale (CS:pg.2.259) pavattarūpaṃ suhita kalam appatva ettheva nirujjhati. Suhitakale samutthitaṃ pi chata kalam appatva ettheva nirujjhati, tasma taṃ aniccaṃ dukkhaṃ anatta”ti evaṃ tattha tilakkhaṇaṃ aropeṭi.

713. **Utumayaṃ** situnha vasena pakatam hoti. Unhakale samutthitaṃ rūpaṃ hi jhattam hoti kilantaṃ dubbannaṃ. (Vism.624.) Sita-utuna samutthitaṃ rūpaṃ dhaṭṭam pinitaṃ siniddhaṃ hoti. So taṃ pariggahetva “unhakale pavattarūpaṃ sita kalam appatva ettheva nirujjhati. Sitakale pavattarūpaṃ unha kalam appatva ettheva nirujjhati, tasma taṃ aniccaṃ dukkhaṃ anatta”ti evaṃ tattha tilakkhaṇaṃ aropeṭi.

714. **Kammajaṃ** āyatanadvara vasena pakatam hoti. Cakkhū dvara smim hi cakkhū kayabhava dasa kava vasena timsa kammaja rūpaṇi, upatthambha kaṇi paṇa tesam utucittahara samutthanaṇi catuvisatīti catupanna sa honti. Tatha sotaghaṇa jivha dvaresu. Kayadvare kayabhava dasa kava vasena ceva utusa mutthaṇa divasena ca catucattalīsa. Manodvare hadaya vatthū kayabhava dasa kava vasena ceva utusa mutthaṇa divasena ca catupanna sama eva.

So sabbampi taṃ rūpaṃ pariggahetva “cakkhū dvare pavattarūpaṃ sotadvaram appatva ettheva nirujjhati. Sotadvare pavattarūpaṃ ghaṇadvaram. Ghaṇadvare pavattarūpaṃ jivhadvaram. Jivhadvare pavattarūpaṃ kayadvaram. Kayadvare pavattarūpaṃ maṇodvaram appatva ettheva nirujjhati, tasma taṃ aniccaṃ dukkhaṃ anatta”ti evaṃ tattha tilakkhaṇaṃ aropeṭi.

715. **Cittasamutthanaṃ** somaṇassita doṃaṇassita vasena pakatam hoti, somaṇassita kale uppannaṃ hi rūpaṃ siniddhaṃ mudu pinitaṃ phassa vantaṃ hoti. Doṃaṇassita kale uppannaṃ jhattam kilantaṃ dubbannaṃ hoti. So taṃ pariggahetva “somaṇassita kale pavattarūpaṃ doṃaṇassita kalam appatva ettheva nirujjhati. Doṃaṇassita kale pavattarūpaṃ somaṇassita kalam appatva ettheva nirujjhati, tasma taṃ aniccaṃ dukkhaṃ anatta”ti evaṃ tattha tilakkhaṇaṃ aropeṭi.

Tassevaṃ (CS:pg.2.260) cittasamutthana rūpaṃ pariggahetva tattha tilakkhaṇaṃ aropaya to āyama ttho pakato hoti—

Jivitaṃ attabhavo ca, sukha dukkha ca kevala;

Ekacittasama yutta, lahuso vattate khaṇo.

Cullasīti sahaṇaṇi, kappam tittanti ye maru;

Na tveva tēpi tittanti, dvihi cittehi samohita.

(Vism.625.) Ye niruddha marantaṇsa, tittamaṇaṇsa va idha;

Sabbeva sadisa khaṇḍha, gata appatisaṇḍhika.

Ananta ra ca ye bhagga, ye ca bhagga anagata;

Tadanta ra niruddhaṇaṃ, vesamaṇaṇa tatti lakkaṇa.

Anibbattena na jato, paccuppannaṇa jivati;

Cittabhava ga mato loka, pabbatti para ma tthiya.

Anidhaṇa gata bhagga, pubba jato anagata;

Nibbatta yēpi tittanti, ara gge sa sapuṇaṇa.

Nibbattaṇaṇa dhammaṇaṇa, bhava go neṇaṇa puṇaṇa khaṇo;

Palokadhamma titthanti, puranehi amissita.
Adassanato ayanti, bhagga gacchantudassanam;
Vijjuppadova akase, uppajjanti vayanti cati. (mahani.10).

716. Evam aharamayadisu tilakkhanam aropetva puna **dhammatarupe** tilakkhanam aropeti. **Dhammatarupam** nama bahiddha anindriyabaddham ayalohatipusisasuvannarajatamuttamaniveluriyasavkhasilapavalalohitavgamasaragall abhumipasanapabbatatinarukkhalatadibhedam vivattakappato patthaya uppajjanakarupam. Tadassa asokavkuradivasena pakatam hoti.

Asokavkuram hi aditova tanurattam hoti, tato dvihatihaccayena ghanarattam, puna dvihatihaccayena mandarattam, tato tarunapallavavannam, tato (CS:pg.2.261) parinatapallavavannam, tato haritapannavannam. Tato nilapannavannam. Tato nilapannavannakalato patthaya sabhagarupasantatimanuppabandhapayamanam samvaccharamattena pandupalasam hutva vantato chijjitva patati.

So tam pariggahetva “tanurattakale pavattarupam ghanarattakalam appatva nirujjhati. Ghanarattakale pavattarupam mandarattakalam. Mandarattakale pavattarupam tarunapallavavannakalam. Tarunapallavavannakale pavattam parinatapallavavannakalam. Parinatapallavavannakale pavattam haritapannavannakalam. Haritapannavannakale pavattam nilapannavannakalam. Nilapannavannakale pavattam pandupalasakalam. Pandupalasakale pavattam vantato (Vism.626.) chijjitva patanakalam¹ appatvava nirujjhati, tasma tam aniccam dukkhamanatta”ti tilakkhanam aropeti, evam tattha tilakkhanam aropetva imina nayena sabbampi dhammatarupam sammāsati.

Evam tava **rupasattakavasena** tilakkhanam aropetva savkhare sammāsati.

Arupasattakasammasanakatha 以非色的七法

717. Yam pana vuttam “arupasattakavasena”ti, tattha ayam matika–kalapato, yamakato, khanikato, patipatito, ditthi-ugghatanato, manasamugghatanato, nikantipariyadanatoti.

Tattha **kalapato**ti phassapabcamaka dhamma. Katham kalapato sammāsati? Idha bhikkhu iti patisabcikkhati–“ye ime ‘kesa anicca dukkha anatta’ti sammāsane uppanna phassapabcamaka dhamma, ye ca ‘loma ...pe... matthaluvgam aniccam dukkhamanatta’ti sammāsane uppanna phassapabcamaka dhamma, sabbe te itaritam appatva pabbampabbam odhi-odhi hutva tattakapale pakkhittatila viya tatatatayanta vinattha, tasma anicca dukkha anatta”ti. Ayam tava **visuddhikathayam** nayo.

Ariyavamsakathayam pana “hettha rupasattake sattasu thanesu ‘rupam aniccam dukkhamanatta’ti pavattam cittam aparena cittena ‘aniccam dukkhamanatta’ti sammāsanto ‘kalapato (CS:pg.2.262) sammāsati’ti” vuttam, tam yuttataram. Tasma sesanipi teneva nayena vibhajissama.

718. **Yamakato**ti idha bhikkhu adananikkheparupam “aniccam dukkhamanatta”ti sammāsitva tampi cittam aparena cittena “aniccam dukkhamanatta”ti sammāsati. Vayovuddhatthavgamarupam, aharamayam, utumayam, kammajam, cittasamutthanam, dhammatarupam “aniccam dukkhamanatta”ti sammāsitva tampi cittam aparena cittena “aniccam dukkhamanatta”ti sammāsati. Evam yamakato sammāsati nama.

719. **Khanikato**ti idha bhikkhu adananikkheparupam “aniccam dukkhamanatta”ti sammāsitva tam pathamacittam dutiyacittena, dutiyam tatiyena, tatiyam catutthena,

¹ P.T.S. pahanakalam

catuttham pabcamena “etampi aniccam dukkhamanatta”ti sammasati. Vayovuddhatthavgamarupam, aharamayam, utumayam, (Vism.627.) kammajam, cittasamutthanam, dhammatarupam “aniccam dukkhamanatta”ti sammasitva tam pathamacittam dutiyacittena, dutiyam tatiyena, tatiyam catutthena, catuttham pabcamena “etampi aniccam dukkhamanatta”ti sammasati. Evam rupapariggahakacittato patthaya cattari cattari cittani sammasanto khanikato sammasati nama.

720. Patipatitoti adananikkheparupam “aniccam dukkhamanatta”ti sammasitva tam pathamacittam dutiyacittena, dutiyam tatiyena, tatiyam catutthena ...pe... dasamam ekadasamena “etampi aniccam dukkhamanatta”ti sammasati. Vayovuddhatthavgamarupam, aharamayam, utumayam, kammajam, cittasamutthanam, dhammatarupam “aniccam dukkhamanatta”ti sammasitva tam pathamacittam dutiyacittena, dutiyam tatiyena, tatiyam catutthena ...pe... dasamam ekadasamena “etampi aniccam dukkhamanatta”ti evam vipassana patipatiya sakalampi divasabhagam sammasitum vatteyya. Yava dasamacittasammasana pana rupakammatthanampi arupakammatthanampi pagunam hoti. Tasma dasameyeva thapetabbanti vuttam. Evam sammasanto patipatito sammasati nama.

721. Ditthi-ugghatanato mana-ugghatanato nikantipariyadanatoti imesu tisu visum sammasananayo nama natthi. Yam panetam hettha (CS:pg.2.263) rupam, idha ca arupam pariggahitam, tam passanto rupaupato uddham abbam sattam nama na passati. Sattassa adassanato patthaya sattasabba ugghatita hoti. Sattasabbam ugghatitacittena savkhare parigganhato ditthi nuppajjati. Ditthiya anuppajjamanaya **ditthi ugghatita** nama hoti. Ditthi-ugghatitacittena savkhare parigganhato mano nuppajjati. Mane anuppajjante **mano samugghatito** nama hoti. Manasamugghatitacittena savkhare parigganhato tanha nuppajjati. Tanhaya anuppajjantiya **nikanti pariyaadina** nama hoti idam tava **visuddhikathayam** vuttam.

Ariyavamsakathayam pana “ditthi-ugghatanato manasamugghatanato nikantipariyadanato”ti matikam thapetva ayam nayo dassito.

“Aham vipassami, mama vipassana”ti ganhato hi ditthisamugghatanam nama na hoti. (Vism.628.) “Savkharava savkhare vipassanti sammasanti vavatthapenti parigganhanti paricchindanti”ti ganhato pana **ditthi-ugghatanam** nama hoti.

“Sutthu vipassami, manapam vipassami”ti ganhato manasamugghato nama na hoti. “Savkharava savkhare vipassanti sammasanti vavatthapenti parigganhanti paricchindanti”ti ganhato pana **manasamugghato** nama hoti.

“Vipassitum sakkomi”ti vipassanam assadentassa nikantipariyadanam nama na hoti. “Savkharava savkhare vipassanti sammasanti vavatthapenti parigganhanti paricchindanti”ti ganhato pana **nikantipariyadanam** nama hoti.

Sace savkhara atta bhavayyum, attati gahetum vatteyyum, anatta ca pana attati gahita, tasma te avasavattanatthena anatta, hutva abhavatthena anicca, uppadavayapatipilanatthena dukkhati passato **ditthi-ugghatanam** nama hoti.

Sace savkhara nicca bhavayyum, niccati gahetum vatteyyum, anicca ca pana niccati gahita, tasma te hutva abhavatthena anicca, uppadavayapatipilanatthena dukkha, avasavattanatthena anattati passato **manasamugghato** nama hoti.

Sace (CS:pg.2.264) savkhara sukha bhavayyum, sukhati gahetum vatteyyum, dukkha ca pana sukhati gahita, tasma te uppadavayapatipilanatthena dukkha, hutva abhavatthena anicca, avasavattanatthena anattati passato **nikantipariyadanam** nama hoti.

Evam savkhare anattato passantassa **ditthisamugghatanam** nama hoti. Aniccato passantassa **manasamugghatanam** nama hoti. Dukkhatto passantassa

nikantipariyadanam nama hoti. Iti ayam vipassana attano attano thaneyeva titthatiti.

[Attharasa Mahavipassana]

Evam **arupasattakavasenapi** tilakkhanam aropetva savkhare sammāsati. Ettavata paṇassa rūpakammatthanampi arupakammatthanampi paṇaṇam hoti.

722. So evaṇ paṇaruparupakammatthano ya upari bhavṇanupassanato patthaya paṇanapariḃḃavasena sabbakarato pattabba attharasa mahavipassana, tasam idheva tava ekadesam pativijjhanto tappatipakkhe dhamme pajahati.

Attharasa mahavipassana nama aniccanupassanadika pabba. Yasu aniccanupassanaṇ bhavento niccasabbam pajahati, (Vism.629.) dukkhanupassanaṇ bhavento sukkhasabbam pajahati, anattanupassanaṇ bhavento attasabbam pajahati, nibbidanupassanaṇ bhavento nandim pajahati, virāṇanupassanaṇ bhavento raṇam pajahati, nirodhanupassanaṇ bhavento samudayaṇ pajahati, patinissagṇanupassanaṇ bhavento adanaṇ pajahati, khayaṇupassanaṇ bhavento ghaṇasabbam pajahati, vāyaṇupassanaṇ bhavento āyuṇaṇ pajahati, viparīṇaṇanupassanaṇ bhavento dhuvasabbam pajahati, animittanupassanaṇ bhavento nimittaṇ pajahati, appanīḃḃhanupassanaṇ bhavento paṇidhim pajahati, subbatanupassanaṇ bhavento abhinivesaṇ pajahati, adhipabbadhammavipassanaṇ bhavento saraḃanabhinivesaṇ pajahati, yathabhutaṇadassanaṇ bhavento sammohaḃḃhinivesaṇ pajahati, adīṇaṇanupassanaṇ bhavento alayaḃḃhinivesaṇ pajahati, patisavkhaṇupassanaṇ bhavento appatisavkhaṇ pajahati, vivattanupassanaṇ bhavento saṇyogaḃḃhinivesaṇ pajahati.

Tasu (CS:pg.2.265) yasma imīṇa aniccadīlakkaṇattayaḃasena savkhara dīṇṇa, tasma anicca-dukkha-anattanupassana patividdha honti. Yasma ca “ya ca aniccanupassana ya ca animittanupassana, ime dhamma ekattha, byaḃḃṇameva naṇam”. Tatha “ya ca dukkhaṇupassana ya ca appanīḃḃhanupassana, ime dhamma ekattha, byaḃḃṇameva naṇam”. “Ya ca anattanupassana ya ca subbatanupassana, ime dhamma ekattha, byaḃḃṇameva naṇam”ti (pati.ma.1.227) vuttam. Tasma tapi patividdha honti.

Adhipabbadhammavipassana paṇa sabbapi vipassana. Yathabhutaṇadassanaṇ kavkhaḃḃṇaṇavisuddhiya eva savgaḃḃṇam. Iti idampi dvayaṇ patividdhaṇeva hoti. Sesesu vipassanaḃanesu kibci patividdham, kibci appatividdham, tesam vibhaṇam parato avīkarissama.

Yadeva ḃi patividdham, taṇ sandhaya idaṇ vuttam “evaṇ paṇaruparupakammatthano ya upari bhavṇanupassanato patthaya paṇanapariḃḃavasena sabbakarato pattabba attharasa mahavipassana. Tasam idheva tava ekadesam pativijjhanto tappatipakkhe dhamme pajahati”ti.

6.Udayabbayanakatha 生滅隨觀智

723. So evaṇ aniccanupassanadīpatīpakkaṇam niccasabbadīṇam paṇaṇena visuddhaḃano sammasanaḃanaṇsa paraṇ gaṇṇṇa, yaṇ taṇ sammasanaḃanaṇanantaṇam “paccuppaṇṇaṇam (Vism.630.) dhammaṇam viparīṇaṇanupassane pabba udayabbayaṇupassane baṇaṇ”ti (pati.ma.matika 1.6) **udayabbayaṇupassanaṇ** vuttam, tassa adhīgaṇaya yogaṇ araḃḃḃṇati. Araḃḃḃṇaṇo ca savkhepaṇo tava araḃḃḃṇati. Tatrayaṇ paḃi–

“Kathaṇ paccuppaṇṇaṇam dhammaṇam viparīṇaṇanupassane pabba

udayabbayanupassane banam? Jatam rupam paccuppannam, tassa nibbattilakkhanam udayo, viparinamalakkhanam vayo, anupassana banam. Jata vedana... sabba... savkhara... vibbanam... jatam cakkhu ...pe... jato bhavo paccuppanno, tassa nibbattilakkhanam udayo, viparinamalakkhanam vayo, anupassana banan”ti (pati.ma.1.49).

So (CS:pg.2.266) imina palinayena jatassa namarupassa nibbattilakkhanam jatim uppadam abhinavakaram “udayo”ti, viparinamalakkhanam khayam bhavgam “vayo”ti samanupassati. So evam pajanati “imassa namarupassa uppattito pubbe anuppannassa rasi va nicayo va natthi, uppajjamanassapi rasito va nicayato va agamanam nama natthi, nirujjhamanassapi disavidisagamanam nama natthi, niruddhassapi ekasmim thane rasito nicayato nidhanato avatthanam nama natthi. Yatha pana vinaya vadiyamanaya uppannasaddassa neva uppattito pubbe sannicayo atthi, na uppajjamano sannicayato agato, na nirujjhamanassa disavidisagamanam atthi, na niruddho katthaci sannicito titthati, atha kho vinabca upavinabca purisassa ca tajjam vayamam paticca ahutva sambhoti, hutva pativeti. Evam sabbepi ruparupino dhamma ahutva sambhonti, hutva pativenti”ti. (pati.ma.attha.pg.1.235)

724. Evam savkhepato udayabbayamanasikaram katva puna yani etasseva udayabbayabanassa Vibhavge–

“Avijjasamudaya rupasamudayoti paccayasamudayatthena rupakkhandhassa udayam passati. Tanhasamudaya... kammamudaya... aharasamudaya rupasamudayoti paccayasamudayatthena rupakkhandhassa udayam passati. Nibbattilakkhanam passantopi rupakkhandhassa udayam passati. Rupakkhandhassa udayam passanto imani pabca lakkhanani passati.

“Avijjanirodha rupanirodhoti paccayanirodhatthena rupakkhandhassa vayam passati. Tanhanirodha... kammanirodha... aharanirodha rupanirodhoti paccayanirodhatthena rupakkhandhassa vayam passati. Viparinamalakkhanam passantopi rupakkhandhassa vayam passati. Rupakkhandhassa vayam passantopi imani pabca lakkhanani passati” (pati.ma.1.50).

Tatha “avijjasamudaya vedanasamudayoti paccayasamudayatthena vedanakkhandhassa udayam passati. Tanhasamudaya... kammamudaya... phassasamudaya vedanasamudayoti paccayasamudayatthena vedanakkhandhassa udayam passati. Nibbattilakkhanam passantopi vedanakkhandhassa (CS:pg.2.267) udayam passati. Vedanakkhandhassa udayam passanto imani pabca lakkhanani passati. Avijjanirodha... tanhanirodha... kammanirodha... phassanirodha vedananirodhoti paccayanirodhatthena vedanakkhandhassa vayam passati. Viparinamalakkhanam passantopi vedanakkhandhassa vayam (Vism.631.) passati. Vedanakkhandhassa vayam passanto imani pabca lakkhanani passati” (pati.ma.1.50).

Vedanakkhandhassa viya ca sabbasavkharavibbanakkhandhanam. Ayam pana viseso, vibbanakkhandhassa phassatthane “namarupasamudaya, namarupanirodha”ti–

Evam ekekassa khandhassa udayabbayadassane dasa dasa katva pabbasa lakkhanani vuttani. Tesam vasena evampi rupassa udayo evampi rupassa vayo, evampi rupam udeti, evampi rupam vetiti paccayato ceva khanato ca vittharena manasikaram karoti.

725. Tassevam manasikaroto “iti kirime dhamma ahutva sambhonti, hutva pativenti”ti banam visadataram hoti. Tassevam paccayato ceva khanato ca dvedha udayabbayam passato saccapaticcasamuppadanayalakkhanabheda pakata honti.

726. Yabhi so avijjadisamudaya khandhanam samudayam, avijjadinirodha ca khandhanam nirodham passati, idamassa paccayato udayabbayadassanam. Yam pana nibbattilakkhanaviparinamalakkhanani passanto khandhanam udayabbayam passati, idamassa khanato udayabbayadassanam, uppattikkhaneyeva hi

nibbattilakkhanam. Bhavgakkhane ca viparinamalakkhanam.

727. Iccassevam paccayato ceva khanato ca dvedha udayabbayam passato paccayato udayadassanena **samudayasaccam** pakatam hoti janakavabodhato. (Vism.632.) Khanato udayadassanena **dukkhasaccam** pakatam hoti jatidukkhavabodhato. Paccayato vayadassanena **nirodhasaccam** pakatam hoti paccayanuppadena paccayavatam anuppadavabodhato. Khanato vayadassanena **dukkhasaccameva** pakatam hoti maranadukkhavabodhato. Yabcassa (CS:pg.2.268) udayabbayadassanam, maggovayam lokikoti **maggasaccam** pakatam hoti tatra sammohavighatato.

728. Paccayato cassa udayadassanena **anulomo paticcasamuppado** pakato hoti, “**imasmim sati idam hoti**”ti (ma.ni.1.404 sam.ni.2.21uda.1) avabodhato. Paccayato vayadassanena **patilomo paticcasamuppado** pakato hoti, “**imassa nirodha idam nirujjhati**”ti (ma.ni.1.406 sam.ni.2.21 uda.2) avabodhato Khanato pana udayabbayadassanena **paticcasamuppanna** dhamma pakata honti savkhatalakkhanavabodhato. Udayabbayavanto hi savkhata, te ca paticcasamuppannati.

729. Paccayato cassa udayadassanena **ekattanayo** pakato hoti hetuphalasambandhena santanassa anupacchedavabodhato. Atha sutthutaram ucchedaditthim pajahati. Khanato udayadassanena **nanattanayo** pakato hoti navanavanam uppadavabodhato. Atha sutthutaram sassataditthim pajahati. Paccayato cassa udayabbayadassanena **abyaparanayo** pakato hoti dhammanam avasavattibhavavabodhato. Atha sutthutaram attaditthim pajahati. Paccayato pana udayadassanena **evamdharmatanayo** pakato hoti paccayanurupena phalassa uppadavabodhato. Atha sutthutaram akiriyaditthim pajahati.

730. Paccayato cassa udayadassanena **anattalakkhanam** pakatam hoti dhammanam nirihakattapaccayapatibaddhavuttitavabodhato. Khanato udayabbayadassanena **aniccalakkhanam** pakatam hoti hutva abhavavabodhato, pubbantaparantavivekavabodhato ca. **Dukkhalakkhanampi** pakatam hoti udayabbayehi patipilanavabodhato. **Sabhavalakkhanampi** pakatam hoti udayabbayaparicchinnavabodhato. Sabhavalakkhane **savkhatalakkhanassa** tavakalikattampi pakatam hoti udayakkhane vayassa, vayakkhane ca udayassa abhavavabodhatoti.

731. Tassevam pakatibhutasaccapatitthasamuppadanayalakkhanabhedassa “evam kira namime dhamma anuppannapubba uppajjanti, uppanna nirujjhanti”ti (Vism.633.) niccanavava hutva savkhara (CS:pg.2.269) upatthahanti. Na kevalabca niccanava, suriyuggamane ussavabindu viya udakabubbulo viya udaye dandaraji viya aragge sasapo viya vijjupado viya ca parittatthayino. Mayamaricisupinanta-alatacakkagandhabbanagaraphenakadali-adayo viya assara nissarati capi upatthahanti.

Ettavatanena “vayadhammameva uppajjati, uppannabca vayam upeti”ti imina akarena samapabbasa lakkhanani pativijjhita thitam **udayabbayanupassanam** nama **tarunavipassanabanam** adhigatam hoti, yassadhigama **araddhavipassakoti** savkham gacchati.

7.Vipassanupakkilesakatha (十種)觀的染

732. Athassa imaya tarunavipassanaya araddhavipassakassa **dasa vipassanupakkilesa** uppajjanti. Vipassanupakkilesa hi pativedhappattassa ariyasavakassa ceva vipatipannakassa ca nikkhattakammatthanassa kusitapuggalassa nuppajjanti. Sammapatipannakassa pana yuttapayuttassa araddhavipassakassa

kulaputtassa uppajjantiyeva.

Katame pana te dasa upakkilesati? Obhaso, banam, piti, passaddhi, sukham, adhimokkho, paggaho, upatthanam, upekkha, nikantiti. Vuttabhetam–

“Katham dhammuddhaccaviggahitamanasam hoti? Aniccato manasikaroto obhaso uppajjati, ‘obhaso dhammo’ti obhasam avajjati, tato vikkhepo uddhaccam. Tena uddhaccena viggahitamanaso aniccato upatthanam yathabhutam nappajanati. Dukkhatō... anattato upatthanam yathabhutam nappajanati”.

Tatha “aniccato manasikaroto banam uppajjati ...pe... piti... passaddhi... sukham... adhimokkho... paggaho... upatthanam... upekkha... nikanti uppajjati, ‘nikanti dhammo’ti nikantim avajjati, tato vikkhepo uddhaccam. Tena uddhaccena viggahitamanaso aniccato upatthanam (Vism.634.) yathabhutam nappajanati. Dukkhatō... anattato upatthanam yathabhutam nappajanati”ti (pati.ma.2.6).

733. Tattha (CS:pg.2.270) obhasoti vipassanobhaso. Tasmim uppanne yogavacaro “na vata me ito pubbe evarupo obhaso uppannapubbo, addha maggappattosmi phalapattosmi”ti amaggameva “maggo”ti, aphalameva ca “phalan”ti ganhati. Tassa amaggam “maggo”ti aphalam “phalan”ti ganhato vipassanavithi ukkanta nama hoti. So attano mulakammattanam vissajetva obhasameva assadento nisidati.

So kho panayam obhaso kassaci bhikkhuno pallavkatthanamattameva obhasento uppajjati. Kassaci antogabbham. Kassaci bahigabbhampi. Kassaci sakalaviharam, gavutam, addhayojanam, yojanam, dviyojanam, tiyojanam ...pe... kassaci pathavitalato yava akanitthabrahmaloka ekalokam kurumano. Bhagavato pana dasasahasilokadhatum obhasento udapadi.

Evam vemattataya cassa idam vatthu–cittalapabbate kira dvikuttagehassa anto dve therā nisidimsu. Tamdivasabca kalapakkhuposatho hoti, meghapatalacchanna disa, rattibhage caturavgasamannagatam tamam pavattati. Atheko therō aha–“bhante, mayham idani cetiyavganamhi sihasane pabcaṇṇani kusumani pabbayanti”ti. Tam itaro aha–“anacchariyam, avuso, kathesi, mayham panetarahi mahasamuddamhi yojanatthane macchakacchapa pabbayanti”ti.

Ayam pana vipassanupakkilesō yebhuyyena samathavipassanalabhino uppajjati. So samapattivikkhambhitanam kilesanam asamudacarato “araha ahan”ti cittam uppadeti uccavalikavasi mahanagatthero viya hamkanakavasi mahadattatthero viya cittalapabbate nivkapennakapadhanagaravasi culasumanatthero viya ca.

Tatridam ekavatthuparidipanam–talavgaravasi Dhammadinnatthero kira nama eko pabhinnaṇṇapatisambhido mahakhinasavo mahato bhikkhusavghassa ovaḍaḍayako (CS:pg.2.271) ahoṣi. So ekadivasam attano divatthane nisiditva “kinnu kho amhakam acariyassa Uccavalikavasimahanagattherassa (Vism.635.) samanabhavakiccam matthakam pattam, no”ti avajjanto puthujjanabhavamevassa disva “mayi agacchante puthujjanakalakiriyameva karissati”ti ca batva iddhiya vehasam uppatitva divatthane nisinnassa therassa samipe orohitva vanditva vattam dassetva ekamantam nisidi. “Kim, avuso Dhammadinna, akale agatosi”ti ca vutte “pabham, bhante, pucchitum agatomhi”ti aha. Tato “pucchavuso, janamana kathayissama”ti vutte pabhasahassam pucchi.

Therō pucchitapucchitam asajjamanova kathesi. Tato “atitikkham vo, bhante, banam, kada tumhehi ayam dhammo adhigato”ti vutte “ito satthivassakale, avuso”ti aha. Samadhimpī, bhante, valabjethati, na yidam, avuso, bhariyanti. Tena hi, bhante, ekam hatthim mapethati Therō sabbasetam hatthim mapesi. Idani, bhante, yatha ayam hatthi abcitakanno pasaritanavguttho sondam mukhe pakkhipitva bheravam kobcanadam karonto tumhakam abhimukho agacchati, tatha nam karoṭhati. Therō tatha katva vegena agacchato hatthissa bheravam akaram disva utthaya

palayitum araddho. Tamenam khinasavatthero hattham pasareva civarakanne gahetva “bhante, khinasavassa sarajjam nama hoti”ti aha.

So tamhi kale attano puthujjanabhavam batva “avassayo me, avuso, Dhammadinna hohi”ti vatva padamule ukkutikam nisidi. “Bhante, tumhakam avassayo bhavissamiccevaham agato, ma cintayittha”ti kammattathanam kathesi. Thero kammattathanam gahetva cavkamam aruyha tatiye padavare aggaphalam arahattam papuni. Thero kira dosacarito ahosi. Evarupa bhikkhu obhase kampanti.

734. Bananti vipassanabanam. Tassa kira ruparupadhamme tulayantassa tinentassa vissattha-indavajiramiva avihatavegam tikhinam suram ativisadam banam uppajjati.

Pititi (CS:pg.2.272) vipassanapiti. Tassa kira tasmim samaye khuddakapiti, khanikapiti, okkantikapiti, ubbegapiti, pharanapititi ayam pabcavidha piti sakalasariram purayamana uppajjati.

Passaddhi vipassanapassaddhi. Tassa kira tasmim samaye rattitthane va divatthane va nisinnassa kayacittanam (Vism.636.) neva daratho, na garavam, na kakkhalata, na akammabbata, na gelabbam, na vavkata hoti, atha kho panassa kayacittani passaddhani lahuni muduni kammabbani suvisadani ujukaniyeva honti. So imehi passaddhadihi anuggahitakayacitto tasmim samaye amanusim nama ratim anubhavati. Yam sandhaya vuttam—

“Subbagaram pavitthassa, santacittassa bhikkhuno;

Amanusi rati hoti, samma dhammam vipassato.

“Yato yato sammasati, khandhanam udayabbayam;

Labhati pitipamojjam, amatam tam vijanatan”ti. (dha.pa.373-374).

Evamassa imam amanusim ratim sadhayamana lahutadisampayutta passaddhi uppajjati.

Sukhanti vipassanasukham. Tassa kira tasmim samaye sakalasariram abhisandayamanam atipanitam sukham uppajjati.

Adhimokkhoti saddha. Vipassanasampayuttayeveha hissa cittacetasikanam atisayapasadabhuta balavati saddha uppajjati.

Paggahoti viriyam. Vipassanasampayuttameva hissa asithilam anaccaraddham supaggahitam viriyam uppajjati.

Upatthananti sati. Vipassanasampayuttayeveha hissa supatthita supatitthita nikhata acala pabbatarajasadisa sati uppajjati. So yam yam thanam avajjati samannaharati manasikaroti paccavekkhati, tam tam thanamassa okkhanditva pakkhanditva dibbacakkhuno paraloko viya satiya upatthati.

Upekkhati (CS:pg.2.273) vipassanupekkha ceva avajjanupekkha ca. Tasmim hissa samaye sabbasavkhareesu majjhatabhuta vipassanupekkhapi balavati uppajjati. Manodvare avajjanupekkhapi. Sa hissa tam tam thanam avajjantassa vissattha-indavajiramiva pattapute pakkhitta tattanaraco viya ca sura tikhina hutva vahati.

Nikanti vipassananikanti. Evam obhasadipatimanditaya hissa vipassanaya alayam kurumana sukhuma santakara nikanti uppajjati. Ya nikanti kilesoti pariggahetumpi (Vism.637.) na sakka hoti.

Yatha ca obhase, evam etesupi abbatarasmim uppanne yogavacaro “na vata me ito pubbe evarupam banam uppannapubbam, evarupa piti, passaddhi, sukham, adhimokkho, paggaho, upatthanam, upekkha, nikanti uppannapubba, addha maggappattosmi phalappattosmi”ti amaggameva “maggo”ti aphalameva ca “phalan”ti ganhati. Tassa amaggam “maggo”ti aphalam “phalan”ti ganhato vipassanavithi ukkanta nama hoti. So attano mulakammattathanam vissajjetva nikantimeva assadento nisidatiti.

735. Ettha ca obhasadayo upakkilesavatthutaya upakkilesati vutta, na akusalatta. Nikanti pana upakkilesa ceva upakkilesavatthu ca. Vatthuvaseva cete dasa. Gahavasena pana samatimsa honti. Katham? “Mama obhaso uppanno”ti gahato hi ditthigaho hoti, “manapo vata obhaso uppanno”ti gahato managaho, obhasam assadayato tanhagaho, iti obhase ditthimanatanhavasena tayo gaha. Tatha sesesupiti evam gahavasena samatimsa upakkilesa honti. Tesam vasena akusalo abyatto yogavacaro obhasadisu kampati vikkhipati. Obhasadisu ekekam “**etam mama, esohamasmi, eso me atta**”ti (ma.ni.1.241) samanupassati. Tenahu porana–

“Obhase ceva bane ca, pitiya ca vikampati;

Passaddhiya sukhe ceva, yehi cittam pavedhati.

“Adhimokkhe (CS:pg.2.274) ca paggahe, upatthane ca kampati;

Upekkhavajjanayabca, upekkhaya nikantiya”ti. (pati.ma.2.7).

Maggamaggavavatthanakatha 確定道與非道論

736. Kusalo pana pandito byatto Buddhisampanno yogavacaro obhasadisu uppannesu “ayam kho me obhaso uppanno, so kho panayam anicco savkhato paticcasamuppanno khayadhammo vayadhammo viragadhammo nirodhadhammo”ti iti va tam pabbaya paricchindati upaparikkhati. Atha va panassa evam hoti, “sace obhaso atta bhaveyya, ‘atta’ti gahetum vatteyya. Anatta ca panayam ‘atta’ti gahito. Tasma so avasavattanatthena anatta, hutva abhavatthena anicco, uppadavayapatipilanatthena dukkho”ti sabbam arupasattake vuttanayena vittharettabbam. Yatha ca obhase, evam sesesupi.

So evam upaparikkhitva obhasam “**netam mama, nesohamasmi, na meso atta**”ti (ma.ni.1.241) samanupassati. (Vism.638.) Banam ...pe... nikantim “**netam mama, nesohamasmi, na meso atta**”ti (ma.ni.1.241) samanupassati. Evam samanupassanto obhasadisu na kampati na vedhati. Tenahu porana–

“Imani dasa thanani, pabbayassa pariccita;

Dhammuddhaccakusalo hoti, na ca vikkhepam gacchati”ti. (pati.ma.2.7).

So evam vikkhepam agacchanto tam samatimsavidham upakkilesajutam vijatetva obhasadayo dhamma na maggo. Upakkilesavimuttam pana vithipatipannam vipassanabanam maggoti maggabca amaggabca vavatthapeti. Tassevam “ayam maggo, ayam na maggo”ti maggabca amaggabca batva thitam banam **maggamaggabanadassanavisuddhi**ti veditabbam.

Ettavata ca pana tena tinnam saccanam vavatthanam katam hoti. Katham? **Ditthivisuddhiyam** tava namarupassa vavatthapanena **dukkhasaccassa** vavatthanam katam. **Kavkhavitaranavisuddhiyam** paccayapariggahanena **samudayasaccassa** vavatthanam. Imissam **maggamaggabanadassanavisuddhiyam** sammamaggassa avadharanena **maggasaccassa** vavatthanam (CS:pg.2.275) katanti, evam lokiyeneva tava banena tinnam saccanam vavatthanam katam hoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Maggamaggabanadassanavisuddhiniddeso nama Visatimo paricchedo.

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21. Patipadabanadassanavisuddhiniddeso

說行道智見清淨品

Upakkilesavimutta-udayabbayanakatha

慧體之四--行道智見清淨(釋放近煩惱--生滅隨觀智)

(Vism.639.)

737. Atthannam (CS:pg.2.276) pana bananam vasena sikhappatta vipassana, navamabca saccanulomikabananti ayam **patipadabanadassanavisuddhi** nama. **Atthannanti** cettha upakkilesavimuttam vithipatipannavipassanasavkhatam (1) udayabbayanupassanabanam, (2) bhavganupassanabanam, (3) bhayatupatthanabanam, (4) adinavanupassanabanam, (5) nibbidanupassanabanam, (6) mubcitukamyatabanam, (7) patisavkhanupassanabanam, (8) savkharupekkhabananti imani attha banani veditabbani. **Navamam saccanulomikabananti** anulomassetam adhivacanam. Tasma tam sampadetukamena upakkilesavimuttam udayabbayanam adim katva etesu banesu yogo karaniyo.

[1. Udayabbayanupassanabanam生滅隨觀智]

738. Puna udayabbayabane yogo kimatthiyoti ce? Lakkhanasallakkhanattho. Udayabbayanam hi hettha dasahi upakkilesehi upakkilitham hutva yathavasarasato tilakkhanam sallakkhetum nasakkihi. Upakkilesavimuttam pana sakkoti. Tasma lakkhanasallakkhanatthamettha puna yogo karaniyo.

(Vism.640.) 739. Lakkhanani pana kissa amanasikara kena paticchannatta na upatthahanti? **Aniccalakkhanam** tava udayabbayanam amanasikara santatiya paticchannatta na upatthati. **Dukkhalakkhanam** abhinhasampatipilanassa amanasikara iriyapathehi paticchannatta na upatthati. **Anattalakkhanam** nanadhatuvinibbhogassa amanasikara ghanena paticchannatta na upatthati. Udayabbayanpana pariggahetva santatiya vikopitaya aniccalakkhanam yathavasarasato upatthati. Abhinhasampatipilanam manasikatva iriyapathe ugghatite dukkhalakkhanam yathavasarasato upatthati. Nanadhatuyo vinibbhujitva ghanavinibbhoge kate anattalakkhanam yathavasarasato upatthati.

740. Ettha ca aniccam, aniccalakkhanam, dukkham, dukkhalakkhanam, anatta, anattalakkhananti ayam vibhago veditabbo. Tattha **aniccanti** khandhapabcakam. Kasma? Uppadavayabbathattabhava (CS:pg.2.277) hutva abhavato va. Uppadavayabbathattam **aniccalakkhanam** hutva abhavasavkhato va akaravikaro.

“Yadaniccam tam dukkham”ti (sam.ni.3.15) vacanato pana tadeva khandhapabcakam **dukkham**. Kasma? Abhinhapatipilana, abhinhapatipilanakaro **dukkhalakkhanam**.

“Yam dukkham tadanatta”ti (sam.ni.3.15) pana vacanato tadeva khandhapabcakam **anatta**. Kasma? Avasavattanato, avasavattanakaro

anattalakkhanam.

Tayidam sabbampi ayam yogavacaro upakkilesavimuttena vithipatipannavipassanasavkhatena udayabbayanupassanabanena yathavasarasato sallakkheti.

Upakkilesavimutta-udayabbayanam nitthitam.

2.Bhavganupassanabanakatha 壞隨觀智

741. Tassevam sallakkhetva punappunam “aniccam dukkhamanatta”ti ruparupadhamme tulayato tirayato tam banam tikkham hutva vahati, savkhara lahum upatthahanti, bane tikkhe vahante savkharesu lahum upatthahantesu uppadam va thitim va pavattam va nimittam va na sampapunati. Khayavayabhedanirodheyeve sati santitthati. Tassa (Vism.641.) “evam uppajjitva evam nama savkharagatam nirujjhati”ti passato etasmim thane bhavganupassanam nama vipassanabanam uppajjati. Yam sandhaya vuttam—

“Katham arammanapatisavkha bhavganupassane pabba vipassane banam? Ruparammanata cittam uppajjitva bhijjati, tam arammanam patisavkha tassa cittassa bhavgam anupassati **Anupassati**ti katham anupassati? Aniccato anupassati no niccato, dukkhato anupassati no sukhato, anattato anupassati no attato, nibbindati no nandati, virajjati no rajjati, nirodheti no samudeti, patinissajjati no adiyati.

“Aniccato anupassanto nicasabbam pajahati. Dukkhatto anupassanto sukhassabbam, anattato anupassanto attasabbam, nibbindanto (CS:pg.2.278) nandim, virajjanto ragam, nirodhento samudayam patinissajjanto adanam pajahati.

“Vedanarammanata ...pe... sabbarammanata... savkhararammanata... vibbanarammanata... cakkharammanata ...pe... jaramaranarammanata cittam uppajjitva bhijjati ...pe... patinissajjanto adanam pajahati.

“Vatthusavkamana ceva, pabbaya ca vivattana;

Avajjanabalabceva, patisavkhavipassana.

“Arammana-anvayena, ubho ekavavatthana;

Nirodhe adhimuttata, vayalakkhanavipassana.

“Arammanabca patisavkha, bhavgabca anupassati;

Subbato ca upatthanam, adhipabbavipassana.

“Kusalo tisu anupassanasu, catasso ca vipassanasu;

Tayo upatthane kusalata, nanaditthisu na kampati”ti.

“Tam batatthena banam, pajananatthena pabba, tena vuccati ‘arammanapatisavkha bhavganupassane pabba vipassane banan’”ti (pati.ma.1.51-52).

742. Tattha **arammanapatisavkhati** yamkibci arammanam patisavkhaya janitva, khayato vayato disvati attho. **Bhavganupassane pabbati** tassa, arammanam khayato vayato patisavkhaya uppannassa banassa bhavgam anupassane ya pabba, idam vipassane bananti vuttam. (Vism.642.) Tam katham hotiti ayam tava kathetukamyatapucchaya attho. Tato yatha tam hoti, tam dassetum “ruparammanata”ti-adi vuttam.

Tattha **ruparammanata cittam uppajjitva bhijjati**ti ruparammanam cittam uppajjitva bhijjati. Atha va ruparammanabhava cittam uppajjitva bhijjati attho. **Tam arammanam patisavkhati** tam ruparammanam patisavkhaya janitva, khayato vayato disvati attho. **Tassa cittassa bhavgam anupassati**ti yena cittena tam ruparammanam khayato vayato dittham, tassa cittassa aparena cittena bhavgam

anupassatiti attho. Tenahu porana “batabca banabca ubhopi vipassati”ti.

Ettha (CS:pg.2.279) ca **anupassati**ti anu anu passati, anekehi akarehi punappunam passatiti attho. Tenaha—“anupassatiti katham anupassati. Aniccato anupassati”ti-adi.

Tattha yasma bhavgo nama aniccataya parama koti, tasma so bhavganupassako yogavacarō sabbam savkharagatam aniccato anupassati, no niccato. Tato aniccassa dukkhatta, dukkhassa ca anattatta tadeva dukkhato anupassati, no sukhato. Anattato anupassati no attato.

Yasma pana yam aniccam dukkhamanatta, na tam abhinanditabbam. Yabca anabhinanditabbam, na tattha rajjitabbam. Tasma etasmim bhavganupassananusarena “aniccam dukkhamanatta”ti ditthe savkharagate nibbindati, no nandati. Virajjati, no rajjati. So evam arajjanto lokikeneva tava banena ragam nirodheti, no samudeti. Samudayam na karotiti attho.

Atha va so evam viratto yatha dittham savkharagatam, tatha aditthampi anvayabanavasena nirodheti no samudeti. Nirodhatova manasikaroti. Nirodhamevassa passati, no samudayanti attho.

So evam patipanno patinissajjati, no adiyati. Kim vuttam hoti? Ayampi aniccadi-anupassana tadavgasena saddhim khandhabhisavkharehi kilesanam pariccajanato, savkhatadosadassanena ca tabbiparite nibbane tanninnataya (Vism.643.) pakkhandanato pariccagapatinissaggo ceva pakkhandanapatinissaggo cati vuccati. Tasma taya samannagato bhikkhu yathavuttena nayena kilese pariccajati, nibbane ca pakkhandati. Napi nibbattanavasena kilese adiyati, na adosadassitavasena savkhatarammanam. Tena vuccati “patinissajjati no adiyati”ti.

743. Idanissa tehi banehi yesam dhammanam pahanam hoti, tam dassetum “aniccato anupassanto niccasabbam pajahati”ti-adi vuttam. Tattha **nandinti** sappitikam tanham. Sesam vuttanayameva.

744. Gathasu (CS:pg.2.280) pana **vatthusavkamanati** rupassa bhavgam disva puna yena cittena bhavgo dittho, tassapi bhavgadassanavasena purimavatthuto abbavatthusavkamana. **Pabbaya ca vivattanati** udayam pahaya vaye santitthana. **Avajjanabalabcevat**i rupassa bhavgam disva puna bhavgarammanassa cittassa bhavgadassanattam anantameva avajjanasamatthata. **Patisavkhavipassanati** esa arammanapatisavkhabhavganupassana nama.

745. **Arammana-anvayena ubho ekavavatthanati** paccakkhato ditthassa arammanassa anvayena anugamanena yatha idam, tatha atitepi savkharagatam bhijjitha, anagatepi bhijjissatiti evam ubhinna ekasabhaveneva vavatthapananti attho.

Vuttampi cetam poranehi—

“Samvijjamaanamhi visuddhadassano,

Tadanvayam neti atitanagate.

Sabbepi savkharagata palokino,

Ussavabindu suriyeva uggate”ti.

Nirodhe adhimuttatati evam ubhinna bhavgasena ekavavatthanam katva tasmibbeva bhavgasavkhate nirodhe adhimuttata taggaruta tanninnata tapponata tappabbharatati attho. **Vayalakkhanavipassanati** esa vayalakkhanavipassana namati vuttam hoti.

746. **Arammanabca patisavkhati** purimabca rupadi-arammanam janitva. **Bhavgabca anupassati**ti tassarammanassa bhavgam disva tadarammanassa cittassa bhavgam anupassati. (Vism.644.) **Subbato ca upatthananti** tashevam bhavgam anupassato “savkharava bhijjanti, tesam bhedo maranam, na abbo koci atthi”ti subbato upatthanam ijhati.

Tenahu (CS:pg.2.281) porana–

“Khandha nirujjhanti na catthi abbo,
Khandhana bhedo marananti vuccati.
Tesam khayam passati appamatto,
Manimva vijjham vajirena yoniso”ti.

Adhipabbavipassanati ya ca arammanapatisavkha ya ca bhavganupassana yabca subbato upatthanam, ayam adhipabbavipassana namati vuttam hoti.

747. **Kusalo tisu anupassanasuti** aniccanupassanadisū tisu cheko bhikkhu. **Catasso ca vipassanasuti** nibbidadisū ca catusū vipassanasu. **Tayo upatthane kusalatati** khayato vayato subbatoti imasmibca tividhe upatthane kusalataya. **Nanaditthisu na kampati**ti sassataditthi-adisū nanappakarasu ditthisu na vedhati.

748. So evam avedhamano “aniruddhameva nirujjhanti, abhinnameva bhijjati”ti pavattamanasikaro dubbalabhajanassa viya bhijjamanassa, sukhumarajasēva vippakiriyamanassa, tilanam viya bhajjiyamananam sabbasavkharanam uppadaṭṭhitipavattanimitam vissajjēva bhedameva passati. So yatha nama cakkhuma puriso pokkharanitire va naditire va thito thulaphusitake deve vassante udakapitthe mahantamahantani udakabubbulakani uppajjiva uppajjiva sigham bhijjamanani passeyya, evameva sabbe savkhara bhijjanti bhijjantiti passati. Evarupam hi yogavacaram sandhaya vuttam Bhagavata–

“Yatha bubbulakam passe, yatha passe maricikam;

Evam lokam avekkhantam, maccuraja na passati”ti. (dha.pa.170).

749. Tassevam “sabbe savkhara bhijjanti bhijjanti”ti abhinham passato atthanisamsaparivaram bhavganupassanabanam balappattam hoti. Tatime atthanisamsa–bhavaditthippahanam, jivitanikantipariccago, sadayuttapayuttata, visuddhajivita, ussukkappahanam, vigatabhayata, khantisoraccapatilabho, aratiratisahanatati.

(Vism.645.) Tenahu (CS:pg.2.282) porana–

“Imani atthaggunamuttamani,
Disva tahim sammāsate punappunam.
Adittacelassirasupamo muni,
Bhavganupassī amatassa pattiya”ti.

Bhavganupassanabanam nitthitam.

3. Bhayatupatthanabanakatha 怖畏現起智

750. Tassevam sabbasavkharanam khayavayabhedanirodharammanam bhavganupassanam asevantassa bhaventassa bahulikarontassa sabbabhavayonigatithitisattavasesu pabhedaka savkhara sukhena jivitukamassa bhirukapurisassa sihyagghadipi-acchataracchayakkharakkhasacandagonacandakukkurapabhinnamad acandahatthighora-asivisa-asanivicakkasusanaranabhumijalita-avgarakasu-adayo viya mahabhayam hutva upatthahanti. Tassa “atita savkhara niruddha, paccuppanna nirujjhanti, anagata nibbattanakasavkharapi evameva nirujjhissanti”ti passato etasmim thane **bhayatupatthanabanam** nama uppajjati.

Tatrayam upama–ekissa kira itthiya tayo putta rajaparadhika, tesam raja sisacchedam anapesi. Sa puttehi saddhim aghatanam agamasi. Athassa jetthaputtassa sisam chinditva majjhimassa chinditum arabhimsu. Sa jetthassa

sisam chinnam majjhimassa ca chijjamanam disva kanitthamhi alayam vissajji “ayampi etesabbeva sadiso bhavissati”ti. Tattha tassa itthiya jetthaputtassa chinnaśisadassanam viya yogino atitasavkharanam nirodhadassanam, majjhimassa chijjamanasidassanam viya paccuppannam nirodhadassanam, “ayampi etesabbeva sadiso bhavissati”ti kanitthaputtamhi alayavissajjanam viya “anagatepi nibbattanakasavkhara bhijjissanti”ti anagatanam nirodhadassanam. Tassevam passato etasmim thane uppajjati bhayatupatthanabanam.

Aparapi upama—eka kira putipaja itthi dasa darake (Vism.646.) vijayi. Tesu nava mata, eko hatthagato marati, aparo kucchiyam. Sa nava darake (CS:pg.2.283) mate dasamabca miyamanam disva kucchigate alayam vissajji “ayampi etesabbeva sadiso bhavissati”ti. Tattha tassa itthiya navannam darakanam marananussaranam viya yogino atitasavkharanam nirodhadassanam, hatthagatassa miyamanabhavadassanam viya yogino paccuppannam nirodhadassanam, kucchigate alayavissajjanam viya anagatanam nirodhadassanam. Tassevam passato etasmim khane uppajjati bhayatupatthanabanam.

751. Bhayatupatthanabanam pana bhayati na bhayatiti? Na bhayati. Tabhi atita savkhara niruddha, paccuppanna nirujjhanti, anagata nirujjhissanti tiranamattameva hoti. Tasma yatha nama cakkhuma puriso nagaradvare tisso avgarakasuyo olokayamano sayam na bhayati, kevalam hissa “ye ye ettha nipatissanti, sabbe anappakam dukkhamanubhavissanti”ti tiranamattameva hoti. Yatha va pana cakkhuma puriso khadirasulam ayosulam suvannasulanti patipatiya thapitam sulattayam olokayamano sayam na bhayati, kevalam hissa “ye ye imesu sulesu nipatissanti, sabbe anappakam dukkhamanubhavissanti”ti tiranamattameva hoti, evameva bhayatupatthanabanam sayam na bhayati, kevalam hissa avgarakasuttayasadisessu, sulattayasadisessu ca tisu bhavesu “atita savkhara niruddha, paccuppanna nirujjhanti, anagata nirujjhissanti”ti tiranamattameva hoti. Yasma panassa kevalam sabbabhavayonigatithitinivasagata savkhara byasanapanna sappatibhaya hutva bhayato upatthahanti, tasma **bhayatupatthananti** vuccati.

Evam bhayato upatthane panassa ayam pali—

“Aniccatō manasikaroto kim bhayato upatthati? Dukkhatō. Anattato manasikaroto kim bhayato upatthati? Aniccatō manasikaroto nimittam bhayato upatthati. Dukkhatō manasikaroto pavattam bhayato upatthati. Anattato manasikaroto nimittabca pavattabca bhayato upatthati”ti (pati.ma.1.227).

Tattha (CS:pg.2.284) **nimittanti** savkharanimittam. Atitanagatapaccuppannam savkharanamevetam adhivacanam. Aniccatō (Vism.647.) manasikaronto hi savkharanam maranameva passati, tenassa nimittam bhayato upatthati. **Pavattanti** ruparupabhavapavatti. Dukkhatō manasikaronto hi sukhasammatayapi pavattiya abhinhapatipilanabhavameva passati, tenassa pavattam bhayato upatthati. Anattato manasikaronto pana ubhayampetam subbagamam viya maricigandhabbanagaradini viya ca rittam tuccham subbam assamikam aparinayakam passati. Tenassa nimittabca pavattabca ubhayam bhayato upatthati.

Bhayatupatthanabanam nitthitam.

4. Adinavanupassanabanakatha 過患隨觀智

752. Tassa tam bhayatupatthanabanam asevantassa bhaventassa bahulikarontassa sabbabhavayonigatithitisattavasesu neva tanam, na lenam, na gati, nappatisaranam

pabbayati. Sabbabhavayonigatithitinivasagatesu savkharesu ekasavkharepi patthana va paramaso va na hoti. Tayo bhava vitaccikavgarapunna-avgarakasuyo viya, cattaro mahabhuta ghoravisa-asivisa viya, pabcakkhandha ukkhittasikavadhaka viya, cha ajjhattikayatanani subbagamo viya, cha bahirayatanani gamaghatakacora viya, satta vibbanatthitayo, nava ca sattavasa ekadasahi agghi aditta sampajjalita sajotibhuta viya ca, sabbe savkhara gandabhuta rogabhuta sallabhuta aghabhuta abadhabhuta viya ca nirassada nirasa maha-adinavarasibhuta hutva upatthahanti.

Katham? Sukhena jivitukamassa bhirukapurisassa ramaniyakarasanthitampi savalakamiva vanagahanam, sasaddula viya guha, sagaharakkhasam viya udakam, samussitakhagga viya paccatthika, savisam viya bhojanam, sacoro viya maggo, adittamiva agaram, uyyuttasena viya ranabhumi. Yatha hi so puriso etani savalakavanagahanadini agamma bhito samviggo lomahatthajato samantato adinavameva passati, evamevayam yogavacaro (CS:pg.2.285) bhavganupassanavasena sabbasavkharesu bhayato upatthitesu samantato nirasam nirassadam adinavameva passati. Tassevam passato **adinavabanam** nama uppannam hoti. Yam sandhaya idam vuttam—

“Katham bhayatupatthane pabba adinave banam? (Vism.648.) Uppado bhayanti bhayatupatthane pabba adinave banam. Pavattam bhayanti... nimittam bhayanti... ayuhana bhayanti... patisandhi bhayanti... gati bhayanti... nibbatti bhayanti... upapatti bhayanti... jati bhayanti... jara bhayanti... byadhi bhayanti... maranam bhayanti... soko bhayanti... paridevo bhayanti... upayaso bhayanti bhayatupatthane pabba adinave banam. Anuppado khemanti santipade banam. Appavattam ...pe... anupayaso khemanti santipade banam. Uppado bhayam, anuppado khemanti santipade banam. Pavattam ...pe... upayaso bhayam, anupayaso khemanti santipade banam.

“Uppado dukkhanti bhayatupatthane pabba adinave banam. Pavattam ...pe... upayaso dukkhanti bhayatupatthane pabba adinave banam. Anuppado sukhanti santipade banam. Appavattam ...pe... anupayaso sukhanti santipade banam. Uppado dukkham, anuppado sukhanti santipade banam. Pavattam ...pe... upayaso dukkham, anupayaso sukhanti santipade banam.

“Uppado samisanti bhayatupatthane pabba adinave banam. Pavattam ...pe... upayaso samisanti bhayatupatthane pabba adinave banam. Anuppado niramisanti santipade banam. Appavattam ...pe... anupayaso niramisanti santipade banam. Uppado samisam, anuppado niramisanti santipade banam. Pavattam ...pe... upayaso samisam, anupayaso niramisanti santipade banam.

Uppado (CS:pg.2.286) “savkharati bhayatupatthane pabba adinave banam. Pavattam ...pe... upayaso savkharati bhayatupatthane pabba adinave banam. Anuppado nibbananti santipade banam. Appavattam ...pe... anupayaso nibbananti santipade banam. Uppado savkhara, anuppado nibbananti santipade banam. Pavattam ...pe... upayaso savkhara, anupayaso nibbananti santipade banam.

(Vism.649.) “Uppadabca pavattabca, nimittam dukkhanti passati;

Ayuhanam patisandhim, banam adinave idam.

“Anuppadam appavattam, animittam sukhanti ca;

Anayuhana appatisandhi, banam santipade idam.

“Idam adinave banam, pabcathanesu jayati;

Pabcathane santipade, dasa bane pajanati.

Dvinnam bananam kusalata, nanaditthisu na kampati”ti.

“Tam batatthena banam. Pajananatthena pabba. Tena vuccati “bhayatupatthane pabba adinave banan”ti (pati.ma.1.53).

753. Tattha **uppadoti** purimakammappaccaya idha uppatti. **Pavattanti** tatha

uppannassa pavatti. **Nimittanti** sabbampi savkharanimittam. **Ayuhanati** ayatim patisandhihetubhutam kammam. **Patisandhi**ti ayatim uppatti. **Gatiti** yaya gatiya sa patisandhi hoti. **Nibbattiti** khandhanam nibbattanam. **Upapattiti** “samapannassa va upapannassa va”ti (dha.sa.1289 1291) evam vutta vipakappavatti. **Jatiti** jaradinam paccayabhuta bhavapaccaya jati. Jaramaranadayo pakata eva. Ettha ca uppadadayo pabceva adinavabanassa vatthuvaseṇa vutta. Sesa tesam vevacanavasena. Nibbatti jatiti idabhi dvayam uppadassa ceva patisandhiya ca vevacanam. Gati upapattiti idam dvayam pavattassa. Jaradayo nimittassati. Tenaha—

“Uppadabca pavattabca, nimittam dukkhanti passati;

Ayuhanam patisandhim, banam adinave idan”ti ca.

“Idam adinave banam, pabcatanesu jayati”ti ca.

Anuppado (CS:pg.2.287) khemanti santipade bananti-adi pana adinavabanassa patipakkhabanadassanattam vuttam. Bhayatupatthanena va adinavam disva ubbiggahadayanam abhayampi atthi khemam niradinavanti assasajanantthampi etam vuttam. Yasma va panassa uppadadayo bhayato supatthita honti, tassa tappatipakkhaninnam cittam hoti, tasma (Vism.650.) bhayatupatthanavasena siddhassa adinavabanassa anisamsadassanattampetam vuttanti veditabbam.

Ettha ca yam bhayam, tam yasma niyamato **dukkham**. Tam vattamisalokamisakilesamisehi avippamuttatta **samisameva**. Yabca samisam, tam **savkharamattameva**. Tasma “uppado dukkhanti bhayatupatthane pabba adinave banan”ti-adi vuttam. Evam santepi bhayakarena dukkhakarena samisakarenati evam akarananattato pavattivaseṇevettha nanattam veditabbam.

Dasabane pajanatiti adinavabanam pajananto uppadadivattukani pabca, anuppadadivattukani pabcati dasa banani pajanati pativijjhati sacchikaroti. **Dvinnam bananam kusalatati** adinavabanassa ceva santipadabanassa cati imesam dvinnam kusalataya. **Nanaditthisu na kampatiti** paramaditthadhammanibbanadivasena pavattasu ditthisu na vedhati. Sesamettha uttanamevati.

Adinavanupassanabanam nitthitam.

5.Nibbidanupassanabanakatha 厭離隨觀智

754. So evam sabbasavkhare adinavato passanto sabbabhavayonigativibbanatthitisattavasagate sabhedake savkharagate nibbindati ukkanthati nabhiramati.

Seyyathapi nama, cittakutapabbatapadabhirato suvannarajahamso asucimhi candalagamadvara-avate nabhiramati, sattasu mahasaṇḍeyeva abhiramati, evameva ayampi yogirajahamso supariditthadinave sabhedake savkharagate nabhiramati. Bhavanaramataya pana bhavanaratiya samannagatatta sattasu anupassanasuyeva ramati.

Yatha (CS:pg.2.288) ca suvannapabjare pakkhitto siho migaraja nabhiramati, tiyojanasahassavittthate pana himavanteyeva ramati, evamayam yogisiho tividhe sugatibhavepi nabhiramati, tisu pana anupassanasuyeva ramati.

Yatha ca sabbaseto sattapatittho iddhima vehasavgamo chaddanto nagaraja nagaramajjhe nabhiramati, himavati chaddantadahagahaneyeva abhiramati, (Vism.651.) evamayam yogivaravarano sabbasmimpi savkharagate nabhiramati,

anuppado khemanti-adina nayena ditthe santipadeyeva abhiramati,
tanninnatapponatappabbharamanaso hotiti.

Nibbidanupassanabanam nitthitam.

755. Tam panetam purimena banadvayena atthato ekam. Tenahu porana—
“Bhayatupatthanam ekameva tini namani labhati, sabbasavkhare bhayato addasati
bhayatupatthanam nama jatam. Tesuyeva savkharesu adinavam uppadetiti
adinavanupassana nama jatam. Tesuyeva savkharesu nibbindamanam uppannanti
nibbidanupassana nama jatan”ti.

Paliyampi vuttam—“ya ca bhayatupatthane pabba, yabca adinave banam, ya ca
nibbida, ime dhamma ekattha, byabjanameva nanan”ti (pati.ma.1.227).

6.Mubcitukamyatabanakatha 欲解脫智

756. Imina pana nibbidabanena imassa kulaputtassa nibbindantassa
ukkanthantassa anabhiramantassa sabbabhavayonigativibbanatthitisattavasagatesu
sabhedakesu savkharesu ekasavkharepi cittam na sajjati, na laggati, na bajjhati,
sabbasma savkharagata muccitukamam nissaritukamam hoti. Yatha kim? Yatha
nama jalabbhantaragato maccho, sappamukhagato manduko, pabjarapakkhito
vanakukkuto, dalhapasavasagato migo, ahitundikahatthagato sappo,
mahapavkapakkhando kubjaro, supannamukhagato (CS:pg.2.289) nagaraja,
rahumukhappavittho cando, sapattaparivarito purisoti evamadayo tato tato
muccitukama nissaritukamava honti, evam tassa yogino cittam sabbasma
savkharagata muccitukamam nissaritukamam hoti. Athassa evam sabbasavkharesu
vigatalayassa sabbasma savkharagata muccitukamassa uppajjati mubcitukamyata
bananti.

Mubcitukamyatabanam nitthitam.

7.Patisavkhanupassanabanakatha 審察隨觀智

757. So evam sabbabhavayonigatitthitinivasagatehi sabhedakehi savkharehi
muccitukamo sabbasma savkharagata (Vism.652.) muccitum puna te evam savkhare
patisavkhanupassanabanena tilakkhanam aropetva parigganhati.

So sabbasavkhare anaccantikato, tavakalikato, uppadaavayaparicchinnato,
palokato, calato, pabhavguto, addhuvato, viparinamadhammato, assarakato, vibhavato,
savkhatato, maranadhammatoti-adihi karanehi **aniccati** passati.

Abhinhapatipilanato, dukkhamato, dukkhavatthuto, rogato, gandato, sallato,
aghato, abadhato, itito, upaddavato, bhayato, upasaggato, atanato, alenato, asaranato,
adinavato, aghamulato, vadhakato, sasavato, maramisato, jatidhammato,
jaradhammato, byadhidhammato, sokadhammato, paridevadhammato,
upayasadhammato, samkilesikadhammatoti-adihi karanehi **dukkhati** passati.

Ajabbato, duggandhato, jegucchato, patikkulato, amandanarahato, virupato,
bibhacchatoti-adihi karanehi dukkhalakkhanassa parivarabhutato **asubhato** passati.

Parato, rittato, tucchato, subbato, assamikato, anissarato, avasavattitoti-adihi
karanehi **anattato** passati.

758. Evabhi (CS:pg.2.290) passatanena tilakkhanam aropetva savkhara

pariggahita nama honti. Kasma panayamete evam parigghanhanti? Mubcanassa upayasampadanattham.

Tatrayam upama—eko kira puriso “macche gahessami”ti macchakhippam gahetva uduke oddapesi so khippamukhena hattham otaretva anto-udake sappam givaya gahetva “maccho me gahito”ti attamano ahosi. So “maha vata maya maccho laddho”ti ukkhipitva passanto sovattikattayadassanena sappoti sabjanitva bhito adinavam disva gahane nibbinno mubcitukamo hutva mubcanassa upayam karonto agganavgutthato patthaya hattham nibbhetva bahum ukkhipitva uparisise dve tayo vare avijjhita sappam dubbalam katva “gaccha duttha sappam”ti nissajjitva vegena talakapalim aruha “mahantassa vata bho sappassa mukhato muttomhi”ti agatamaggam olokayamano atthasi.

Tattha tassa purisassa “maccho”ti sappam givaya gahetva tutthakalo viya imassapi yogino aditova attabhavam patilabhitva tutthakalo, tassa khippamukhato sisam niharitva sovattikattayadassanam viya imassa ghanavinibbhogam (Vism.653.) katva savkharesu tilakkhanadassanam, tassa bhitakalo viya imassa bhayatupatthanabanam. Tato adinavadassanam viya adinavanupassanabanam, gahane nibbindanam viya nibbidanupassanabanam. Sappam mubcitukamata viya mubcitukamyatabanam, mubcanassa upayakaranam viya patisavkhanupassanabanena savkharesu tilakkhanaropanam. Yatha hi so puriso sappam avijjhita dubbalam katva nivattetva damsituṃ asamattabhavam papetva sumuttam mubcati, evamayam yogavacaro tilakkhanaropanena savkhare avijjhita dubbale katva puna nicasukhasubha-attakarena upatthatuṃ asamattatam papetva sumuttam mubcati. Tena vuttam “mubcanassa upayasampadanattham evam parigghanati”ti.

759. Ettavata tassa uppannam hoti **patisavkhabanam**. Yam sandhaya vuttam—

“Aniccato (CS:pg.2.291) manasikaroto kim patisavkha **banam** uppajjati? Dukkhatō. Anattato manasikaroto kim patisavkha **banam** uppajjati? Aniccato manasikaroto nimittam patisavkha **banam** uppajjati. Dukkhatō manasikaroto pavattam patisavkha **banam** uppajjati. Anattato manasikaroto nimittabca pavattabca patisavkha **banam** uppajjati”ti (pati.ma.1.227).

Ettha ca **nimittam patisavkhati** savkharanimittam “addhuvam tavakalikan”ti aniccalakkhanavasena janitva. Kamabca na pathamam janitva paccha **banam** uppajjati, voharavasena pana “**manabca paticca dhamme ca uppajjati manovibbanan**”ti-adini (ma.ni.3.421) viya evam vuccati. Ekattanayena va purimabca pacchimabca ekam katva evam vuttanti veditabbam. Imina nayena itarasmimpi padadvaye attho veditabboti.

Patisavkhanupassanabanam nitthitam.

8.Savkharupekkhabanakatha 行捨智

760. So evam patisavkhanupassanabanena “**sabbe savkhara subba**”ti pariggahetva puna “**subbamidaṃ attena va attaniyena va**”ti (ma.ni.3.69) dvikotikam subbatam parigghanati. So evam neva attanam, na param kibci attano parikkharabhavaṃ thitaṃ disva puna “**naḥam kvacani, kassaci kibcanatasmim, na ca mama (Vism.654.) kvacani, kismiṃci kibcanatatti**”ti ya ettha catukotika subbata kathita, tam parigghanati.

Katham? Ayabhi **naḥam kvacani**ti kvaci attanam na passati. **Kassaci kibcanatasmim**ti attano attanam kassaci parassa kibcanabhavaṃ upanetabbam na passati. Bhatitthaneva bhataṃ, sahayatthane va sahayam, parikkharatthane va

parikkharam mabbhitva upanetabbam na passatiti attho. **Na ca mama kvacaniti** ettha mama-saddam tava thapetva **na ca kvacaniti** parassa ca attanam kvaci napassatiti (CS:pg.2.292) ayamattho. Idani mama-saddam aharitva **mama kismibci kibcanatatti** so parassa atta mama kismibci kibcanabhava atthiti na passatiti. Attano bhatitthane va bhataram, sahayatthane va sahayam parikkharatthane va parikkharanti kismibci thane parassa attanam imina kibcanabhavena upanetabbam na passatiti attho. Evamayam yasma neva katthaci attanam passati, na tam parassa kibcanabhava upanetabbam passati, na parassa attanam passati, na parassa attanam attano kibcanabhava upanetabbam passati. Tasmanena catukotika subbata pariggahita hotiti.

761. Evam catukotikam subbatam pariggahetva puna chahakarehi subbatam parigganhati. Katham? Cakkhu subbam attena va attaniyena va niccena va dhuvena va sassatena va aviparinamadhammena va ...pe... mano subbo. Rupa subba ...pe... dhamma subba. Cakkhuvibbanam ...pe... manovibbanam. Cakkhusamphassoti evam yava jaramarana nayo netabbo.

762. Evam chahakarehi subbatam pariggahetva puna atthahakarehi parigganhati. Seyyathidam—rupam asaram nissaram sarapagatam nicasarasarena va dhuvasarasarena va sukhasarasarena va attasarasarena va niccena va dhuvena va sassatena va aviparinamadhammena va. Vedana... sabba... savkhara... vibbanam... cakkhu ...pe... jaramaranam asaram nissaram sarapagatam nicasarasarena va dhuvasarasarena va sukhasarasarena va attasarasarena va niccena va dhuvena va sassatena va aviparinamadhammena va. Yatha nalo asaro nissaro sarapagato. Yatha erando... yatha udumbaro... yatha setavaccho... yatha palibhaddako... yatha phenapindo... yatha udakabubbulam... yatha marici... yatha (Vism.655.) kadalikkhandho... yatha maya asara nissara sarapagata, evameva rupam ...pe... jaramaranam asaram nissaram sarapagatam nicasarasarena va ...pe... aviparinamadhammena vati (culani. mogharajamanavapucchaniddesa 88).

763. So (CS:pg.2.293) evam atthahakarehi subbatam pariggahetva puna dasahakarehi parigganhati, rupam rittato passati. Tucchato... subbato... anattato... anissariyato... akamakariyato... alabbhaniyato... avasavattakato... parato... vivittato passati. Vedanam ...pe... vibbanam rittato ...pe... vivittato passatiti.

764. Evam dasahakarehi subbatam pariggahetva puna dvadasahakarehi parigganhati. Seyyathidam—rupam na satto, na jivo, na naro, na manavo, na itthi, na puriso, na atta, na attaniyam. Naham, na mama, na abbassa, na kassaci. Vedana ...pe... vibbanam na kassaciti (culani. mogharajamanavapucchaniddesa 88).

765. Evam dvadasahakarehi subbatam parigganhitva puna tiranaparibbavasena dvacattalisaya akarehi subbatam parigganhati, rupam aniccato... dukkhato... rogato... gandato... sallato... aghato... abadhato... parato... palokato... itito... upaddavato... bhayato... upasaggato... calato... pabhavguto... addhuvato... atanato... alenato... asaranato... asaranibhutato... rittato... tucchato... subbato... anattato... anassadato... adinavato... viparinamadhammato... assarakato... aghamulato... vadhakato... vibhavato... sasavato... savkhatato... maramisato... jatidhammato... jaradhammato... byadhidhammato... maranadhammato... sokaparidevadukkhadomanassa-upayasadhammato... samudayato... atthavgamato... anassadato adinavato... nissaranato passati. Vedanam ...pe... vibbanam aniccato ...pe... nissaranato passati.

Vuttampi cetam—“rupam aniccato ...pe... nissaranato passanto subbato lokam avekkhati. Vedanam ...pe... vibbanam aniccato ...pe... nissaranato passanto subbato lokam avekkhati”.

Evam lokam avekkhantam, maccuraja na passati”ti. (su.ni.1125 culani. mogharajamanavapucchaniddesa 88).

Yatha nama purisassa bhariya bhaveyya ittha kanta manapa, so taya vina muhuttampi adhivasetum na sakkuneyya, ativiya nam mamayeyya, so tam itthim abbena purisena saddhim thitam va nisinnam va kathentim va hasantim va disva kupito assa anattamano, adhimattam domanassam patisamvedeyya. So aparena samayena tassa itthiya dosam disva mubcitukamo hutva tam vissajjeyya, na nam mamati ganheyya. Tato patthaya tam yenakenaci saddhim yamkibci kurumanam disvapi neva kuppeyya, na domanassam apajjeyya, abbadatthu udasinova bhaveyya majjhatto. Evamevayam sabbasavkharehi mubcitukamo hutva patisavkhanupassanaya savkhare parigganhanto aham mamati gahetabbam adisva bhayabca nandibca vippahaya sabbasavkharesu udasino hoti majjhatto.

Seyyathapi nama padumapalase isakapone udakaphusitani patiliyanti patikutanti pativattanti na sampasariyanti, evameva ...pe... seyyathapi nama kukkutapattam va naharudaddulam va aggimhi pakkhittam patiliyati patikutati pativattati na sampasariyati (a.ni.7.49), evameva tassa tisu bhavesu cittam ...pe... upekkha va patikulyata va santhati. Iccassa **savkharupekkhabanam** nama uppannam hoti.

Tadidam suppagge pittham vattayamanam viya. Nibbattitakappasam vihanamanam viya nanappakarato savkhare pariggahetva bhayaṃca nandibṃca pahaya savkharavicinane majjhantam hutva tividhanupassanavasena tittṭhati. Evam tittṭhamanam tividhavimokkhamukhabhavam apajjitva satta-ariyapuggalavibhagaya paccayo hoti.

“Tini kho panimani vimokkhamukhani lokaniyyanaya samvattanti, sabbasavkhare paricchedaparivatumatō samanupassanataya, animittaya ca dhatuya cittasampakkhandanataya, sabbasavkhareṣu manosaṃmuttejanataya, appanihitaya ca dhatuya cittasampakkhandanataya, sabbadhamme parato samanupassanataya, subbataya ca dhatuya cittasampakkhandanataya, imani tini vimokkhamukhani lokaniyyanaya samvattanti”ti (patī.mā.1.219; CS.pg.245).

Tattha **paricchedaparivatumatoti** udayabbayavasena paricchedato ceva parivatumato ca. Aniccanupassanam hi “udayato pubbe savkhara natthi”ti paricchinditva tesam gatim samannesamanam “vayato param na gacchanti, etheva antaradhayanti”ti parivatumato samanupassati. **Manosamuttejanatayati** cittasamvejanataya (CS:pg.2.296) Dukkhanupassanena hi savkharesu cittam samvejeti. (Vism.658.) **Parato samanupassanatayati** “naham, na mama”ti evam anattato samanupassanataya. Iti imani tini padani aniccanupassanadinam vasena vuttaniti veditabbani. Teneva tadanantare pabhavissajjane vuttam–“**aniccato manasikaroto khayato savkhara upatthahanti. Dukkhatō manasikaroto bhayato savkhara upatthahanti. Anattato manasikaroto subbato savkhara upatthahanti**”ti (pati.ma.1.219).

769. Katame pana te vimokkha, yesam imani anupassanani mukhaniti? Animitto, appanihito, subbatoti ete tayo. Vuttam hetam “**aniccato manasikaronto adhimokkhabahulo animittam vimokkham patilabhati. Dukkhatō manasikaronto passaddhibahulo appanihitam vimokkham patilabhati. Anattato manasikaronto vedabahulo subbatavimokkham patilabhati**”ti (pati.ma.1.223).

Ettha ca **animitto vimokkhoti** animittakarena nibbanam arammanam katva pavatto ariyamaggo. So hi animittaya dhatuya uppannatta **animitto**. Kilesehi ca vimuttatta **vimokkho**. Eteneva nayena appanihitakarena nibbanam arammanam katva pavatto **appanihito**. Subbatakarena nibbanam arammanam katva pavatto **subbato**ti veditabbo.

770. Yam pana abhidhamme “yasmim samaye lokuttaram jhanam bhaveti niyyanikam apacayagamim ditthigatanam pahanaya pathamaya bhumiya pattiya vivicceva kamehi pathamam jhanam upasampajja viharati appanihitam subbatan”ti (dha.sa.343adayo) evam vimokkhadvayameva vuttam, tam nippariyayato vipassanagamanam sandhaya. Vipassanabanam hi kibcapi **Patisambhidamagge**–

“Aniccanupassanabanam niccato abhinivesam mubcatiti subbato vimokkho. Dukkhanupassanabanam sukhato abhinivesam. Anattanupassanabanam attato abhinivesam mubcatiti (CS:pg.2.297) subbato vimokkho”ti (pati.ma.1.229) evam abhinivesam mubcanavasena **subbato vimokkhoti** ca,

“Aniccanupassanabanam niccato nimittam mubcatiti animitto vimokkho. Dukkhanupassanabanam sukhato nimittam, anattanupassanabanam attato nimittam mubcatiti animitto vimokkho”ti (pati.ma.1.229) evam (Vism.659.) nimittam mubcanavasena **animitto vimokkhoti** ca,

“Aniccanupassanabanam niccato panidhim mubcatiti appanihito vimokkho. Dukkhanupassanabanam sukhato panidhim. Anattanupassanabanam attato panidhim mubcatiti appanihito vimokkho”ti (pati.ma.1.229) evam panidhim mubcanavasena **appanihito vimokkhoti** ca–

Vuttam. Tathapi tam savkharanimittassa avijahanato na nippariyayena animittam. Nippariyayena pana subbatabceva appanihitabca. Tassa ca agamanavasena ariyamaggakkhane vimokkho uddhato. Tasma appanihitam subbatanti vimokkhadvayameva vuttanti veditabbam. Ayam tavettha vimokkhakatha.

[savkharupekkhabanam]

771. Yam pana vuttam “satta-ariyapuggalavibhagaya paccayo hoti”ti, tattha saddhanusari, saddhvimutto, kayasakkhi, ubhatobhagavimutto, dhammanusari, ditthippatto, pabbavimuttoti ime tava satta ariyapuggala, tesam vibhagaya idam savkharupekkhabanam paccayo hoti.

772. Yo hi **aniccato** manasikaronto adhimokkhabahulo **saddhindriyam** patilabhati, so sotapattimaggakkhane **saddhanusari** hoti. Sesesu sattasu thanesu **saddhvimutto**.

773. Yo pana **dukkhato** manasikaronto passaddhibahulo **samaddhindriyam** patilabhati, so sabbattha **kayasakkhi** nama hoti. Arupajjhanam pana patva aggaphalappatto **ubhatobhagavimutto** nama hoti.

774. Yo (CS:pg.2.298) pana **anattato** manasikaronto vedabahulo **pabbindriyam** patilabhati, so sotapattimaggakkhane **dhammanusari** hoti. Chasu thanesu **ditthipatto** aggaphale **pabbavimuttoti**.

775. Vuttam hetam—

“Aniccato manasikaroto saddhindriyam adhimattam hoti. Saddhindriyassa adhimattatta sotapattimaggam patilabhati, tena vuccati saddhanusari”ti.

Tatha (Vism.660.) “aniccato manasikaroto saddhindriyam adhimattam hoti, saddhindriyassa adhimattatta sotapattiphalam sacchikatam hoti, tena vuccati saddhvimutto”ti-adi (pati.ma.1.221).

776. Aparampi vuttam—

“Saddahanto vimuttoti saddhvimutto. Phutthantam sacchikatoti kayasakkhi. Ditthantam pattoti ditthipatto. Saddahanto vimuccatiti saddhvimutto. Jhanaphassam pathamam phusati paccha nirodham nibbanam sacchikarotiti kayasakkhi. ‘Dukkha savkhara, sukho nirodho’ti batam hoti dittham veditam sacchikatam phusitam pabbayati ditthipatto”ti (pati.ma.1.221).

777. Itaresu pana catusu saddham anusarati, saddhaya va anusarati gacchatiti **saddhanusari**. Tatha pabbasavkhatam dhammam anusarati, dhammena va anusaratiti **dhammanusari**. Arupajjhanena ceva ariyamaggena cati ubhatobhagena vimuttoti **ubhatobhagavimutto**. Pajananto vimuttoti **pabbavimuttoti** evam vacanatto veditabboti.

Savkharupekkhabanam.

[mubcitukamyatabanam]

778. Tam panetam purimena banadvayena atthato ekam. Tenahu porana—“idam savkharupekkhabanam ekameva tini namani labhati, hettha (CS:pg.2.299) mubcitukamyatabanam nama jatam, majjhe patisavkhanupassanabanam nama, ante ca sikhappattam savkharupekkhabanam nama”.

779. Paliyampi vuttam—

“Katham mubcitukamyata-patisavkha-santitthana pabba savkharupekkhasu banam? Uppadam mubcitukamyata-patisavkha-santitthana pabba savkharupekkhasu banam. Pavattam ...pe... nimittam ...pe... upayasam mubcitukamyatapatisavkha-santitthana pabba savkharupekkhasu banam. Uppado dukkhanti ...pe... bhayanti ...pe... samisanti ...pe... uppado savkharati ...pe... upayaso savkharati mubcitukamyata-patisavkha-santitthana pabba savkharupekkhasu banan”ti (pati.ma.1.54).

780. Tattha mubcitukamyata ca sa patisavkha ca santitthana cati **mubcitukamyata-patisavkha-santitthana**. Iti (Vism.661.) pubbabhage nibbidabanena nibbinnassa uppadaadini pariccajitukamata **mubcitukamata**. Mubcanassa upayakaranattham majjhe patisavkhanam **patisavkha**. Mubcitva avasane ajjupekkhanam **santitthana**. Yam sandhaya “uppado savkhara, te savkhare ajjupekkhatiti savkharupekkha”ti-adi (pati.ma.1.54) vuttam. Evam ekamevidam banam.

781. Apica imayapi paliya idam ekamevati veditabbam. Vuttam hetam—“**ya ca mubcitukamyata, ya ca patisavkhanupassana, ya ca savkharupekkha, ime dhamma ekattha, byabjanameva nanan**”ti (pati.ma.1.227).

782. Evam adhigatasavkharupekkhassa pana imassa kulaputtassa vipassana sikhappatta vutthanagamini hoti. Sikhappatta vipassanati va vutthanagaminiti va savkharupekkhadibanattayasseva etam namam. Sa hi sikhā uttamabhavam pattatta **sikhappatta**. Vutthanam gacchatiti **vutthanagamini**. Vutthanam vuccati bahiddhanimittabhutato abhinivittavattthuto ceva ajjhataapavattato ca vutthahanato maggo, tam gacchatiti **vutthanagamini**, maggena saddhim ghatiyatiti attho.

783. Tatrāyam abhinivesavutthanānam avibhavattaya matika—ajjhata abhinivisitva ajjhata vutthati, ajjhata abhinivisitva bahiddha vutthati (CS:pg.2.300) bahiddha abhinivisitva bahiddha vutthati, bahiddha abhinivisitva ajjhata vutthati, rupe abhinivisitva rupa vutthati, rupe abhinivisitva arupa vutthati, arupe abhinivisitva arupa vutthati, arupe abhinivisitva rupa vutthati, ekappaharena pabcahi khandhehi vutthati, aniccato abhinivisitva aniccato vutthati, aniccato abhinivisitva dukkhato, anattato vutthati, dukkhato abhinivisitva dukkhato, aniccato, anattato vutthati, anattato abhinivisitva anattato, aniccato, dukkhato vutthati.

784. Katham? Idhekacco aditova ajjhata savkharesu abhinivisati, abhinivisitva te passati. Yasma pana na suddha-ajjhata dassanānamatteneva maggavutthanam hoti, bahiddhapi datthabbameva, tasma parassa khandhepi anupadinnasavkharepi aniccam dukkhamanattati passati. So kalena (Vism.662.) ajjhata sammasati, kalena bahiddha. Tassevam sammasato ajjhata sammasanakale vipassana maggena saddhim ghatiyati. Ayam **ajjhata abhinivisitva ajjhata vutthati** nama.

Sace panassa bahiddha sammasanakale vipassana maggena saddhim ghatiyati, ayam **ajjhata abhinivisitva bahiddha vutthati** nama. Esa nayo bahiddha abhinivisitva bahiddha ca ajjhata ca vutthanepi.

785. Aparo aditova rupe abhinivisati, abhinivisitva bhutarupabca upadarupabca rasim katva passati. Yasma pana na suddharupadassanānamatteneva vutthanam hoti, arupampi datthabbameva. Tasma tam rupam arammanam katva uppannam vedanam sabbam savkhare vibbanabca “idam arupan”ti arupam passati. So kalena rupam sammasati, kalena arupam Tassevam sammasato rupasammasanakale vipassana maggena saddhim ghatiyati, ayam **rupe abhinivisitva rupa vutthati** nama.

Sace panassa arupasammasanakale vipassana maggena saddhim ghatiyati, ayam **arupe abhinivisitva arupa vutthati** nama. Esa nayo arupe abhinivisitva arupa ca rupa ca vutthanepi.

786. “**Yamkibci samudayadhammam, sabbam tam nirodhadhamman**”ti (di.ni.1.298) evam abhinivisitva evameva vutthanakale pana **ekappaharena pabcahi khandhehi vutthati** nama.

787. Eko (CS:pg.2.301) aditova aniccato savkhare sammasati. Yasma pana na aniccato sammasanānamatteneva vutthanam hoti, dukkhatopi anattatopi sammasitabbameva, tasma dukkhatopi anattatopi sammasati. Tassevam patipannassa aniccato sammasanakale vutthanam hoti, ayam **aniccato abhinivisitva aniccato vutthati** nama.

Sace panassa dukkhato anattato sammasanakale vutthanam hoti, ayam **aniccato abhinivisitva dukkhato, anattato vutthati** nama. Esa nayo dukkhato anattato abhinivisitva sesavutthanesupi.

788. Ettha ca yopi aniccato abhinivitto, yopi dukkhato, yopi anattato, vutthanakale ca aniccato vutthanam hoti. Tayopi jana adhimokkhabahula honti, saddhindriyam patilabhanti, animittavimokkhena vimuccanti, pathamamaggakkhane saddhanusarino honti, sattasu thanesu saddhavimutta. (Vism.663.) Sace pana

dukkhato vutthanam hoti, tayopi jana passaddhibahula honti, samadhindriyam patilabhanti, appanihitavimokkkena vimuccanti, sabbattha kayasakkhino honti. Yassa panettha arupajjhanam padakam, so aggaphale ubhatobhagavimutto hoti. Atha nesam anattato vutthanam hoti, tayopi jana vedabahula honti, pabbindriyam patilabhanti, subbatavimokkkena vimuccanti, pathamamaggakkhane dhammanusarino honti, chasu thanesu ditthippatta aggaphale pabbavimuttati.

789. Idani saddhim purimapacchimabanehi imissa vutthanagaminiya vipassanaya avibhavattham dvadasa upama veditabba. Tasam idam uddanam–

“Vagguli kanhasappo ca, gharam go yakkhi darako;

Khuddam pipasam situnham, andhakaram visena ca”ti.

Ima ca upama bhayatupatthanato pabhuti yattha katthaci bane thatva aharitum vatteyyum. Imasmim panathane ahariyamanasu bhayatupatthanato yava phalabanam sabbam pakatam hoti, tasma idheva aharitabbati vutta.

790. (1) **Vagguliti** (CS:pg.2.302) eka kira vagguli “ettha puppham va phalam va labhissami”ti pabcasakhe madhukarukkhe niliyitva ekam sakham paramasitva na tattha kibci puppham phalam va gayhupagam addasa. Yatha ca ekam, evam dutiyam, tatiyam, catuttham. Pabcamampi sakham paramasitva naddasa. Sa “aphalo vatayam rukkho, natthettha kibci gayhupagan”ti tasmim rukkhe alayam vissajjetva ujukaya sakhaya aruyha vitapantarena sisam niharitva uddham ulloketva akase uppatitva abbasim phalarukkhe niliyati.

Tattha vagguli viya yogavacaro datthabbo, pabcasakho madhukarukkho viya pabcupadanakkhandha, tattha vagguliya niliyanam viya yogino khandhapabcake abhiniveso, tassa ekeka sakham paramasitva kibci gayhupagam adisva avasesasakhaparamasanam viya yogino rupakkhandham sammāsītva tattha kibci gayhupagam adisva avasesakkhandhasammasanam, tassa “aphalo vatayam rukkho”ti rukkhe alayavissajjanam viya yogino pabcasupi khandhesu (Vism.664.) aniccalakkhanadidassanavasena nibbinnassa mubcitukamyatadibanattayam, tassa ujukaya sakhaya upari arohanam viya yogino anulomam, sisam niharitva uddham ullokanam viya gotrabhubanam, akase uppatanam viya maggabanam, abbasim phalarukkhe niliyanam viya phalabanam.

791. (2) **Kanhasappupama** patisavkhabane vuttava. Upamasamsandane panettha sappavissajjanam viya gotrabhubanam, mubcitva agatamaggam olokontassa thanam viya maggabanam, gantva abhayatthane thanam viya phalabananti ayam viseso.

792. (3) **Gharanti** gharasamike kira sayam bhujjitva sayanam aruyha niddam okkante gharam adittam, so pabujjitva aggim disva “bhito sadhu vatassa sace adayhamano nikkhameyyan”ti olokayamano maggam disva nikkhamitva vegena khematthanam gantva thito. Tattha gharasamikassa bhujjitva sayanam aruyha niddokkamanam viya balaputhujjanassa khandhapabcake “aham mama”ti gahanam. Pabujjitva aggim disva bhitakalo viya sammapatipadam patipajjitva lakkhanam disva bhayatupatthanabanam, nikkhamanamaggam olokanam viya mubcitukamyatabanam (CS:pg.2.303) maggadassanam viya anulomam, nikkhamanam viya gotrabhubanam, vegena gamanam viya maggabanam, khematthane thanam viya phalabanam.

793. (4) **Goti** ekassa kira kassakassa rattibhage niddam okkantassa vajam bhinditva gona palata, so paccusasamaye tattha gantva olokonte tesam palatabhavam batva anupadam gantva rabbo gone addasa. Te “mayham gona”ti sallakkhetva aharanto pabhata kale “na ime mayham gona, rabbo gona”ti sabjanitva “yava mam ‘coro ayan’ti gahetva rajapurisa na anayabyasanam papenti, tavadeva palayissami”ti bhito gone pahaya vegena palayitva nibbhayatthane atthasi. Tattha “mayham

gona”ti rajagonanam gahanam viya balaputhujjanassa “aham mama”ti khandhanam gahanam, pabhate “rajagona”ti sabjananam viya yogino tilakkhanavasena khandhanam “anicca dukkha anatta”ti sabjananam, bhitakalo viya bhayatupatthanabanam, vissajjitva gantukamata viya mubcitukamyata, vissajjanam viya gotrabhu, palayanam viya maggo, palayitva abhayadese thanam viya phalam.

(Vism.665.) 794. (5) **Yakkhi**ti eko kira puriso yakkhiniya saddhim samvasam kappesi, sa rattibhage “sutto ayan”ti mantva amakasusanam gantva manussamamsam khadati. So “kuhim esa gacchati”ti anubandhitva manussamamsam khadamanam disva tassa amanussibhavam batva “yava mam na khadati, tava palayissami”ti bhito vegena palayitva khemathane atthasi. Tattha yakkhiniya saddhim samvaso viya khandhanam “aham mama”ti gahanam, susane manussamamsam khadamanam disva “yakkhini ayan”ti jananam viya khandhanam tilakkhanam disva aniccadibhavajananam, bhitakalo viya bhayatupatthanam, palayitukamata viya mubcitukamyata, susanavijahanam viya gotrabhu, vegena palayanam viya maggo, abhayadese thanam viya phalam.

795. (6) **Darakoti** eka kira puttagiddhini itthi, sa uparipasade nisinnava antaravithiyam darakasaddam sutva “putto nu kho me kenaci vihethiyati”ti vegasa gantva “attano putto”ti sabbaya paraputtam aggahesi. Sa “paraputto ayan”ti sabjanitva ottappamana ito cito (CS:pg.2.304) ca oloketva “ma heva mam koci ‘darakacori ayan’ti vadeyya”ti darakam tattheva oropetva puna vegasa pasadam aruyha nisidi. Tattha attano puttasabbaya paraputtassa gahanam viya “aham mama”ti pabcakkhandhagahanam, “paraputto ayan”ti sabjananam viya tilakkhanavasena “naham, na mama”ti sabjananam, ottappanam viya bhayatupatthanam, ito cito ca olokanam viya mubcitukamyatabanam, tattheva darakassa oropanam viya anulomam, oropetva antaravithiyam thitakalo viya gotrabhu, pasadaruhanam viya maggo, aruyha nisidanam viya phalam.

796. 7.-12. **Khuddam pipasam situnham, andhakaram visena cati** ima pana cha upama vutthanagaminiya vipassanaya thitassa lokuttaradhammabhimukhaninnaponapabbharabhavadassanattam vutta.

7. Yatha hi khuddaya abhibhuto sujighacchito puriso sadurasam bhojanam pattheti, evamevayam samsaravattajighacchaya phuttho yogavacaro amatarasam kayagatasatibhojanam pattheti.

8. Yatha ca pipasito puriso parisussamanakanthamukho anekavgasambharam panakam pattheti, evamevayam (Vism.666.) samsaravattapipasaya phuttho yogavacaro ariyam atthavgikamaggapanakam pattheti.

9. Yatha pana sitasamphuttho puriso unham pattheti, evamevayam samsaravatte tanhasinehasitena phuttho yogavacaro kilesasantapakam maggatejam pattheti.

10. Yatha ca unhasamphuttho puriso sitam pattheti, evamevayam samsaravatte ekadasaggisantapasantatto yogavacaro ekadasaggivupasamam nibbanam pattheti.

11. Yatha pana andhakarapareto puriso alokam pattheti, evamevayam avijjandhakarena onaddhapariyonaddho yogavacaro banalokam maggabhavanam pattheti.

12. Yatha ca visasamphuttho puriso visaghatanam bhesajjam pattheti, evamevayam kilesavisasamphuttho yogavacaro kilesavisanimmathanam amatosadham nibbanam pattheti. Tena vuttam—“tassevam janato evam passato (CS:pg.2.305) tisu bhavesu ...pe... navasu sattavasesu cittam patiliyati patikutati pativattati na sampasariyati. Upekkha va patikulyata va santhati. Seyyathapi nama padumapalase isakapone”ti sabbam pubbe vuttanayeneva veditabbam.

797. Ettavata ca panesa patilinacaro nama hoti, yam sandhaya vuttam—

“Patilinacarassa bhikkhuno,

Bhajamanassa vivittamasanam.

Samaggiyamahu tassa tam,

Yo attanam bhavane na dassaye”ti. (su.ni.816 mahani.45).

Evamidam savkharupekkhabhanam yogino patilinarabhavam niyametva uttari ariyamaggassapi bojjhavgamaggavagajhanavgapatipadavimokkhavisesam niyameti. Keci hi thera bojjhavgamaggavagajhanavganam visesam padakajjhanam niyametiti vadanti. Keci vipassanaya arammanabhuta khandha niyamentiti vadanti. Keci puggalajjhasayo niyametiti vadanti. Tesampi vadesu ayam pubbhagavutthanagamini vipassanava niyametiti veditabba.

798. Tatrāyam anupubbikatha–vipassananiyamena hi sukkhavi-passakassa uppannamaggopi, samapattilābhino jhanam padakam akatva uppannamaggopi, pathamajjhanam padakam (Vism.667.) katva pakinnakasavkhare sammāsītva uppaditamaggopi pathamajjhanikava honti. Sabbesu satta bojjhavgani attha maggavgani pabca jhanavgani honti. Tesam hi pubbhagavipassana somanassasahagatapi upekkhasahagatapi hutva vutthanakale savkharupekkhabhavam patva somanassasahagata hoti. Pabcanāyāye dutiyatatiyacatutthajjhanani padakani katva uppaditamaggesu yathakkameneva jhanam caturavgikam tivavgikam duvavgikabca hoti. Sabbesu pana satta maggavgani honti. Catutthe cha bojjhavgani. Ayam viseso padakajjhananiyamena ceva vipassananiyamena ca hoti. Tesampi hi pubbhagavipassana somanassasahagatapi upekkhasahagatapi hoti. Vutthanagamini somanassasahagatava. Pabcamajjhanam (CS:pg.2.306) padakam katva nibbattitamagge pana upekkhacittekkagatavasena dve jhanavgani bojjhavgamaggavgani cha satta ceva. Ayampi viseso ubhayaniyamavasena hoti. Imasmim hi naye pubbhagavipassana somanassasahagata va upekkhasahagata va hoti. Vutthanagamini upekkhasahagatava. Arupajjhanani padakam katva uppaditamaggepi ese va nayo. Evam padakajjhanato vutthaya yekeci savkhare sammāsītva nibbattitamaggassa asannapadeso vutthitasamapatti attano sadisabhavam karoti bhumivanno viya godhavanassa.

799. Dutiyattheravade pana yato yato samapattito vutthaya ye ye samapattidhamme sammāsītva maggo nibbattito hoti, tamtamsamapattisadisova hoti. Tatrapi ca vipassananiyamō vuttanāyeneva veditabbo.

800. Tatiyattheravade attano attano ajjhasayanurupena yam yam jhanam padakam katva ye ye jhanadhamme sammāsītva maggo nibbattito, tamtamjhanasadisova hoti. Padakajjhanam pana sammāsītajjhanam va vīna ajjhasayamatteneva tam na ijjhati. Svayamattho nandakovadasuttēna (ma.ni.3.398 adayo) dipetabbo. Etthapi ca vipassananiyamō vuttanāyeneva veditabbo. Evam tava savkharupekkha bojjhavgamaggavgajhanavgani niyametiti veditabba.

801. Sace panayam adito kilese vikkhambhayamana dukkhena sappayogena sasavkharena vikkhambhetum asakkhi, dukkhapatipada nama hoti. Vipariyayena sukhapatipada. Kilese pana vikkhambhetva vipassanaparivasam maggapatubhavam sanikam kurumana dandhabhibba nama hoti. Vipariyayena khippabhibba. Iti ayam savkharupekkha agamaniyatthāne thatva attano attano maggassa namam deti. Tena maggo cattari namani labhati.

Sa (CS:pg.2.307) panayam patipada kassaci bhikkhuno nana hoti, kassaci catusupi maggesu ekava. Buddhānam pana cattaropi magga sukhapatipada khippabhibbava ahesum. Tatha dhammasenāpatissa. Mahamoggallānattherassa pana pathamamaggo sukhapatipado khippabhibbo ahosi. Upari tayo dukkhapatipada dandhabhibba. Yatha ca patipada, evam adhipatayopi kassaci bhikkhuno catusu maggesu nana honti. Kassaci catusupi ekava. Evam savkharupekkha patipadavisesam niyameti. Yatha pana vimokkhavisesam niyameti,

tam pubbe vuttameva.

802. Apica maggo nama pabcahi karanehi namam labhati sarasena va paccanikena va sagunena va arammanena va agamanena va. Sace hi savkharupekkha aniccatto savkhare sammāsītva vutthati, animittavimokkheṇa vimuccati. Sace dukkhato sammāsītva vutthati, appanīhitavimokkheṇa vimuccati. Sace anattato sammāsītva vutthati, subbatavimokkheṇa vimuccati. Idam **sarasato** namam nama.

Yasma panesa aniccanupassanaya savkharanam ghanavinibbhogam katva niccanimittadhuvanimittasassatanimittāni pajahanto agato, tasma animitto. Dukkhanupassanaya pana sukkhasābbam pahaya paṇidhiṃ patthanam sukkhapetva agatatta appanīhito. Anattanupassanaya attasattapuggalasābbam pahaya savkharanam subbato dīthatta subbatoti idam **paccanikato** namam nama.

Ragadihi panesa subbatta subbato, rupanimittadinam raganimittadinābheva va abhavaṇa animitto, ragapaṇidhi-adinam abhavato appanīhitoti idamassa **sagunato** namam.

Svayam subbam animittam appanīhitabca nibbanam arammanam karotītipi subbato animitto appanīhitoti vuccati. Idamassa **arammanato** namam.

803. Agamanam pana duvidham vipassanagamanam maggagamanabca. Tattha magge vipassanagamanam labhati, phale maggagamanam. Anattanupassana hi subbata nama, subbatavipassanaya maggo subbato, aniccanupassana animitta nama (CS:pg.2.308) animittavipassanaya maggo animitto. Idam pana namam na abhidhammapariyāyena labbhati, suttantapariyāyena labbhati. Tatra hi gotrabhubanam animittam nibbanam arammanam katva animittanamakam hutva sayam agamaniyyatthāne thatva maggassa namam detīti vadanti. Tena maggo animittoti vutto. Maggagamanena pana phalam animittanti yujjatiyeva. Dukkhanupassana savkhareṣu paṇidhiṃ sukkhapetva agatatta appanīhita nama, appanīhitavipassanaya maggo appanīhito, appanīhitamaggassa phalam appanīhitam. Evam vipassana attano namam maggassa deti, maggo phalassati idam **agamanato** namam. Evamayam savkharupekkha vimokkhavisesam niyametīti.

Savkharupekkhabanam nitthitam.

9. Anulomabanakatha 隨順智

804. Tassa tam savkharupekkhabanam asevantassa bhaventassa bahulikarontassa adhimokkhasaddha balavatara nibbattati, viriyam supaggahitam hoti, sati supatthita, cittaṃ susamahitam, tikkhatara savkharupekkha uppajjati. Tassa “dāni maggo uppajjissati”ti savkharupekkha savkhare aniccati va dukkhāti va anattati va sammāsītva bhavavgaṃ otaṛati. Bhavavganantaram savkharupekkhaya katanāyeneva savkhare aniccati va dukkhāti va anattati va arammanam kurumanam uppajjati manodvaravajjanam. Tato bhavavgaṃ avattetva uppannassa tassa kiriyacittassanantaram avicikam cittasantatim anuppabandhamanam tatheva savkhare arammanam katva uppajjati pathamam javanacittam, yam **parikammanti** vuccati. Tadanantaram (Vism.670.) tatheva savkhare arammanam katva uppajjati dutiyam javanacittam, yam **upacaranti** vuccati. Tadanantarampi tatheva savkhare arammanam katva uppajjati tatiyam javanacittam, yam **anulomanti** vuccati. Idam nesam patiyekkam namam.

Avisesena pana tividhampetam asevanantīpi parikammantīpi upacarantīpi

anulomantipi vattum vattati. Kissanulomam? Purimabhagapacchimabhaganam. Tabhi purimanam atthannam vipassanabananam tathakiccataya ca anulometi, upari ca sattatimsaya bodhipakkhiyadhammanam. Tabhi aniccalakkhanadivasena savkhare arabbha (CS:pg.2.309) pavattatta, “udayabbayavantanamyeve vata dhammanam udayabbayabanam uppadavaye addasa”ti ca, “bhavgantavanamyeve vata bhavganupassanam bhavgam addasa”ti ca, “sabhayamyeve vata bhayatupatthanassa bhayato upatthitan”ti ca, “sadinaveyeve vata adinavanupassanam adinavam addasa”ti ca, “nibbinditabbeyeve vata nibbidabanam nibbinnan”ti ca, “mubcitabbamhiyeve vata mubcitukamyatabanam mubcitukamam jatan”ti ca, “patisavkhatabbamyeve vata patisavkhabanena patisavkhatan”ti ca, “upekkhitabbamyeve vata savkharupekkhaya upekkhitan”ti ca atthato vadamanam viya imesabca atthannam bananam tathakiccataya anulometi, upari ca sattatimsaya bodhipakkhiyadhammanam taya patipattiya pattabbatta.

Yatha hi dhammiko raja vinicchayatthane nisinno voharikamahamattanam vinicchayam sutva agatigamanam pahaya majjhatto hutva “evam hotu”ti anumodamano tesabca vinicchayassa anulometi, poranassa ca rajadhammassa, evamsampadamidam veditabbam. Raja viya hi anulomabanam, attha voharikamahamatta viya attha banani, porano rajadhammo viya sattatimsa bodhipakkhiya. Tattha yatha raja “evam hotu”ti vadamano voharikanabca vinicchayassa, rajadhammassa ca anulometi, evamidam aniccadivasena savkhare arabbha uppajjamanam atthannabca bananam tathakiccataya anulometi, upari ca sattatimsaya bodhipakkhiyadhammanam. Teneva **saccanulomikabananti** vuccatiti.

Anulomabanam nitthitam.

10.Vutthanagamini vipassanakatha 出起觀論

[Suttasamsandana]

(Vism.671.) 805. Idabca pana anulomabanam savkhararammanaya vutthanagaminiya vipassanaya pariyosanam hoti. Sabbena sabbam pana gotrabhubanam vutthanagaminiya vipassanaya pariyosanam. Idani tassayeve vutthanagaminiya vipassanaya asammohattham ayam suttasamsandana veditabba.

Seyyathidam (CS:pg.2.310)--

Ayabhi vutthanagamini vipassana **salayatanavibhavgasutte** “atammayatam, bhikkhave, nissaya atammayatam agamma yayam upekkha ekatta ekattasita, tam pajahatha tam samatikkamatha”ti (ma.ni.3.310) evam **atammayatati** vutta.

Alagaddasuttante “nibbindam virajjati, viraga vimuccati”ti (ma.ni.1.245) evam **nibbidati** vutta.

Susimasuttante “pubbe kho, susima, dhammatthitibanam, paccha nibbane banan”ti (sam.ni.2.70) evam **dhammatthitibananti** vutta.

Potthapadasuttante “sabba kho, potthapada, pathamam uppajjati, paccha banan”ti (di.ni.1.416) evam **sabbagganti** vutta.

Dasuttarasuttante “patipadabanadassanavisuddhi parisuddhipadhaniyavgan”ti (di.ni.3.359) evam **parisuddhipadhaniyavganti** vutta.

Patisambhidamagge “ya ca **mubcitukamyata** ya ca **patisavkhanupassana** ya ca **savkharupekkha**, ime dhamma ekattha byabjanameva nanan”ti (pati.ma.1.227) evam tihi namehi vutta.

Patthane “**anulomam gotrabhussa**, anulomam **vodanassa**”ti (pattha.1.1.417)
evam tihi namehi vutta.

Rathavinitasuttante “**kim panavuso, patipadabanadassanavisuddhattham**
Bhagavati brahmacariyam vussati”ti (ma.ni.1.257) **evam**
patipadabanadassanavisuddhiti vutta.

Itinekehi (CS:pg.2.311) namehi, kittita ya mahesina;
Vutthanagamini santa, parisuddha vipassana.
Vutthatukamo samsara-dukkhapavka mahabbhaya.
Kareyya satatam tattha, yogam panditajatikoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Patipadabanadassanavisuddhiniddeso nama Ekavisatimo paricchedo.

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22. Banadassanavisuddhiniddeso 說智見清淨品

(Vism.672.)

Pathamamaggabanakatha 慧體之五--智見清淨(第一道智)

806. Ito (CS:pg.2.312) param gotrabhubanam hoti, tam maggassa avajjanatthaniyatta neva patipadabanadassanavisuddhim na banadassanavisuddhim bhajati, antara abboharikameva hoti. Vipassanasote patitatta pana vipassanati savkham gacchati. Sotapattimaggo sakadagamimaggo anagamimaggo arahattamaggoti imesu pana catusu maggesu banam banadassanavisuddhi nama.

Tattha pathamamaggabanam tava sampadetukamena abbam kibci katabbam nama natthi. Yabhi anena katabbam siya, tam anulomavasanam vipassanam uppadentena katameva. Evam uppanna-anulomabanassa panassa tehi tihipi anulomabanehi attano balanurupena thulathule saccapaticchadake tamamhi antaradhapite sabbasavkharagatesu cittam na pakkhandati, na santitthati, nadhimuccati, na sajjati, na laggati, na bajjhati. Padumapalasato udakam viya patiliyati patikutati pativattati. Sabbam nimittarammanampi sabbam pavattarammanampi palibodhato upatthati. Athassa sabbasmim nimittapavattarammane palibodhato upatthite anulomabanassa asevanante animittam appavattam visavkharam nirodham nibbanam arammanam kurumanam puthujjanagottam puthujjanasavkham puthujjanabhumim atikkamamanam ariyagottam ariyasavkham ariyabhumim okkamamanam nibbanarammane pathamavattanapathamabhogapathamasamannaharabhutam maggassa (Vism.673.) anantarasamanantarasevana-upanissayanatthivigatavasena chahi akarehi paccayabhavam sadhayamanam sikhappattam vipassanaya muddhabhutam apunaravattakam uppajjati gotrabhubanam.

Yam sandhaya vuttam—

“Katham bahiddha vutthanavivattane pabba gotrabhubanam? Uppadam abhibhuyyatiti gotrabhu. Pavattam ...pe... upayasam abhibhuyyatiti gotrabhu. Bahiddha savkharanimittam abhibhuyyatiti gotrabhu. Anuppadam pakkhandatiti gotrabhu. Appavattam ...pe... anupayasam nirodham nibbanam pakkhandatiti (CS:pg.2.313) gotrabhu. Uppadam abhibhuyyitva anuppadam pakkhandatiti gotrabhu”ti (pati.ma.1.59) sabbam vittharetabbam.

807. Tatrāyam ekavajjanena ekavithiyam pavattamananampi anulomagotrabhunam nanarammane pavattanakaradipika upama—yatha hi mahamatikam lavghitva paratire patitthatukamo puriso vegena dhavitva matikaya orimatire rukkkhasakhaya bandhitva olambitam rajjum va yatthim va gahetva ullavghitva paratiraninnaponapabbharakayo hutva paratirassa uparibhagam patto tam mubcitva vedhamano paratire patitva sanikam patitthati, evamevayam yogavacaropi bhavayonigatitthitinivasanam paratirabhute nibbane patitthatukamo udayabbayanupassanadina vegena dhavitva attabhavarukkkhasakhaya bandhitva olambitam ruparajjum va vedanadisu abbataradandam va aniccanti va dukkhanti va anattati vati anulomavajjanena gahetva tam amubcamanova pathamena anulomacittena ullavghitva dutiyena paratiraninnaponapabbharakayo viya nibbananinnaponapabbharamanaso hutva tatiyena paratirassa uparibhagam patto viya idani pattabbassa nibbanassa asanno hutva tassa cittassa nirodhena tam savkhararammanam mubcitva gotrabhucittena visavkhare paratirabhute nibbane patati. Ekarammane pana aladdhasevanataya vedhamano so puriso viya na tava

suppatitthito hoti, tato maggabanena patitthatiti.

808. Tattha anulomam saccapaticchadakam kilesatamam vinodetum sakkoti, na nibbanamarammanam katum. Gotrabhu nibbanameva arammanam katum sakkoti, na saccapaticchadakam tamam vinodetum. Tatrāyam upama–(Vism.674.) eko kira cakkhuma puriso “nakkhattayogam janissami”ti rattibhage nikkhamitva candam passitum uddham ullokesi, tassa valahakehi paticchannatta cando na pabbayittha. Atheko vato utthahitva thulathule valahake viddhamseti. Aparo majjhime, aparo sukhumeti. Tato so puriso vigatavalahake nabhe candam disva nakkhattayogam abbasi.

Tattha (CS:pg.2.314) tayo valahaka viya saccapaticchadakathulamajjhimasukhumam kilesandhakaram, tayo vata viya tini anulomacittani, cakkhuma puriso viya gotrabhubanam, cando viya nibbanam, ekekassa vatassa yathakkamena valahakaviddhamsanam viya ekekassa anulomacittassa saccapaticchadakatamavinodanam, vigatavalahake nabhe tassa purisassa visuddhacandadassanam viya vigate saccapaticchadake tame gotrabhubanassa visuddhanibbanadassanam.

Yatheva hi tayo vata candapaticchadake valahakeyeva viddhamsetum sakkonti, na candam datthum, evam anulomani saccapaticchadakam tamabbeva vinodetum sakkonti, na nibbanam datthum. Yatha so puriso candameva datthum sakkoti, na valahake viddhamsetum, evam gotrabhubanam nibbanameva datthum sakkoti, na kilesatamam vinodetum. Teneva cetam maggassa avajjananti vuccati. Tabhi anavajjanampi samanam avajjanatthane thatva “evam nibbattahi”ti maggassa sabbam datva viya nirujjhati. Maggopi tena dinnasabbam amubcitvava avicisantativasena tam banam anuppabandhamano anibbiddhapubbanam apadalitapubbanam lobhakkhandham dosakkhandham mohakkhandham nibbijjhamanova padalayamanova nibbattati.

809. Tatrāyam upama–eko kira issaso attha-usabhamatte padese phalakasatam thapapetva vatthena mukham vethetva saram sannahitva cakkayante atthasi. Abbo puriso cakkayantam avijjhitva yada issasassa phalakam abhimukham hoti, tada tattha dandakena sabbam deti. Issaso dandakasabbam amubcitvava saram khipitva phalakasatam nibbijjhati. Tattha dandakasabbam viya gotrabhubanam, issaso viya maggabanam. Issasassa dandakasabbam amubcitvava phalakasatanibbijjhanam viya maggabanassa (Vism.675.) gotrabhubanena dinnasabbam amubcitvava nibbanam arammanam katva anibbiddhapubbanam apadalitapubbanam lobhadosamohakkhandhanam nibbijjhanapadalanam.

810. Na kevalabcesa maggo lobhakkhandhadinam nibbijjhanameva karoti, apica kho amataggasamsaravattadukkkhasamuddam soseti, sabba-apayadvarani pidahati, sattannam ariyadhananam sammukhibhavam karoti, atthavgikam micchamaggam pajahati, sabbaverabhayani vupasameti, sammāsambuddhassa orasaputtabhavam upaneti (CS:pg.2.315) abbesabca anekasatanam anisamsanam patilabhaya samvattatiti evam anekanisamsadayakena sotapattimaggena sampayuttam banam sotapattimagge bananti.

Pathamamaggabanam nitthitam.

Sotapannapuggalakatha 須陀洹人論

811. Imassa pana banassa anantaram tasseva vipakabhutani dve tini va

phalacittani uppajjanti. Anantaravipakattayeve hi lokuttarakusalanam “samadhimanantarikabbamahu”ti (khu.pa.6.5) ca “dandham anantarikam papunati asavanam khayaya”ti (a.ni.4.162) ca adi vuttam. Keci pana ekam dve tini cattari va phalacittaniti vadanti, tam na gahetabbam.

Anulomassa hi asevanante gotrabhubanam uppajjati. Tasma sabbantimena paricchedena dvihi anulomacittehi bhavitabbam. Na hi ekam asevanapaccayam labhati, sattacittaparama ca ekavajjanavithi. Tasma yassa dve anulomani, tassa tatiyam gotrabhu catuttham maggacittam tini phalacittani honti. Yassa tini anulomani, tassa catuttham gotrabhu pabcamam maggacittam dve phalacittani honti. Tena vuttam “dve tini va phalacittani uppajjanti”ti.

Keci pana yassa cattari anulomani, tassa pabcamam gotrabhu chattham maggacittam ekam phalacittanti vadanti, tam pana yasma catuttham pabcamam va appeti, na tato param asannabhavavagattati patikkhittam. Tasma na sarato paccetabbam.

(Vism.676.) 812. Ettavata ca panesa sotapanno nama dutiyo ariyapuggalo hoti. Bhusam pamattopi hutva sattakkhattum devesu ca manussesu ca sandhavitva samsaritva dukkhassantassa karanasamattho hoti. Phalapariyosane panassa cittam bhavavgam otarati, tato bhavavgam upacchinditva maggapaccavekkhanatthaya uppajjati manodvaravajjanam, tasmim niruddhe patipatiya satta maggapaccavekkhanajavananiti. Puna bhavavgam otaritva teneva nayena (CS:pg.2.316) phaladinam paccavekkhanatthaya avajjanadini uppajjanti. Yesam uppattiya esa maggam paccavekkhati, phalam paccavekkhati, pahinakilese paccavekkhati, avasitthakilese paccavekkhati, nibbanam paccavekkhati.

So hi “imina vataham maggena agato”ti maggam paccavekkhati, tato “ayam me anisamso laddho”ti phalam paccavekkhati. Tato “ime nama me kilesa pahina”ti pahinakilese paccavekkhati. Tato “ime nama me kilesa avasittha”ti uparimaggattayavajjhe kilese paccavekkhati. Avasane ca “ayam me dhammo arammanato patividdho”ti amatam nibbanam paccavekkhati. Iti sotapannassa ariyasavakassa pabca paccavekkhanani honti. Yatha ca sotapannassa, evam sakadagami-anagaminampi. Arahato pana avasitthakilesapaccavekkhanam nama natthiti. Evam sabbanipi ekunavisati paccavekkhanani nama.

Ukkatthaparicchedoyeva ceso. Pahinavasitthakilesapaccavekkhanabhi sekkhanampi hoti va na va. Tassa hi paccavekkhanassa abhaveneva mahanamo Bhagavantam pucchi “kosu nama me dhammo ajjhattam appahino, yena me ekada lobhadhammapi cittam pariyadaya titthanti”ti (ma.ni.1.175) sabbam vittharato veditabbam.

Dutiyamaggabanakatha 第二道智論

813. Evam paccavekkhitva pana so sotapanno ariyasavako tasmibbeva va asane nisinnō, aparena va samayena kamaragabyapadanam tanubhavaya dutiyaya bhumiya pattiya yogam karoti. So indriyabalabojjhavgani samodhanetva tadeva rupavedanasabbasavkharavibbanabhedam savkharagatam aniccam dukkhamanattati banena parimaddati, parivatteti, vipassanavithim ogahati. Tassevam (Vism.677.) patipannassa vuttanayeneva savkharupekkhavasane ekavajjanena anulomagotrabhubanesu uppannesu gotrabhu-anantaram sakadagamimaggio uppajjati. Tena sampayuttam banam sakadagamimagge bananti.

Dutiyabanam nitthitam.

Tatiamaggabanakatha 第三道智論

814. Imassapi (CS:pg.2.317) banassa anantaram vuttanayeneva phalacittani veditabbani. Ettavata cesa **sakadagami** nama catuttho ariyapuggalo hoti sakimdeva imam lokam agantva dukkhassantakaranasamattho. Tato param paccavekkhanam vuttanayameva.

Evam paccavekkhitva ca so sakadagami ariyasavako tasmibbeva va asane nisinno aparena va samayena kamaragabyapadanam anavasesappahanaya tatiyaya bhumiya pattiya yogam karoti, so indriyabalabojjhavgani samodhanetva tadeva savkharagatam aniccam dukkhamanattati banena parimaddati, parivatteti, vipassanavithim ogahati. Tassevam patipannassa vuttanayeneva savkharupekkhavasane ekavajjanena anulomagotrabhubanesu uppannesu gotrabhu-anantaram **anagamimaggo** uppajjati, tena sampayuttam banam **anagamimagge bananti**.

Tatibbanam nitthitam.

Catutthamaggabanakatha 第四道智論

815. Imassapi banassa anantaram vuttanayeneva phalacittani veditabbani. Ettavata cesa **anagami** nama chattho ariyapuggalo hoti opapatiko tatthaparinibbayi anavattidhammo patisandhivasena imam lokam puna anaganta. Tato param paccavekkhanam vuttanayameva.

Evam paccavekkhitva ca so anagami ariyasavako tasmibbeva va asane nisinno, aparena va samayena ruparuparagamana-uddhacca-avijjanam anavasesappahanaya catutthaya bhumiya pattiya yogam karoti, so indriyabalabojjhavgani samodhanetva tadeva savkharagatam aniccam dukkhamanattati banena (Vism.678.) parimaddati, parivatteti, vipassanavithim ogahati. Tassevam patipannassa vuttanayeneva savkharupekkhavasane ekavajjanena anulomagotrabhubanesu (CS:pg.2.318) uppannesu gotrabhu-anantaram **arahattamaggo** uppajjati, tena sampayuttam banam **arahattamagge bananti**.

Catutthabanam nitthitam.

Arahantapuggalakatha 阿羅漢人論

816. Imassapi banassa anantaram vuttanayeneva phalacittani veditabbani. Ettavata cesa **araha** nama atthamo ariyapuggalo hoti mahakhinasavo antimadehadhari ohitabharo anuppattasadattho parikkhinabhavasamyojano sammadabba vimutto sadevakassa lokassa aggadakkhineyyoti.

Iti yam tam vuttam “sotapattimaggo sakadagamimaggo anagamimaggo arahattamaggoti imesu pana catusu maggesu banam banadassanavisuddhi nama”ti, tam imani imina anukkamena pattabbani cattari banani sandhaya vuttam.

Bodhipakkhiyakatha (三十七) 菩提分論

817. Idani imissayeva catubanaya banadassanavisuddhiya anubhavavijjananattham—

Paripunnabodhipakkhiya, bhavo vutthanabalasamayogo;

Ye yena pahatabba, dhamma tesam pahanabca.

Kiccani paribbadini, yani vuttani abhisamayakale;

Tani ca yathasabhavena, janitabbani sabbaniti.

818. Tattha **paripunnabodhipakkhiya, bhavoti** bodhipakkhiyanam paripunnabhavo. Cattaro satipatthana, cattaro sammappadhana, cattaro iddhipada, pabcindriyani, pabca balani, satta bojjhavga, ariyo atthavgiko maggoti hi ime sattatimsa dhamma bujghanatthena **bodhoti** laddhanamassa ariyamaggassa pakkhe bhavatta **bodhipakkhiya** nama. **Pakkhe bhavattati** upakarabhava thitatta.

819. Tesu (CS:pg.2.319) tesu arammanesu okkhanditva pakkhanditva upatthanato patthanam. Satiyeva patthanam **satipatthanam**. Kayavedanacittadhammesu panassa asubha-dukkha-anicca-anattakaragahanavasena subha-sukha-nicca-atta- (Vism.679.)sabbapahanakiccasadhanavasena ca pavattito catudha bhedo hoti. Tasma cattaro satipatthanati vuccanti.

820. Padahanti etenati padhanam. Sobhanam padhanam **sammappadhanam**. Samma va padahanti etenati sammappadhanam. Sobhanam va tam kilesavirupattavirahato padhanabca hitasukhanipphadakattena setthabhavavahanato padhanabhavakaranato cati sammappadhanam. Viriyassetam adhivacanam. Tayidam uppannanuppannam akusalanam pahananupattikiccam anuppannuppannanabca kusalanam uppattitthitikiccam sadhayatiti catubbidham hoti, tasma cattaro sammappadhanati vuccanti.

821. Pubbe vuttena ijghanatthena iddhi. Tassa sampayuttaya pubbavgamatthena phalabhutaya pubbabhagakaranatthena ca iddhiya padoti **iddhipado**. So chandadivasena catubbidho hoti, tasma cattaro iddhipadati vuccanti. Yathaha—“cattaro iddhipada chandiddhipado cittiddhipado viriyiddhipado vimamsiddhipado”ti (vibha.457). Ime lokuttarava. Lokiya pana “chandabce bhikkhu adhipatim karitva labhati samadhim, labhati cittassa ekaggatam. Ayam vuccati chandasamadhi”ti-adivacanato (vibha.432) chandadi-adhipativasena patiladdhadhammapi honti.

822. Assaddhiyakosajjapamadavikkhepasammohanam abhibhavanato abhibhavanavasavkhatena adhipatiyatthena **indriyam**. Assaddhiyadihi ca anabhibhavananiyato akampiyatthena **balam**. Tadubhayampi saddhadivasena pabcavidham hoti, tasma pabcindriyani pabca balaniti vuccanti.

823. Bujghanakasattassa pana avgabhavena sati-adayo **satta bojjhavga**. Niyyanikatthena ca sammaditthi-adayo **attha maggavga** honti. Tena vuttam “satta bojjhavga ariyo atthavgiko maggo”ti.

824. Iti (CS:pg.2.320) ime sattatimsa bodhipakkhiyadhamma pubbabhage lokiyavipassanaya vattamanaya cuddasavidhena kayam parigganhato ca kayanupassanasatipatthanam, navavidhena vedanam parigganhato ca vedananupassanasatipatthanam, solasavidhena cittam parigganhato ca (Vism.680.) cattanupassanasatipatthanam, pabcavidhena dhamme parigganhato ca dhammanupassanasatipatthanam. Imasmim attabhava anuppannapubbam parassa uppannam akusalam disva “yatha patipannassetam uppannam, na tatha patipajjissami evam me etam nuppajjissati”ti, tassa anuppadaya vayamanakale pathamam sammappadhanam. Attano samudacarappattam akusalam disva tassa pahanaya

vayamanakale dutiyam. Imasmim attabhava anuppannapubbam jhanam va vipassanam va uppadetum vayamantassa tatiyam. Uppannam yatha na parihayati, evam punappunam uppadentassa catuttham sammappadhanam. Chandam dhuram katva kusaluuppadanakale chandiddhipado. Micchavacaya viramanakale sammavacati evam nanacittesu labbhanti. Imesam pana catunnam bananam uppattikale ekacitte labbhanti. Phalakkhane thapetva cattaro sammappadhane avasesa tettimsa labbhanti.

825. Evam ekacitte labbhamanesu cetesu ekava nibbanarammana sati kayadisu subhasabbadippahanakiccasadhanavasena cattaro satipatthanati vuccati. Ekameva ca viriyam anuppannam anuppadadikiccasadhanavasena cattaro sammappadhanati vuccati. Sesesu pana hapanavaddhanam natthi.

826. Apica tesu—

Nava ekavidha eko, dvedhatha catu pabcadha;

Atthadha navadha ceva, iti chaddha bhavanti te.

Nava ekavidhati chando, cittam, piti, passaddhi, upekkha, savkappo, vaca, kammanto, ajivoti ime nava chandiddhipadadivasena ekavidhava honti, na abbam kotthasam bhajanti. **Eko dvedhati** saddha indriya, balavasena dvedha thita. **Atha catu pabcadhati** athabbo eko catudha, abbo pabcadha thitoti attho. Tattha samadhi eko indriya, bala, bojjhavga, maggavgavasena catudha thito. Pabba tesabca catunnam iddhipadakotthasassa ca (CS:pg.2.321) vasena pabcadha. **Atthadha navadha cevati** aparo eko atthadha, eko navadha thitoti attho. Catusatipatthana, indriya, bala, bojjhavga, maggavgavasena sati atthadha thita. Catusammappadhana, iddhipada, indriya, bala, bojjhavga, maggavgavasena viriyam navadhati. Evam— (Vism.681.)Cuddaseva asambhinna, hontete bodhipakkhiya;

Kotthasato sattavidha, sattatimsappabhedato.

Sakiccanipphadanato, sarupena ca vuttito;

Sabbeva ariyamaggassa, sambhave sambhavanti teti.

Evam tavettha paripunnabodhipakkhiyabhavo janitabbo.

Vutthanabalasamayogakatha 出起與力的結合

827. **Vutthanabalasamayogoti** vutthanabceva balasamayogo ca. Lokiyavipassana hi nimittarammanatta ceva pavattikaranassa ca samudayassa asamucchindanato neva nimitta na pavatta vutthati. Gotrabhubanam samudayassa asamucchindanato pavatta na vutthati. Nibbanarammanato pana nimitta vutthatiti ekato vutthanam hoti. Tenaha “bahiddhavutthanavivattane pabba gotrabhubanan”ti (pati.ma.matika 1.10). Tatha “uppada vivattitva anuppadam pakkhandatiti gotrabhu, pavatta vivattitva”ti (pati.ma.1.59) sabbam veditabbam. Imani pana cattaripi banani animittarammanatta nimittato vutthahanti, samudayassa samucchindanato pavatta vutthahantiti dubhato vutthanani honti.

Tena vuttam—

“Katham dubhato vutthanavivattane pabba magge banam?

“Sotapattimaggakkhane dassanattthena sammaditthi micchaditthiya vutthati, tadanuvattakakilesehi ca khandhehi ca vutthati, bahiddha ca sabbanimittehi vutthati. Tena vuccati dubhato vutthanavivattane pabba magge banam. Abhiniropanattthena sammasavkappo micchasavkappa ...pe... pariggahattthena sammavaca micchavacaya. Samutthanattthena sammakammanto. Vodanattthena samma-ajivo. Paggahattthena

sammavayamo (CS:pg.2.322) Upatthanatthena sammāsati. Avikkhepatthena sammāsādhi micchāsādhitō vutthati, tadanuvattakakilesehi ca khandhehi ca vutthati, bahiddha ca sabbanimittēhi vutthati. Tena vuccati ‘dubhato vutthanavivattane pabba magge banan’ti.

“Sakadagāmaggakkhane dassanātthena sammāditthi ...pe... avikkhepatthena sammāsādhi olarika kamarāgasāmyojana patighasāmyojana olarika kamarāgasāmyojana patighasāmyojana vutthati ...pe....

“Anagāmaggakkhane dassanātthena sammāditthi ...pe... avikkhepatthena sammāsādhi (Vism.682.) anusahagata kamarāgasāmyojana patighasāmyojana anusahagata kamarāgasāmyojana patighasāmyojana vutthati ...pe....

“Arahattāmaggakkhane dassanātthena sammāditthi ...pe... avikkhepatthena sammāsādhi ruparāga aruparāga māna uddhacca avijjāya mānānāsāya bhavarāgasāmyojana avijjānāsāya vutthati, tadanuvattakakilesehi ca khandhehi ca vutthati, bahiddha ca sabbanimittēhi vutthati. Tena vuccati ‘dubhato vutthanavivattane pabba magge banan’”ti (pati.ma.1.61).

828. Lokiyānabca atthānam samapattinā bhavanakāle samāthābalaṃ adhikāma hoti. Aniccanupassanādinā bhavanakāle vipassanābalaṃ. Ariyamaggakkhane paṇa yuganaddha te dhamma pavattanti abbamabbam anativattanātthena. Tasma imesu catusūpi paṇesu ubhayabalaśāmyogō hoti. Yathāha—

“Uddhaccasahagatakilēsehi ca khandhehi ca vutthahato cittassa ekaggata avikkhepo sādhi nirodhagocaro, avijjasahagatakilēsehi ca khandhehi ca vutthahato anupassanātthena vipassana nirodhagocara. Iti vutthanātthena samāthavipassana ekarasa (CS:pg.2.323) honti, yuganaddha honti, abbamabbam nativattantīti. Tena vuccati vutthanātthena samāthavipassanā yuganaddham bhavēti”ti (pati.ma.2.5).

Evamettha vutthanābalasāmyogō veditabbo.

Pahatabbadhammapahanakatha 斷那應斷的諸法

829. **Ye yena pahatabba dhamma, tesam pahanabca**ti imesu paṇa catusū paṇesu ye dhamma yena paṇa pahatabba, tesam pahanabca janitabbam. Etanī hi yathāyogam

sāmyojanākilēsamicchattalokadhammamacchāriyavipallāsagāntha-agatī-asava-oghāyogānīvaranāparamasā-upadāna-anusāyāmālā-akusalakammāpathacittuppadasavkhataṇaṃ dhammaṇaṃ pahanakarāni.

Tattha **sāmyojanānīti** khandhehi khandhanā phalēna kammassa dukkhēna va sattanā sāmyojakatta rūparagādayo dasa dhamma vuccanti. Yavabhi te, tava etesaṃ anuparamotī. Tatrapī rūparāga aruparāga māno uddhaccaṃ avijjātī ime paṇca uddhamnibbattanākakhandhadisāmyojakatta **uddhambhāgiyasāmyojanānī** nama. (Vism.683.) Sakkayaditthi vicikicchā silabbatāparamasō kamarāgo patighotī ime paṇca adhonibbattanākakhandhadisāmyojakatta **adhobhāgiyasāmyojanānī** nama.

Kilesati sayam samkilitthatta sampayuttadhammaṇaṃ samkilesikatta lobhō dōso mōho māno ditthi vicikicchā thinā uddhaccaṃ ahirīkama anottappantī ime dasa dhamma.

Micchattati micchapavattanato micchaditthi micchasavkappo micchavaca micchakammanto micchā-ajivo micchavayamo micchāsati micchāsādhitī ime attha dhamma. Micchavimuttimicchābānēhi va saddhīma dasa.

Lokadhammati lokappavattiya sati anuparamadhammakatta labho alabho yaso ayaso sukham dukkham ninda pasamsati ime attha. Idha pana karanopacarena labhadvatthukassa anumayassa alabhadvatthukassa patighassa cetam lokadhammagghanena gahanam katanti veditabbam.

Macchhariyani (CS:pg.2.324) avasamacchariyam kulamacchariyam labhamacchariyam dhammacchariyam vannamacchariyanti imasu avasadisū abbesam sadharanabhavam asahanakarena pavattani pabca macchhariyani.

Vipallasati aniccadukkha-anatta-asubhesuyeva vatthusu “niccam sukham atta subhan”ti evam pavatto sabbavipallaso cittavipallaso ditthivipallasoti ime tayo.

Ganthati namakayassa ceva rupakayassa ca ganthanato abhijjhado cattaro. Tatha hi te abhijjha kayagantho, byapado kayagantho, silabbataparamaso kayagantho, idamsaccabhiniveso kayagantho icceva vutta.

Agatiti chandadosamohabhayehi akattabbakaranassa, kattabbakaranassa ca adhivacanam. Tabhi ariyehi agantabbatta agatiti vuccati.

Asavati arammanavasena agotrabhuto, abhavaggato ca savana, asamvutehi va dvarehi ghatachiddehi udakam viya savanato niccapaggharanatthena samsaradukkassa va savanato kamaragabhavaragamicchaditthi-avijjanametam adhivacanam.

(Vism.684.) Bhavasagare akaddhanatthena duruttaranatthena ca **oghati**pi, arammanaviyogassa ceva dukkhaviyogassa ca appadanato **yogati**pi tesabbeva adhivacanam.

Nivarananiti cittassa avarananivaranapaticchadanatthena kamacchandado pabca.

Paramasoti tassa tassa dhammassa sabhavam atikkamma parato abhutam sabhavam amasanakarena pavattanato micchaditthiya etam adhivacanam.

Upadananiti sabbakarena paticcasamuppadaniddese vuttani kamupadanadini cattari.

Anusayati thamagatatthena kamaraganusayo, patigha, mana, ditthi, vicikiccha, bhavaraga, avijjanusayoti evam vutta kamaragado satta (CS:pg.2.325) Te hi thamagatattha punappunam kamaragadinam uppattihetubhavena anusantiyevati anusaya.

Malati telabjanakalalam viya sayabca asuddhatta, abbesabca asuddhabhavakaranato lobhdosamoha tayo.

Akusalakammapathati akusalakammabhavena ceva duggatinabca pathabhavena panatipato adinnadanam kamesumicchacaro musavado pisunavaca pharusavaca samhappalapo abhijjha byapado micchaditthi ime dasa.

Akusalacittuppatiti lobhamula attha dosamula dve mohamula dveti ime dvadasa.

830. Iti etesam samyojanadinam dhammanam etani yathayogam pahanakarani. Katham? Samyojanesu tava sakkayaditthi vicikiccha silabbataparamaso apayagamaniya ca kamaragapatighati ete pabca dhamma pathamabanavajjha, sesa kamaragapatigha olarika dutiyabanavajjha, sukhuma tatiyanavajjha, ruparagado pabcapa catutthabanavajjha eva. Paratopi ca yattha yattha evasaddena niyamam na karissama. Tattha tattha yam yam “uparibanavajjho”ti vakkhama, so so purimabanehi hatapayagamaniyadibhavova hutva uparibanavajjho hotiti veditabbo.

Kilesesu ditthivicikiccha pathamabanavajjha, doso tatiyanavajjho, lobhamohamanathina-uddhacca-ahirika-anottappani catutthabanavajjhani.

Micchattesu micchaditthi musavado micchakammanto (Vism.685.) miccha-ajivoti ime pathamabanavajjha, micchasavkappo pisunavaca pharusavacati ime tatiyanavajjha, cetanayeve cettha **vacati** veditabba.

Samphappalapamicchavayamasatisamadhivimuttibānani catutthabānavajjhani.

Lokadhammesu patigho tatiyabānavajjho, anunayo catutthabānavajjho, yase ca pasamsaya ca anunayo catutthabānavajjhoti eke. Macchariyani pathamabānavajjhaneva.

Vipallasesu (CS:pg.2.326) anicce niccam, anattani attati ca sabbacittaditthivipallasa, dukkhe sukham, asubhe subhanti ditthivipallaso cati ime pathamabānavajjha, asubhe subhanti sabbacittavipallasa tatiyabānavajjha, dukkhe sukhanti sabbacittavipallasa catutthabānavajjha.

Ganthesu silabbataparamasa-idamsaccabhinivesakayagantha pathamabānavajjha, byapadakayagantho tatiyabānavajjho, itaro catutthabānavajjho.

Agati pathamabānavajjhava.

Asavesu ditthasavo pathamabānavajjho, kamasavo tatiyabānavajjho, itare dve catutthabānavajjha. Oghayogesupi ese va nayo.

Nivaranesu vicikicchānivarānam pathamabānavajjham, kamacchando byapado kukkuccanti tini tatiyabānavajjhani, thinamiddha-uddhaccani catutthabānavajjhani.

Paramaso pathamabānavajjhova.

Upadanesu sabbesampi lokiyadhammanam vatthukamavasena kamati agatatta ruparuparagopi kamupadane patati, tasma tam catutthabānavajjham, sesani pathamabānavajjhani.

Anusayesu ditthivicikicchānusaya pathamabānavajjhava, kamaragapatighānusaya tatiyabānavajjha, manabhavaragavijjānusaya catutthabānavajjha.

Malesu dosamalam tatiyabānavajjham, itarani catutthabānavajjhani.

Akusalakammāpathesu panatipato adinnadanam micchacaro musavado micchaditthi ime pathamabānavajjha pisunavaca pharusavaca byapadoti tayo tatiyabānavajjha, samphappalapabhijjha catutthabānavajjha.

Akusalacittupadesu cattaro ditthigatasampayutta vicikicchāsampayutto cati pabca pathamabānavajjhava, dve patighasampayutta tatiyabānavajjha, sesa catutthabānavajjhati.

Yabca yena vajjham, tam tena pahatabbam nama. Tena vuttam “iti etesam samyojanadinam dhammanam etani yathayogam pahanakarani”ti.

831. Kim (CS:pg.2.327) panetani ete dhamme atitanagate pajahanti udahu (Vism.686.) paccuppanneti. Kim panettha yadi tava atitanagate, aphalo vayamo apajjati. Kasma? Pahatabbanam natthitaya. Atha paccuppanne, tathapi aphalo, vayamena saddhim pahatabbanam atthitaya, samkilesika ca maggabhavana apajjati, vipipayuttata va kilesanam, na ca paccuppannakilesa cittavipipayutto nama atthiti. Nayam avenika codana. Paliyamyeva hi “svayam kilese pajahati, atite kilese pajahati, anagate kilese pajahati, paccuppanne kilese pajahati”ti vatva, puna “hābci atite kilese pajahati, tenahi khinam khepeti, niruddham nirodheti, vigatam vigameti, atthavगतam atthavgameti. Atitam yam natthi, tam pajahati”ti (pati.ma.3.21) ca vatva, “na atite kilese pajahati”ti patikkhittam.

Tatha “hābci anagate kilese pajahati, tenahi ajatam pajahati, anibbattam pajahati, anuppannam pajahati, apatubhutam pajahati. Anagatam yam natthi, tam pajahati”ti ca vatva, “na anagate kilese pajahati”ti patikkhittam.

Tatha “hābci paccuppanne kilese pajahati, tenahi ratto ragam pajahati. Duttho dosam, mulho moham, vinibaddho manam, paramattho ditthim, vikkhepagato uddhaccam, anitthavगतo vicikiccham, thamagato anusayam pajahati. Kanhasukka dhamma yuganaddhava vattanti. Samkilesika maggabhavana hoti”ti ca vatva, “na atite kilese pajahati, na anagate, na paccuppanne kilese pajahati”ti sabbam patikkhipitva, “tenahi natthi maggabhavana, natthi phalasacchikiriya natthi kilesappahanam, natthi dhammabhisamayo”ti pabhāpariyosane “na hi natthi

maggabhavana ...pe... natthi dhammabhisamayo”ti patijanitva “yatha katham viya”ti vutte idam vuttam—

“Seyyathapi taruno rukkho ajataphalo, tamenam puriso mule chindeyya, ye tassa rukkhassa ajataphala, te ajatayeve na jayanti, anibbattayeve na nibbattanti, anuppannayeva na uppajjanti, apatubhutayeve na patubhavanti, evameva (CS:pg.2.328) uppado hetu uppado paccayo kilesanam nibbattiyati uppade adinavam disva anuppade cittam pakkhandati, anuppade cittassa pakkhandatta ye ayuhanapaccaya kilesa nibbatteyyum, te ajatayeve na jayanti ...pe... apatubhutayeve na patubhavanti, evam hetunirodha dukkhanirodho. (Vism.687.) Pavattam hetu ...pe... nimittam hetu ...pe... ayuhana hetu ...pe... anayuhane cittassa pakkhandatta ye ayuhanapaccaya kilesa nibbatteyyum, te ajatayeve ...pe... apatubhutayeve na patubhavanti, evam hetunirodha dukkhanirodho. Evam atthi maggabhavana, atthi phalasacchikiriya, atthi kilesappahanam, atthi dhammabhisamayo”ti (pati.ma.3.21).

832. Etena kim dipitam hoti? Bhumiladdhanam kilesanam pahanam dipitam hoti. Bhumiladdha pana kim atitanagata udahu paccuppannati. Bhumiladdhuppanna eva nama te.

833. Uppannam hi vattamanabhutapagatokasakatabhumiladdhavasena anekappabhedam. Tattha sabbampi uppada jarabhavgasamavgisavkhatam **vattamanuppannam** nama. Arammanarasam anubhavitva niruddham anubhutapagatasavkhatam kusalakusalam uppada dittayam anuppatva niruddham bhutapagatasavkhatam sesasavkhatavca **bhutapagatuppannam** nama. “Yanissatani pubbekatani kammani”ti (ma.ni.3.248) evamadina nayena vuttam kammam atitampi samanam abbam vipakam patibahitva attano vipakassokasam katva thitatta tatha katokasavca vipakam anuppannampi samanam evam kate okase ekantena uppajjanato **okasakatuppannam** nama. Tasu tasu bhumisu asamuhatam akusalam **bhumiladdhuppannam** nama.

834. Ettha ca bhumiya bhumiladdhassa ca nanattam veditabbam. **Bhumi**ti hi vipassanaya arammanabhuta tebhuma pabakkhandha. **Bhumiladdham** nama tesu khandhesu uppattiraham kilesajatam. Tenahi sa bhumi laddha nama hotiti tasma bhumiladdhanti vuccati, sa ca kho na arammanavasena. Arammanavasena (CS:pg.2.329) hi sabbepi atitanagate paribbatepi ca khinasavanam khandhe arabbha kilesa uppajjanti Mahakaccana-uppalavannadinam khandhe arabbha soreyyasetthi nandamanavakadinam viya. Yadi ca tam bhumiladdham nama siya, tassa appaheyyato na koci bhavamulam pajaheyya. Vatthavasena pana bhumiladdham veditabbam. Yattha yattha hi vipassanaya aparibbata khandha uppajjanti, tattha tattha uppado pabhuti tesu vattamulam kilesajatam anuseti. Tam appahinatthena bhumiladdhanti veditabbam.

(Vism.688.) 835. Tattha ca yassa yesu khandhesu appahinatthena anusayita kilesa, tassa te eva khandha tesam kilesanam vatthu, na abbesam santaka khandha. Atitakkhandhesu ca appahinanusayitanam kilesanam atitakkhandhava vatthu, na itare. Esa nayo anagatadisū. Tatha kamavacarakkhandhesu appahinanusayitanam kilesanam kamavacarakkhandhava vatthu, na itare. Esa nayo ruparupavacaresu. Sotapannadisū pana yassa yassa ariyapuggalassa khandhesu tam tam vattamulam kilesajatam tena tena maggena pahinam, tassa tassa te te khandha pahinam tesam tesam vattamulakilesanam avatthuto bhumi savkham na labhanti. Puthujjanassa sabbasova vattamulakilesanam appahinata yamkibci kariyamanam kammam kusalam akusalam va hoti. Iccassa kammakilesapaccaya vattam vattati. Tassetam vattamulam rupakkhandheyyeva, na vedanakkhandhadisu. Vibbanakkhandheyyeva va, na rupakkhandhadisu na vattabbam. Kasma? Avisesena pabcasupi khandhesu

anusayitatta.

836. Katham? Pathavirasadi viya rukkhe. Yatha hi maharukkhe pathavitalam adhitthaya pathavirasabca aporasabca nissaya tappaccaya mulakhandhasakhapasakhapallavapalasapupphaphalehi vaddhitva nabham puretva yava kappavasana bijaparamparaya rukkhapavenim santanayamane thite tam pathavirasadi muleyeva, na khandhadisu ...pe... phaleyeva va, na muladisuti na vattabbam. Kasma? Avisesena sabbesu muladisuta anugatattati.

Yatha pana tasseva rukkhassa pupphaphaladisuta nibbinno koci puriso catusu disasu mandukakantakam nama visakantakam akoteyya, atha so (CS:pg.2.330) rukkho tena visasamphassena phuttho pathavirasa-aporasanam pariya-dinnatta appasavanadhammatam agamma puna santanam nibbattetum na sakkuneyya, evameva khandhapavattiyam nibbinno kulaputto tassa purisassa catusu disasu rukkhe visayojanam viya attano santane catumaggabhavanam arabhati. Athassa so khandhasantano tena catumaggavisasamphassena sabbaso vattamulakakilesanam pariya-dinnatta kiriyabhavamatta-upagatakayakammadisabbakammappabhedo hutva ayatim(Vism.689.) punabbhavanabhinibbattanadhammatam agamma bhavantarasantanam nibbattetum na sakkoti. Kevalam carimavibbananirodhena nirindhano viya jatavedo anupadano parinibbayati, evam bhumiya bhumiladdhassa ca nanattam veditabbam.

837. Apica aparampi samudacara-arammanadhigga-hita-avikkhambhita-asamuhatavasena catubbidham uppannam. Tattha vattamanuppannameva samudacaruppannam. Cakkhadinam pana apathagata arammane pubbhage anuppajjamanampi kilesajata arammanassa adhigga-hitatta eva aparabhage ekantena uppattito arammanadhigga-hituppannanti vuccati, kalyanigame pindaya carato mahatissattherassa visabhagarupadassanena uppannakilesajata viya. Samathavipassananam abbataravasena avikkhambhitam kilesajata cittasantatimanarulhampi uppattinivarakassa hetuno abhava avikkhambhituppannam nama. Samathavipassanavasena pana vikkhambhitampi ariyamaggena asamuhatatta uppattidhammatam anatitaya asamuhatuppannanti vuccati, akasena gacchantassa atthasamapattilabhino therassa kusumitarukkhe upavane pupphani uccinantassa madhurena sarena gayato matugamassa gitavanena uppannakilesajata viya. Tividhampi cetam arammanadhigga-hitavikkhambhita-asamuhatuppannam bhumiladdheneva savgaham gacchatiti veditabbam.

838. Iccetasmim vuttappabhede uppanne yadetam vattamanabhutapagatoka-sakatasamudacarasavkhatam catubbidham uppannam, tam amaggavajjhata kenacipi banena pahatabbam na hoti. Yam panetam bhumiladdhammanadhigga-hita-avikkhambhita-asamuhatasavkhatam uppannam, tassa tam uppannabhavam vinasayamanam yasma tam tam lokiyalokuttarabanam uppajjati, tasma tam sabbampi pahatabbam hoti. Evamettha ye yena pahatabba dhamma, tesam pahanabca janitabbam.

Paribbadikiccakatha 遍知等の作用

839. Kiccani (CS:pg.2.331) paribbadini, yani vuttani abhisamayakale;

Tani ca yathasabhavena, janitabbani sabbaniti.

Saccabhisamayakalam hi etesu catusu banesu ekekassa ekakkhane paribba pahanam sacchikiriya bhavanati etani paribbadini cattari kiccani vuttani, tani yathasabhavena (Vism.690.) janitabbani. Vuttam hetam poranehi—

“Yatha padipo apubbam acarimam ekakkhane cattari kiccani karoti, vattim jhapeti, andhakaram vidhamati, alokam parivadamseti, sineham pariyadiyati, evameva maggabanam apubbam acarimam ekakkhane cattari saccani abhisameti, dukkham paribbabbhisamayena abhisameti, samudayam pahanabhisamayena abhisameti, maggam bhavanabhisamayena abhisameti, nirodham sacchikiriyaabhisamayena abhisameti. Kim vuttam hoti? Nirodham arammanam karitva cattaripi saccani papunati passati pativijjhati”ti.

Vuttampi cetam “yo, bhikkhave, dukkham passati, dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagaminim patipadampi passati”ti (sam.ni.5.1100./S.56.30.) sabbam veditabbam.

Aparampi vuttam “maggasamavagissa banam, dukkhepetam banam, dukkhasamudayepetam banam, dukkhanirodhepetam banam, dukkhanirodhagaminia patipadayapetam banan”ti (vibha.794 pati.ma.1.109).

Tattha yatha padipo vattim jhapeti, evam maggabanam dukkham parijanati. Yatha andhakaram vidhamati, evam samudayam pajahati. Yatha alokam parivadamseti, evam sahajatadipaccayataya sammavakpaddhammasavkhatam maggam bhaveti. Yatha sineham pariyadiyati, evam kilesapariyadanam nirodham sacchikarotiti evam upamasamsandanam veditabbam.

840. Aparo nayo–yatha suriyo udayanto apubbam acarimam saha patubhava cattari kiccani karoti, rupagatani obhaseti, andhakaram (CS:pg.2.332) vidhamati, alokam dasseti, sitam patippassambheti, evameva maggabanam ...pe... nirodham sacchikiriyaabhisamayena abhisameti. Idhapi yatha suriyo rupagatani obhaseti, evam maggabanam dukkham parijanati. Yatha andhakaram vidhamati, evam samudayam pajahati. Yatha alokam dasseti, evam sahajatadipaccayataya maggam bhaveti. Yatha sitam patippassambheti, evam kilesapatippassaddhim nirodham sacchikarotiti evam upamasamsandanam veditabbam.

841. Aparo nayo–yatha nava apubbam acarimam ekakkhane cattari kiccani karoti, orimatiram pajahati, sotam chindati, (Vism.691.) bhandam vahati, parimatiram appeti, evameva maggabanam ...pe... nirodham sacchikiriyaabhisamayena abhisameti. Etthapi yatha nava orimatiram pajahati, evam maggabanam dukkham parijanati. Yatha sotam chindati, evam samudayam pajahati. Yatha bhandam vahati, evam sahajatadipaccayataya maggam bhaveti. Yatha parimatiram appeti, evam parimatirabhutam nirodham sacchikarotiti evam upamasamsandanam veditabbam.

842. Evam saccabhisamayakalasmim ekakkhane catunnam kiccanam vasena pavattabanassa panassa solasahakarehi tathatthena cattari kiccani ekapativedhani honti. Yathaha–

“Katham tathatthena cattari kiccani ekapativedhani? Solasahi akarehi tathatthena cattari kiccani ekapativedhani. Dukkhasa pilanatto, savkhatatto, santapattho, viparinamattho, tathattho. Samudayassa ayuhanatto, nidanattho, samyogatto, palibodhattho, tathattho. Nirodhassa nissaranatto, vivekattho, asavkhatatto, amatatto, tathattho. Maggassa niyyanattho, hetuttho, dassanattho, adhipateyyattho, tathattho. Imehi solasahi akarehi tathatthena cattari saccani ekasavgahitani. Yam ekasavgahitam, tam ekattam. Yam ekattam, tam ekena banena pativijjhatiti cattari saccani ekapativedhani”ti (pati.ma.2.11).

843. Tattha (CS:pg.2.333) siya yada dukkhadinam abbepi rogagandadayo attha atthi, atha kasma cattaroyeva vuttati. Ettha vadama, abbasaccadassanavasena avibhavato. “Tattha katamam dukkhe banam? Dukkham arabbha ya uppajjati pabba pajanana”ti-adina (vibha.794 pati.ma.1.109) hi nayena ekekasaccarammanavasenapi saccabanam vuttam. “Yo, bhikkhave, dukkham passati, samudayampi so passati”ti-adina (sam.ni.5.1100) nayena ekam saccam

arammanam katva sesesupi kiccanipphattivasenapi vuttam.

Tattha yada ekekam saccam arammanam karoti, tada samudayadassanena tava sabhavato pilanalakkhanassapi **dukkhassa**, yasma tam ayuhanalakkhanena samudayena ayuhitam savkhatam rasikatam, tasmassa so savkhatattho avibhavati. Yasma pana maggo kilesasantapaharo susitalo, (Vism.692.)tasmassa maggassa dassanena santapattho avibhavati ayasmato Nandassa accharadassanena sundariya anabhirupabhavo viya. Aviparinamadhammassa pana nirodhassa dassanenassa viparinamattho avibhavatiti vattabbamevettha natthi.

Tatha sabhavato ayuhanalakkhanassapi **samudayassa**, dukkhadassanena nidanattho avibhavati asappayabhojanato uppanabyadhidassanena bhojanassa byadhinidanabhavo viya. Visamyogabhutassa nirodhassa dassanena samyogattho. Niyyanabhutassa ca maggassa dassanena palibodhatthoti.

Tatha nissaranalakkhanassapi **nirodhassa**, avivekabhutassa samudayassa dassanena vivekattho avibhavati. Maggadassanena asavkhatattho, imina hi anamataggasamsare maggo naditthapubbo, sopi ca sappaccayatta savkhatoyevati appaccayadhammassa asavkhatabhavo ativiya pakato hoti. Dukkhadassanena panassa amatattho avibhavati, dukkham hi visam, amatam nibbananti.

Tatha niyyanalakkhanassapi **maggassa**, samudayadassanena “nayam hetu nibbanassa pattiya, ayam hetu”ti hetuttho avibhavati. Nirodhadassanena dassanattho, paramasukhumani rupani passato “vipasannam vata me (CS:pg.2.334) cakkhun”ti cakkhussa vipasannabhavo viya. Dukkhadassanena adhipateyyattho, anekarogaturakapanajanadassanena issarajanassa ularabhavo viyati evamettha salakkhanavasena ekekassa, abbasaccadassanavasena ca itaresam tinnam tinnam avibhavato ekekassa cattaro cattaro attha vutta. Maggakkhane pana sabbe cete attha ekeneva dukkhadisu catukiccena banena pativedham gacchanti. Ye pana nanabhisamayam icchanti, tesam uttaram abhidhamme kathavatthusmim vuttameva.

Paribbadippabhedakatha 遍知等の種類

844. Idani yani tani paribbadini cattari kiccani vuttani, tesu—

Tividha hoti paribba, tatha pahanampi sacchikiriyapi;

Dve bhavana abhimata, vinicchayo tattha batabbo.

845. **Tividha hoti paribba**ti bataparibba tiranaparibba pahanaparibba evam paribba tividha hoti. Tattha “**abhibbapabba batatthena banan**”ti (pati.ma.matika 1.20) evam uddisitva(Vism.693.) “ye ye dhamma abhibbata honti, te te dhamma bata honti”ti (pati.ma.1.75) evam savkhepatto, “sabbam, bhikkhave, abhibbeyyam. Kibca, bhikkhave, sabbam abhibbeyyam? Cakkhum, bhikkhave, abhibbeyyan”ti-adina (pati.ma.1.2) nayena vittharato vutta **bataparibba** nama. Tassa sappaccayanamarupabhijanana avenika bhumi.

846. “**Paribbapabba tiranatthena banan**”ti (pati.ma.matika 1.21) evam uddisitva pana “ye ye dhamma paribbata honti, te te dhamma tiritā honti”ti (pati.ma.1.75) evam savkhepatto, “sabbam, bhikkhave, paribbeyyam. Kibca, bhikkhave, sabbam paribbeyyam? Cakkhum, bhikkhave, paribbeyyan”ti-adina (pati.ma.1.21) nayena vittharato vutta **tiranaparibba** nama. Tassa kalapasammasanato patthaya aniccam dukkhamanattati tiranavasena pavattamanaya yava anuloma avenika bhumi.

847. “**Pahanapabba pariccagatthena banan**”ti (pati.ma.matika 1.22) evam pana uddisitva “ye ye dhamma pahina honti, te te dhamma pariccatta honti”ti (pati.ma.1.75) evam vittharato (CS:pg.2.335) vutta “aniccanupassanaya nicasabbam pajahati”ti-adinayappavatta **pahanaparibba**. Tassa bhavganupassanato patthaya

yava maggabana bhumi, ayam idha adhippeta.

Yasma va batatiranaparibbayopi tadatthayeva, yasma ca ye dhamme pajahati, te niyamato bata ceva tiritā ca honti, tasma paribbattayampi imina pariyayena maggabanassa kiccanti veditabbam.

848. Tatha pahanampiti pahanampi hi vikkhambhanappahanam tadavgappahanam samucchedappahananti paribba viya tividhameva hoti. Tattha yam sasevale udake pakkhittena ghatena sevalassa viya tena tena lokiyasamadhina nivarānadinam paccanikadhammanam vikkhambhanam, idam **vikkhambhanappahanam** nama. Paliyam pana “**vikkhambhanappahanabca nivarānanam pathamam jhanam bhavayato**”ti (pati.ma.1.24) nivarānanabbeva vikkhambhanam vuttam, tam pakatatta vuttanti veditabbam. Nivarānani hi jhanassa pubbabhagepi pacchabhagepi na sahasa cittam ajjhottharanti, vitakkadayo appitakkhaneveva. Tasma nivarānanam vikkhambhanam pakatam.

849. Yam pana rattibhage samujjalitena padipena andhakarassa viya tena tena vipassanaya (**Vism.694.**) avayavabhutena banavgena patipakkhavaseneva tassa tassa pahatabbadhammassa pahanam, idam **tadavgappahanam** nama. Seyyathidam–namarupaparicchedena tava sakkayaditthiya. Paccayapariggahena ahetuvisamahetuditthiya ceva kavkhamalassa ca. Kalapasammasanena “aham mama”ti samuhagahassa. Maggamaggavavatthanena amagge maggasabbaya. Udayadassanena ucchedaditthiya. Vayadassanena sassataditthiya. Bhayatupatthanena sabhaye abhayasabbaya. Adinavadassanena assadasabbaya. Nibbidanupassanena abhīratisabbaya. Mubcitukamyataya amubcitukamabhavassa. Patisavkhanena appatisavkhanassa. Upekkhaya anupekkhanassa. Anulomena saccapatilomagahassa pahanam.

Yam va pana attharasasu mahavipassanasu aniccanupassanaya niccasabbaya. Dukkhanupassanaya sukhasabbaya. Anattanupassanaya attasabbaya. Nibbidanupassanaya nandīya. Virāganupassanaya ragassa. Nirodhanupassanaya (**CS:pg.2.336**) samudayassa. Patinissagganupassanaya adanassa. Khayanupassanaya ghanasabbaya. Vayanupassanaya ayuhanassa. Viparinamanupassanaya dhuvasabbaya. Animittanupassanaya nimittassa. Appanīhanupassanaya panidhiya. Subbatanupassanaya abhinivesassa. Adhipabbadhammavipassanaya saradanabhinivesassa. Yathabhutabanadassanena sammohabhinivesassa. Adinavanupassanaya alayabhinivesassa. Patisavkhanupassanaya appatisavkhaya. Vivattanupassanaya samyogabhinivesassa pahanam. Idampi **tadavgappahanameva**.

850. Tattha yatha aniccanupassanadihi sattahi niccasabbadinam pahanam hoti, tam bhavganupassane vuttameva.

Khayanupassanati pana ghanavinibbhogam katva aniccam khayatthenati evam khayam passato banam. Tena ghanasabbaya pahanam hoti.

Vayanupassanati–

Arammananvayena, ubho ekavavatthana;

Nirodhe adhimuttata, vayalakkhanavipassanati.–

Evam vutta paccakkhato ceva anvayato ca savkharanam bhavgam disva tasmibbeva bhavgasavkhate nirodhe adhimuttata, taya ayuhanassa pahanam hoti. Yesam hi atthaya (**Vism.695.**) ayuheyya, “te evam vayadhamma”ti vipassato ayuhane cittam na namati.

Viparinamanupassanati rupasattakadivasena tam tam paricchedam atikkamma abbathapavattidassanam. Uppannassa va jaraya ceva maranena ca dvīhakarehi viparinamadassanam, taya dhuvasabbaya pahanam hoti.

Animittanupassanati aniccanupassanava, taya niccanimittassa pahanam hoti.

Appanihitanupassanati dukkhanupassanava, taya sukhapanidhisukhapatthanapahanam hoti.

Subbatanupassanati anattanupassanava, taya “atthi atta”ti abhinivesassa pahanam hoti.

Adhipabbadhammavipassanati (CS:pg.2.337)

“Arammanabca patisavkha, bhavgabca anupassati;

Subbato ca upatthanam, adhipabba vipassana”ti.–

Evam vutta rupadi-arammanam janitva tassa ca arammanassa tadarammanassa ca cittassa bhavgam disva “savkharava bhijjanti, savkharanam maranam, na abbo koci atthi”ti bhavgavasena subbatam gahetva pavatta vipassana. Sa adhipabba ca dhammesu ca vipassanati katva adhipabbadhammavipassanati vuccati, taya niccasarabhavassa ca attasarabhavassa ca sutthu ditthatta saradanabhinivesassa pahanam hoti.

Yathabhutabanadassananti sappaccayanamarupapariggaho, tena “ahosim nu kho aham atitamaddhanan”ti-adivasena ceva, “issarato loko sambhoti”ti-adivasena ca pavattassa sammohabhinivesassa pahanam hoti.

Adinavanupassanati bhayatupatthanavasena uppannam sabbabhavadisu adinavadassanabanam, tena “kibci alliyitabbam na dissati”ti alayabhinivesassa pahanam hoti.

Patisavkhanupassanati mubcanassa upayakaranam patisavkhabanam, tena appatisavkhaya pahanam hoti.

Vivattanupassanati savkharupekkha ceva anulomabca. Tada hissa cittam isakapone padumapalase udakabindu viya sabbasma savkharagata patiliyati, patikutati, pativattatiti vuttam. Tasma taya samyogabhinivesassa pahanam hoti, (Vism.696.) kamasamyogadikassa kilesabhinivesassa kilesappavattiya pahanam hotiti attho. Evam vittharato tadavgappahanam veditabbam. Paliyam pana “tadavgappahanabca ditthigatanam nibbedhabhagiyam samadhim bhavayato”ti (pati.ma.1.24) savkhepeneva vuttam.

851. Yam pana asanivicakkabhihatassa rukkhassa viya ariyamaggabanena samyojanadinam dhammanam yatha na puna pavatti, evam pahanam, idam **samucchedappahanam** nama. Yam sandhaya vuttam “**samucchedappahanabca lokuttaram khayagamimaggam bhavayato**”ti (pati.ma.1.24) (CS:pg.2.338) Iti imesu tisu pahanesu samucchedappahanameva idha adhippetam. Yasma pana tassa yogino pubbabhage vikkhambhanatadavgappahananipi tadatthaneva, tasma pahanattayampi imina pariyayena maggabanassa kiccanti veditabbam. Patirajanam vadhitva rajjam pattena hi yampi tato pubbe katam, sabbam “idabcidabca rabba katan”tiyeva vuccati.

852. **Sacchikiriya**ti lokiyasacchikiriya lokuttarasacchikiriya dvedha bhinnapi lokuttaraya dassanabhavanavasena bhedato tividha hoti. Tattha “**pathamassa jhanassa labhimhi, vasimhi, pathamajjhanam sacchikatam maya**”ti-adina (para. 203-204) nayena agata pathamajjhanadinam phassana lokiyasacchikiriya nama. **Phassanati** adhigantva “idam maya adhigatan”ti paccakkhato banaphassena phusana. Imameva hi attham sandhaya “**sacchikiriya pabba phassanatthe banan**”ti (pati.ma.matika 1.24) uddisitva “**ye ye dhamma sacchikata honti, te te dhamma phassita honti**”ti (pati.ma.1.75) sacchikiriyaniddeso vutto.

Apica attano santane anuppadetvapi ye dhamma kevalam aparappaccayena banena bata, te sacchikata honti. Teneva hi “**sabbam, bhikkhave, sacchikatabbam. Kibca, bhikkhave, sabbam sacchikatabbam?** Cakkhu, bhikkhave, **sacchikatabban**”ti-adi (pati.ma.1.29) vuttam.

Aparampi vuttam “**rupam passanto sacchikaroti. Vedanam (Vism.697.) ...pe... vibbanam passanto sacchikaroti. Cakkhum ...pe... jaramaranam ...pe...**

amatogadham nibbanam passanto sacchikarotiti. Ye ye dhamma sacchikata honti, te te dhamma phassita honti”ti (pati.ma.1.29).

Pathamamaggakkhane pana nibbanadassanam ‘dassanasacchikiriya’. Sesamaggakkhanesu ‘bhavanasacchikiriya’ti. Sa duvidhapi idha adhippeta. Tasma dassanabhavanavasena nibbanassa sacchikiriya imassa banassa kiccanti veditabbam.

853. **Dve** (CS:pg.2.339) **bhavana abhimata**ti bhavana pana lokiyabhavana lokuttarabhavanati dveveva abhimata. Tattha lokiyanam silasamadhipabbanam uppadanam, tahi ca santanavasanam lokiyabhavana. Lokuttaranam uppadanam, tahi ca santanavasanam lokuttarabhavana. Tasu idha lokuttara adhippeta. Lokuttarani hi siladini catubbidhampetam banam uppadeti. Tesam sahatapaccayaditaya tehi ca santanam vasetiti lokuttarabhavanavassa kiccanti.

Evam—

Kiccani paribbadini, yani vuttani abhisamayakale;

Tani ca yathasabhavena, janitabbani sabbaniti.

Ettavata ca—

“Sile patitthaya naro sapabbo, cittam pabbabca bhavayan”ti.—

Evam sarupeneva abhataya pabbabhavanaya vidhanadassanattham yam vuttam “mulabhuta dve visuddhiyo sampadetva sarirabhuta pabca visuddhiyo sampadentena bhavetabba”ti, tam vittharitam hoti. Katham bhavetabbati ayabca pabho vissajjitoti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Banadassanavisuddhiniddeso nama Bavisatimo pariccheto.

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23. Pabbabhavananisamsaniddeso 說修慧的功德品

(Vism.698.)

Anisamsapakasana 功德宣告

854. Yam (CS:pg.2.340) pana vuttam “pabbabhavanaya ko anisamso”ti, tattha vadama. Ayabhi pabbabhavana nama anekasatanisamsa. Tassa dighenapi addhuna na sukaram vittharato anisamsam pakasetum. Savkhepatō panassa (1) nanakilesaviddhamsanam, (2) ariyaphalarasanubhavanam, (3) nirodhasamapattisamapajjanasamatthata, (4) ahuneyyabhavadisiddhiti ayamanisamso veditabbo.

(1)Nanakilesaviddhamsanakatha 摧破種種煩惱

855. (1)Tattha yam namarupaparicchedato pathaya sakkayaditthadinam vasena **nanakilesaviddhamsanam** vuttam, ayam lokikaya pabbabhavanaya anisamso. Yam ariyamaggakkhane samyojanadinam vasena **nanakilesaviddhamsanam** vuttam, ayam lokuttaraya pabbabhavanaya anisamsoti veditabbo.

Bhimaveganupatita, asaniva siluccaye;
Vayuvegasamutthito, arabbamiva pavako.
Andhakaram viya ravi, satejūjjalamandalo;
Digharattanupatitam, sabbanatthavidhayakam.
Kilesajalam pabba hi, viddhamsayati bhavita;
Sanditthikamato jabba, anisamsamimam idha.

Phalasamapattikatha 果定論

856. (2)**Ariyaphalarasanubhavananti** na kevalabca kilesaviddhamsanabbeva, ariyaphalarasanubhavanampi (Vism.699.) pabbabhavanaya anisamso. Ariyaphalanti hi sotapattiphaladi samabbaphalam vuccati. Tassa dvihakarehi rasanubhavanam hoti. Maggavithiyabca phalasamapattivasena ca pavattiyam. Tatrassa maggavithiyam pavatti dassitayeva.

857. Apica (CS:pg.2.341) ye “samyojanappahanamattameva phalam nama, na koci abbo dhammo atthi”ti vadanti, tesam anunayattham idam suttampi dassetabbam—“katham payogapatippassaddhipabba phale banam? Sotapattimaggakkhane dassanatthena sammaditthi micchaditthiya vutthati, tadanuvattakakilesehi ca khandhehi ca vutthati, bahiddha ca sabbanimittehi vutthati. Tampayogapatippassaddhatta uppajjati sammaditthi, maggassetam phalan”ti (pati.ma.1.63) vittharetabbam.

“Cattaro magga apariyapanna, cattari ca samabbaphalani, ime dhamma appamanarammana” (dha.sa.1422). “Mahaggato dhammo appamanassa dhammassa anantarapaccayena paccayo”ti (pattha.2.12.62) evamadinipi cettha sadhakani.

858. Phalasamapattiyam pavattidassanattam panassa idam pabhakammam— (1)ka phalasamapatti, (2) ke tam samapajjanti, (3) ke na samapajjanti, (4) kasma samapajjanti, (5) kathamcassa samapajjanam hoti, (6) katham thanam, (7) katham vutthanam, (8) kim phalassa anantaram, (9) kassa ca phalam anantaranti?

859. Tattha **ka phalasamapattiti** ya ariyaphalassa nirodhe appana.

860. **Ke tam samapajjanti, ke na samapajjanti**ti sabbepi puthujjana na samapajjanti. Kasma? Anadhigatatta. Ariya pana sabbepi samapajjanti. Kasma? Adhigatatta. Uparima pana hetthimam na samapajjanti, puggalantarabhavupagamanena patippassaddhatta. Hetthima ca uparimam, anadhigatatta. Attano attanoyeva pana phalam samapajjanti idamettha sannitthanam.

Keci pana “sotapannasakadagaminopi na samapajjanti. Uparima dveyeve samapajjanti”ti vadanti. Idabca tesam karanam, ete hi samadhisim paripurakarini. Tam puthujanassapi attana patiladdhalokiyasamadhisamapajjanato akaranameva. Kibcettha karanakaranacintaya. Nanu paliyamyeva vuttam—“**katame dasa gotrabhudhamma (Vism.700.) vipassanavasena uppajjanti? Sotapattimaggapatilabhatthaya uppadam pavattam ...pe... upayasam bahiddha savkharanimittam abhibhuyyatiti gotrabhu. Sotapattiphalasamapattatthaya sakadagamimaggam (CS:pg.2.342) ...pe... arahattaphalasamapattatthaya... subbatavihasamapattatthaya... animittavihasamapattatthaya uppadam ...pe... bahiddha savkharanimittam abhibhuyyatiti gotrabhu**”ti (pati.ma.1.60). Tasma sabbepi ariya attano attano phalam samapajjanti nitthamettha gantabbam.

861. **Kasma samapajjanti**ti ditthadhammasukhaviharattham. Yatha hi raja rajjasukham, devata dibbasukham anubhavanti, evam ariya “ariyam lokuttarasukham anubhavissama”ti addhanapparicchedam katva icchiticchitakkhane phalasamapattim samapajjanti.

862. **Kathabcassa samapajjanam hoti, katham thanam, katham vutthananti** dvihi tava akarehi assa samapajjanam hoti—nibbanato abbassa arammanassa amanasikara nibbanassa ca manasikara. Yathaha—“**dve kho, avuso, paccaya animittaya cetovimuttiya samapattiya sabbanimittanabca amanasikaro, animittaya ca dhatuya manasikaro**”ti (ma.ni.1.458).

863. Ayampanettha samapajjanakkamo. Phalasamapattatthikena hi ariyasavakena rahogatena patisallinena udayabbayadivasena savkhara vipassitabba. Tassa pavattanupubbavipassanassa savkhararammanagotrabhubananantara phalasamapattivaseva nirodhe cittam appeti. Phalasamapattininnataya cettha sekkhassapi phalameva uppajjati, na maggo.

Ye pana vadanti “sotapanno ‘phalasamapattim samapajjissami’ti vipassanam patthapetva sakadagami hoti. Sakadagami ca anagami”ti, te vattabba “evam sati anagami araha bhavissati, araha paccekabuddho, paccekabuddho ca Buddho. Tasma na kibci etam, palivaseneva ca patikkhittan”tipi na gahetabbam. Idameva pana gahetabbam—sekkhassapi phalameva uppajjati, na maggo. Phalabcassa sace anena pathamajjhaniko maggo adhigato hoti. Pathamajjhanikameva uppajjati. Sace dutiyadisū abbatarajjhaniko, dutiyadisū abbatarajjhanikamevati. Evam tavassa samapajjanam hoti.

(Vism.701.) 864. “**Tayo (CS:pg.2.343) kho, avuso, paccaya animittaya cetovimuttiya thitiya sabbanimittanabca amanasikaro, animittaya ca dhatuya manasikaro, pubbe ca abhisavkharo**”ti (ma.ni.1.458) vacanato panassa tihakarehi thanam hoti. Tattha **pubbe ca abhisavkharo**ti samapattito pubbe kalaparicchedo. “Asukasmim nama kale vutthahissami”ti paricchinnatta hissa yava so kalo nagacchati, tava thanam hoti. Evamassa thanam hoti.

865. “**Dve kho, avuso, paccaya animittaya cetovimuttiya vutthanaya sabbanimittanabca manasikaro, animittaya ca dhatuya amanasikaro**”ti (ma.ni.1.458) vacanato panassa dvihakarehi vutthanam hoti. Tattha **sabbanimittananti**

rupanimittavedanasabbasavkharavibbananimittanam. Kamabca na sabbanevetani ekato manasikaroti sabbasavgahikavasena panetam vuttam. Tasma yam bhavavgassa arammanam hoti, tam manasikaroto phalasamapattivutthanam hotiti evamassa vutthanam veditabbam.

866. Kim phalassa anantaram, kassa ca phalam anantaranti phalassa tava phalameva va anantaram hoti, bhavavgam va. Phalam pana atthi magganantaram, atthi phalanantaram, atthi gotrabhu-anantaram, atthi nevasabbanasabbayatananantaram. Tattha maggavithiyam magganantaram, purimassa purimassa pacchimam pacchimam phalanantaram. Phalasamapattisu purimam purimam gotrabhu-anantaram. **Gotrabhuti** cettha anulomam veditabbam. Vuttabhetam patthane—**“arahato anulomam phalasamapattiya anantarapaccayena paccayo. Sekkhanam anulomam phalasamapattiya anantarapaccayena paccayo”**ti (pattha.1.1.417). Yena phalena nirodha vutthanam hoti, tam nevasabbanasabbayatananantaranti. Tattha thapetva maggavithiyam uppannam phalam avasesam sabbam phalasamapattivasena pavattam nama. Evametam maggavithiyam phalasamapattiyam va uppajjanavasena,

Patippassaddhadaratham amatarammanam subham;

Vantalokamisam santam, samabbaphalamuttamam.

(Vism.702.)Ojavantena sucina, sukhena abhisanditam;

Yena satatisatena, amatena madhum viya.

Tam (CS:pg.2.344) sukham tassa ariyassa, rasabhutamanuttaram;

Phalassa pabbam bhavetva, yasma vindati pandito.

Tasma ariyaphalassetam, rasanubhavanam idha;

Vipassanabhavanaya, anisamsoti vuccati.

Nirodhasamapattikatha 論滅定

867. Nirodhasamapattisamapajjanasamatthatati na kevalabca ariyaphalarasanubhavanamyeva, ayam pana nirodhasamapattiya samapajjanasamatthatapi imissa pabbabhavanaya anisamsoti veditabbo.

Tatridam nirodhasamapattiya vibhavanattham pabhakammam—ka nirodhasamapatti, ke tam samapajjanti, ke na samapajjanti, kattha samapajjanti, kasma samapajjanti, kathabcassa samapajjanam hoti, katham thanam, katham vutthanam, vutthitassa kimninnam cittam hoti, matassa ca samapannassa ca ko viseso, nirodhasamapatti kim savkhata asavkhata lokiya lokuttara nipphanna anipphannati?

868. Tattha **ka nirodhasamapatti**ti ya anupubbanirodhavasena cittacetasikanam dhammanam appavatti. **Ke tam samapajjanti, ke na samapajjanti**ti sabbepi puthujjana, sotapanna, sakadagamino, sukkhavipassaka ca anagamino, arahanto na samapajjanti. Atthasamapattilabhino pana anagamino, khinasava ca samapajjanti. **“Dvihi balehi samannagatatta tayo ca savkharanam patippassaddhiya, solasahi banacariyahi, navahi samadhicariyahi vasibhavata pabba nirodhasamapattiya banan”**ti (pati.ma.matika 1.34) hi vuttam. Ayabca sampada thapetva atthasamapattilabhino anagamikhinasave abbesam natthi. Tasma teyeva samapajjanti, na abbe.

869. Katamani panettha dve balani ...pe... katama vasibhavatati? Na ettha kibci amhehi vattabbam atthi. Sabbamidam etassa uddesassa niddese vuttameva. Yathaha—

“Dvihi (CS:pg.2.345) **balehi**ti dve balani samathabalam (Vism.703.) vipassanabalam. Katamam samathabalam? Nekkhammavasena cittassa ekaggata

avikkhepo samathabalam. Abyapadavasena... alokasabbavasena...
 avikkhepavasena ...pe... patinissagganupassī-assasavasena...
 patinissagganupassīpassasavasena cittassa ekaggata avikkhepo samathabalanti.
 Kenatthena samathabalam? Pathamajjhanena nivarane na kampatitī samathabalam.
 Dutiyajjhanena vitakkavicāre ...pe... nevasabbanasabbayatānasamapattīya
 akibcabbayatānasabbaya na kampatitī samathabalam. Uddhacce ca
 uddhaccasahagatakilese ca khandhe ca na kampatī na calatī na vedhatitī
 samathabalam. Idam **samathabalam**.

“Katamam vipassanabalam? Aniccanupassana vipassanabalam.
 Dukkhanupassana... anattanupassana... nibbidanupassana... viraganupassana...
 nirodhanupassana... patinissagganupassana vipassanabalam. Rupe
 aniccanupassana ...pe... rupe patinissagganupassana vipassanabalam. Vedanaya...
 sabbaya... savkharesu... vibbane... cakkhusmim ...pe... jaramarane
 aniccanupassana. Jaramarane patinissagganupassana vipassanabalanti.
 Kenatthena vipassanabalam? Aniccanupassanaya nīccasabbaya na kampatitī
 vipassanabalam. Dukkhanupassanaya sukhāsabbaya na kampatitī...
 anattanupassanaya attasabbaya na kampatitī... nibbidanupassanaya nandīya na
 kampatitī... viraganupassanaya rage na kampatitī... nirodhanupassanaya samudāye
 na kampatitī... patinissagganupassanaya adane na kampatitī vipassanabalam.
 Avijjaya ca avijjasahagatakilese ca khandhe ca na kampatī na calatī na vedhatitī
 vipassanabalam. Idam **vipassanabalam**.

“**Tayo ca savkharanam patippassaddhiya** katamesam tinnannam savkharanam
 patippassaddhiya? Dutiyajjhanam samapannassa vitakkavicāra vacīsavkhara
 patippassaddha honti. Catuttham jhanam samapannassa assasapassasa
 kayasavkhara patippassaddha honti. Sabbavedāyitanīrodham samapannassa sabba
 ca vedāna ca cittasavkhara patippassaddha honti. Imesam tinnannam savkharanam
 patippassaddhiya.

“**Solasahi** (CS:pg.2.346) **banacariyahi** katamahi solasahi banacariyahi?
 Aniccanupassana banacariya. Dukkha... anatta... nibbida... viraga... nirodha...
 patinissagga... vivattanupassana banacariya. (Vism.704.) Sotapattimaggo banacariya.
 Sotapattīphalasamapattī banacariya. Sakadagamimaggo ...pe...
 arahattaphalasamapattī banacariya. Imahi solasahi banacariyahi.

“**Navahi samadhicariyahi** katamahi navahi samadhicariyahi?
 Pathamajjhanam samadhicariya. Dutiyajjhanam ...pe...
 nevasabbanasabbayatānasamapattī samadhicariya. Pathamajjhanapatilabhatthaya
 vitakko ca vicāro ca pīti ca sukhabca cittekaggata ca ...pe...
 nevasabbanasabbayatānasamapattīm patilabhatthaya vitakko ca vicāro ca pīti ca
 sukhabca cittekaggata ca. Imahi navahi samadhicariyahi.

“**Vasiti pabca vasiyo—avajjanavasi, samapajjanavasi, adhitthanavasi,**
vutthanavasi, paccavekkhanavasi. Pathamajjhanam yatthīcchakam yadicchakam
 yavaticchakam avajjati, avajjanaya dandhayittam natthitī avajjanavasi.
 Pathamajjhanam yatthīcchakam yadicchakam yavaticchakam samapajjati,
 samapajjanaya dandhayittam natthitī samapajjanavasi ...pe... adhitthati
 adhitthane ...pe... vutthati vutthane ...pe... paccavekkhati paccavekkhanaya
 dandhayittam natthitī paccavekkhanavasi. Dutiyam ...pe...
 nevasabbanasabbayatānasamapattīm yatthīcchakam yadicchakam yavaticchakam
 avajjati ...pe... paccavekkhati. Paccavekkhanaya dandhayittam natthitī
 paccavekkhanavasi. Ima pabca vasiyo”ti (pati.ma.1.83).

870. Ettha ca “solasahi banacariyahi”ti ukkatthaniddeso esa. Anagamino pana
 cuddasahi banacariyahi hoti. Yadi evam sakadagamino dvadasahi sotapannassa ca

dasahi kim na hotiti? Na hoti, samadhiparibandhikassa pabca kamagunikaṛaḡassa appahinatta. Tesam hi so appahino. Tasma samathabalam na paripunnam hoti, tasmim aparipure dvihi balehi samapajjitabbam nirodhasamapattim balavekallena samapajjitum na sakkonti. Anagamissa pana so pahino, tasma esa paripunnabalo (CS:pg.2.347) hoti. Paripunnabalatta sakkoti. Tenaha Bhagava–“**nirodha vutthahantassa nevasabbanasabbayatanakusalam phalasamapattiya anantarapaccayena paccayo**”ti (pattha.1.1.417). Idabhi patthane mahapakarane anagaminova nirodha vutthanam sandhaya vuttanti.

(Vism.705.) 871. **Kattha samapajjanti**ti pab cavokarabhave. Kasma? Anupubbasaṃpattisaṃbhavato. Catuvokarabhave pana pathamaḡḡhanadinam uppatti natthi. Tasma na sakka tattha samapajjitunti. Keci pana “vatthussa abhava”ti vadanti.

872. **Kasma samapajjanti**ti savkharanam pavattibhede ukkanthitva dittheva dhamme acittaka hutva “nirodham nibbanam patva sukham viharissama”ti samapajjanti.

873. **Kathabassa samapajjanam hoti**ti samathavipassanavasena ussakkitva katapubbakicassa nevasabbanasabbayatanam nirodhayato, evaṃassa samapajjanam hoti. Yo hi samathavaseneva ussakkati, so nevasabbanasabbayatanasaṃpattim patva titthati. Yo pana vipassanavaseneva ussakkati, so phalasamapattim patva titthati. Yo pana ubhayavaseneva ussakkitva pubbakiccam katva nevasabbanasabbayatanam nirodheti, so tam samapajjati ayamettha savkhepo.

874. Ayam pana vittharo–idha bhikkhu nirodham samapajjitukamo katabhattakicco sudhotahatthapado vivitte okase supabbattamhi asane nisidati pallavkam abhujitva ujum kayam panidhaya parimukham satim upatthapetva, so pathamam ḡhanam samapajjitva vutthaya tattha savkhare aniccato dukkhato anattato vipassati.

Vipassana panesa tividha hoti–savkharapariganhanakavipassana, phalasamapattivipassana, nirodhasamapattivipassanti. Tattha savkharapariganhanakavipassana manda va hotu tikkha va, maggassa padatthanam hotiyeva. Phalasamapattivipassana (CS:pg.2.348) tikkhava vattati maggabhavanasadisa. Nirodhasamapattivipassana pana natimandanatitikkha vattati. Tasma esa natimandaya natitikkhaya vipassanaya te savkhare vipassati.

Tato dutiyam ḡhanam samapajjitva vutthaya tattha savkhare tattheva vipassati. Tato tatiyam ḡhanam ...pe... tato vibbanabḡayatanam samapajjitva vutthaya tattha savkhare tattheva vipassati. Tatha akibḡabbayatanam samapajjitva vutthaya catubbidham pubbakiccam karoti–nanabaddha–avikopanam, savghapatimananam, satthupakkosanam, addhanaparicchedanti.

(Vism.706.) 875. Tattha **nanabaddha–avikopanti** yam imina bhikkhuna saddhim ekabaddham na hoti, nanabaddham hutva thitam pattacivaram va mabcapitham va nivasageham va abbam va pana kibci parikkharajatam, tam yatha na vikuppati, agḡi–udakavatacora–unduradinam vasena na vinassati, evaṃ adhitthatabbam.

Tatridam adhitthanavidhanam “idabca idabca imasmim sattahabbhantare ma aggina ḡhayatu, ma udakena vuyhatu, ma vatena viddhamsatu, ma corehi hariyatu, ma unduradihi khajjatu”ti. Evaṃ adhitthite tam sattaham tassa na koci parissayo hoti.

Anadhitthahato pana agḡi–adihi vinassati mahanagattherassa viya. Thero kira matu–upasikaya gamam pindaya pavisi. Upasika yagum datva asanasalaya nisidapesi. Thero nirodham samapajjitva nisidi. Tasmim nisinne asanasalaya aggina gahitaya sesabhikkhu attano attano nisinnasanam gahetva palayimsu. Gamavasika sannipatitva theram disva “alasaṃmano”ti aḡamsu. Agḡi

tinavenukatthani jhapetva theram parikkhipitva atthasi. Manussa ghatehi udakam aharitva nibbapetva charikam apānetva paribhandam katva pupphani vikiritva namassamana atthamsu. Thero paricchinna kalavasena vutthaya te disva “pakatomhi jato”ti vehasam uppatitva piyavgudipam agamasi. Idam nanabaddha-avikopanam nama.

Yam ekabaddham hoti nivasanapavuranam va nisinnasanam va, tattha visum adhitthanakiccā natthi. Samapattivāseneva nam rakkhati āyasmato Sabjivassa viya (CS:pg.2.349) Vuttampi cetam “āyasmato Sabjivassa samadhipphara iddhi, āyasmato Sariputtassa samadhipphara iddhi”ti.¹

876. Savghapatimanananti savghassa patimananam udikkhanam. Yava eso bhikkhu agacchati, tava savghakammassa akarananti attho. Ettha ca na patimananam etassa pubbakiccā, patimananavajjanam pana pubbakiccā. Tasma evam avajjitabbam “sace mayi sattaham nirodham samapajjitva nisinne savgho uttikammadisū kibcīdeva kammam kattukamo hoti, yava mā koci bhikkhu agantva na (Vism.707.) pakkosati, tavadeva vutthahissami”ti. Evam katva samapanno hi tasmim samaye vutthatiyeva.

Yo pana evam na karoti, savgho ca sannipatitva tam apassanto “asuko bhikkhu kuhin”ti “nirodhasamapanno”ti vutte savgho kabci bhikkhum peseti “gaccha nam savghassa vacanena pakkosahi”ti. Athassa tena bhikkhuna savanupacare thatva “savgho tam avuso patimaneti”ti vuttamatteva vutthanam hoti. Evam garuka hi savghassa ana nama. Tasma tam avajjitva yatha sayameva vutthati, evam samapajjitabbam.

877. Sathupakkosananti idhapi sathupakkosanavajjanameva imassa kiccā. Tasma tampi evam avajjitabbam “sace mayi sattaham nirodham samapajjitva nisinne sattha otinnavattusmim sikkhapadam va pabbapeti, tatharupaya va atthupattiya dhammam deseti, yava mā koci agantva na pakkosati, tavadeva vutthahissami”ti. Evam katva nisinnō hi tasmim samaye vutthatiyeva.

Yo pana evam na karoti, sattha ca savghe sannipatite tam apassanto “asuko bhikkhu kuhin”ti “nirodhasamapanno”ti vutte kabci bhikkhum peseti “gaccha nam mama vacanena pakkosa”ti. Athassa tena bhikkhuna savanupacare thatva “sattha āyasmantam amanteti”ti vuttamatteva vutthanam hoti. Evam garukam hi sathupakkosanam, tasma tam avajjitva yatha sayameva vutthati, evam samapajjitabbam.

878. Addhanaparicchedoti jivitaddhanassa paricchedo. Iminā bhikkhuna addhanaparicchede sukusalena bhavitabbam. Attano “āyusavkhara sattaham (CS:pg.2.350) pavattissanti na pavattissanti”ti avajjitvava samapajjitabbam. Sace hi sattahabbhantare nirujjhanake āyusavkhare anavajjitvava samapajjati, nassa nirodhasamapatti maranam patibahitum sakkoti. Antonirodhe maranassa natthitaya antarava samapattito vutthati. Tasma etam avajjitvava samapajjitabbam. Avasesam hi anavajjitumpi vattati. Idam pana avajjitabbamevati vuttam.

879. So evam akibcabbayatanam samapajjitva vutthaya imam pubbakiccā katva nevasabbānasabbayatanam samapajjati. Athekam va dve va cittavare atikkamitva acittako hoti, nirodham phusati. Kasma panassa dvinnam cittanam uparicittani na pavattantiti? Nirodhassa payogatta. Idabhi imassa bhikkhuno dve samathavipassanadhamme (Vism.708.) yuganaddhe katva attha samapatti-ārohanam anupubbānirodhassa payogo, na nevasabbānasabbayatanasamapattiyati nirodhassa payogatta dvinnam cittanam upari na pavattanti.

Yo pana bhikkhu akibcabbayatanato vutthaya idam pubbakiccā akatva

¹ Pts. I,212.

nevasabbanasabbayatanam samapajjati, so parato acittako bhavitum na sakkoti, patinivattitva puna akibcabbayataneveva patitthati. Maggam agatapubbapurisupama cettha vattabba–

Eko kira puriso ekam maggam agatapubbo antara udakakandaram va gambhira udakacikkhallam atikkamitva thapitam candatapasantattapasanam va agamma tam nivasanapavuranam asanthapetvava kandaram orulho parikkharatemanabhayena punadeva tire patitthati. Pasanam akkamitvapi santattapado punadeva orabhage patitthati. Tattha yatha so puriso asanthapitanivasanapavuranatta kandaram otinnamattova, tattapasanam akkantamatto eva ca patinivattitva oratova patitthati, evam yogavacaropi pubbakiccassa akatatta nevasabbanasabbayatanam samapannamattova patinivattitva akibcabbayatane patitthati.

Yatha pana pubbepi tam maggam gatapubbapuriso tam thanam agamma ekam satakam dalham nivasetva aparam hatthena gahetva kandaram uttaritva tattapasanam (CS:pg.2.351) va akkantamattakameva karitva parato gacchati, evamevam katapubbakicco bhikkhu nevasabbanasabbayatanam samapajjitvava parato acittako hutva nirodham phusitva viharati.

880. **Katham thananti** evam samapannaya panassa kalaparicchedavasena ceva antara-ayukkhayasavghapatimananasatthupakkosanabhavena ca thanam hoti.

881. **Katham vutthananti** anagamissa anagamiphaluppattiya, arahato arahattaphaluppattiyati evam dvedha vutthanam hoti.

882. **Vutthitassa kimninnam cittam hoti** nibbananinnam. Vuttam hetam “sabbavedayitanirodhasamapattiya vutthitassa kho, avuso visakha, bhikkhuno vivekaninnam cittam hoti vivekaṇaṃ vivekaṇaṃ”ti (ma.ni.1.464).¹

(Vism.709.) 883. **Matassa ca samapannassa ca ko visesoti** ayampi attho sutte vuttoyeva. Yathaha–“yvyam, avuso, mato kalavkato, tassa kayasavkhara niruddha patippassaddha, vacisavkhara... cittasavkhara niruddha patippassaddha, ayu parikkhino, usma vupasanta, indriyani paribhinnani. Yo cayam² bhikkhu sabbavedayitanirodham samapanno, tassapi kayasavkhara niruddha patippassaddha, vacisavkhara... cittasavkhara niruddha patippassaddha, ayu aparikkhino, usma avupasanta, indriyani aparibhinnani”ti (ma.ni.1.457).³

884. **Nirodhasamapatti savkhatati**-adipucchayam pana savkhatatipi asavkhatatipi lokiyatipi lokuttaratipi na vattabba. Kasma? Sabhavato natthitaya. Yasma panassa samapajjantassa vasena samapanna nama hoti, tasma nipphannati vattum vattati, no anipphanna.

Iti santam samapattim, imam ariyanisevitam;

Dittheva dhamme nibbanamitisavkham upagatam.

Bhavetva ariyam pabbam, samapajjanti pandita.

Yasma tasma imissapi, samapattisamatthata;

Ariyamaggesu pabbaya, anisamsoti vuccatiti.

Ahuneyyabhavadisiddhikatha 成就應供養者等

885. **Ahuneyyabhavadisiddhi** (CS:pg.2.352) na kevalabca nirodhasamapattiya samapajjanasamatthata, ayam pana ahuneyyabhavadisiddhipi imissa lokuttarapabbabhavanaya anisamsoti veditabbo. Avisesena hi catubbidhayapi etissa bhavitatta bhavitapabbo puggalo sadevakassa lokassa ahuneyyo hoti pahuneyyo

¹ M.i, 302.

² P.T.S. yvyam

³ Ibid. p.296.

dakkhineyyo abjalikaraniyo anuttaram pubbakhetam lokassa.

886. Visesto panettha pathamamaggapabbam tava bhavetva mandaya vipassanaya agato mudindriyopi **sattakkhattuparamo** nama hoti, sattasugatibhave samsaritva dukkhassantam karoti. Majjhimaya vipassanaya agato majjhimindriyo **kolamkolo** nama hoti, dve va tini va kulani sandhavitva samsaritva dukkhassantam karoti. Tikkhaya vipassanaya agato tikkhindriyo **ekabiji** nama hoti, ekabbeva (Vism.710.) manusakam bhavam nibbattetva dukkhassantam karoti.

887. Dutiyamaggapabbam bhavetva **sakadagami** nama hoti, sakideva imam lokam agantva dukkhassantam karoti.

888. Tatiyamaggapabbam bhavetva **anagami** nama hoti. So indriyavemattatavasena antaraparinibbayi, upahaccaparinibbayi, asavkharaparinibbayi, sasavkharaparinibbayi, uddhamsoto akanitthagamiti pabcadha. Idha vihayanittho hoti.¹ Tattha **antaraparinibbayi**ti yattha katthaci suddhavasabhava upapajjitva ayuvemajjham appatvava parinibbayati. **Upahaccaparinibbayi**ti ayuvemajjham atikkamitva parinibbayati. **Asavkharaparinibbayi**ti asavkharena appayogena uparimaggam nibbatteti. **Sasavkharaparinibbayi**ti sasavkharena sappayogena uparimaggam nibbatteti. **Uddhamsoto akanitthagamiti**ti yathupapanno, tato uddham yava akanitthabhava aruyha tattha parinibbayati.

889. Catutthamaggapabbam bhavetva koci **saddhvimutto** hoti, koci **pabbavimutto** hoti, koci **ubhatobhagavimutto** hoti, koci **tevijjo**, koci **chalabhibbo**, koci **patisambhidappabhedappatto** mahakhinasavo. Yam sandhaya vuttam “maggakkhane panesa tam jatam vijateti nama (CS:pg.2.353) Phalakkhane vijatitajato sadevakassa lokassa aggadakkhineyyo hoti”ti.

Evam anekanisamsa, ariyapabbaya bhavana;

Yasma tasma kareyyatha, ratim tattha vicakkhano.

890. Ettavata ca—

Sile patitthaya naro sapabbo, cittam pabbabca bhavayam;

Atapi nipako bhikkhu, so imam vijataye jatanti.²—

Imissa gathaya silasamadhipabbamukhena desite Visuddhimagge sanisamsa pabbabhavana paridipita hotiti.

Iti sadhujanapamojjatthaya kate Visuddhimagge

Pabbabhavanadhikare Pabbabhavananisamsaniddeso nama Tevisatimo paricchedo.

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¹ Cf.A.i,233f.; P.P.15f.;K.V.I.§ 4; Points of Controversy, p.77; P.P.A. (J.P.T.S. 1913-14) 195f.

² Above, p.1.

Nigamanakatha 結論

891. Ettavata (CS:pg.2.354) ca–

“Sile patitthaya naro sapabbo, cittam pabbabca bhavayam;

Atapi nipako bhikkhu, so imam vijataye jatan”ti.–

Imam gatham nikkhipitva yadavocumha–

“Imissa dani gathaya, kathitaya mahesina;

Vannayanto yathabhutam, attham siladibhedanam.

“Sudullabham labhitvana, pabbajjam jinasasane;

Siladisavgaham khemam, ujum maggam visuddhiya.

“Yathabhutam ajananta, suddhikamapi ye idha;

Visuddhim nadhigacchanti, vayamantapi yogino.

“Tesam pamojjakaranam, suvisuddhavinicchayam;

Mahaviharavasinam, desananayanissitam.

“Visuddhimaggam bhasissam, tam me sakkacca bhasato;

Visuddhikama sabbepi, nisamayatha sadhavo”ti.

Svayam bhasito hoti.

892. Tattha ca–

Tesam siladibhedanam, atthanam yo vinicchayo;

Pabcannampi nikayanam, vutto atthakathanaye.

Samaharitva tam sabbam, yebhuyyena sanicchayo;

Sabbasavkaradosehi, mutto yasma pakasito.

Tasma visuddhikamehi, suddhapabbehi yogihi;

Visuddhimagge etasmim, karaniyova adaroti.

893. Vibhajjavadiseththanam (CS:pg.2.355) theriyanam yasassinam;

Mahaviharavasinam, vamsajassa vibhavino.

Bhadantasavghapalassa, sucisallekhavuttino;

Vinayacarayuttassa, yuttassa patipattiyam.

(Vism.712.)Khantisoraccamettadi-gunabhusitacetaso.

Ajjhesanam gahetvana, karontena imam maya.

Saddhammatthitikamena yo patto pubbasabcayo;

Tassa tejena sabbepi, sukhamedhantu panino.

894. Visuddhimaggo eso ca, antarayam vina idha;

Nitthito atthapabbasa-bhanavaraya paliya.

Yatha tatheva lokassa, sabbe kalyananissita;

Anantaraya ijjhantu, sigham sigham manorathati.

895. Parama visuddha saddha Buddhi viriya patimanditena silacarajjava
maddavadigunasamudayasamuditena sakasamaya

samayantaragahanajjhogahanasamatthena pabbaveyyattiyasamannagatena

tipitakapariyattibhede satthakathe satthusasane appatihatabanappabhavena

mahaveyyakaranena

karanasampattijanitasukhaviniggatamadhurodara¹ vacanalavannayuttana

yuttamuttavadina vadivarena mahakavina chalabhibbapatissambhidadi

bhedagunapatimandite uttarimanussadhamme appatihatabuddhinam

theravamsappadipanam theranam Mahaviharavasinam vamsalavkarabhutena

vipulavisuddhabuddhina **Buddhaghosoti** garuhi gahitanamadheyyena therena

¹ Bm. madhurodata

mudantakhedakavattabbena¹ kato Visuddhimaggo nama.

896. Tava titthatu lokasmim, lokanittaranesinam;
Dassento kulaputtanam, nayam siladisuddhiya.
Yava (CS:pg.2.356) Buddhoti namampi, suddhacittassa tadino;
Lokamhi lokajetthassa, pavattati mahesinoti.

Iti sadhujanapamojjatthaya kata Visuddhimaggakatha,

Paligananaya pana sa atthapabbasabhanavara hotiti.

~ Visuddhimaggapakaranam nitthitam. ~

Yam² siddham imina pubbam, yab c'abbam pasutam maya
etena pubbakammena dutiye attasambhave
Tavatimse pamodanto silacaragune rato,
Alaggo pabca kamesu patvana pathamane phalam;
Antime attabhavamhi METTEYYAM munipungavam;
lokaggapuggalam natham sabbasattahite ratam
Disvana tassa dhirassa sutva saddhammadesanam
Adhigantva phalam aggam sobheyyam Jinasakanam ti.

~Visuddhimaggo nitthito.~

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¹ P.T.S. morandacetakavattabbena

² These verses are found in singhalese recensions. (Sihalapothake ima pi gathayo dissanti. Sb). The reader can compare them with the corresponding colophon in Singhalese recensions at the end of the Atthasalini (P.T.S. ed.), and with the briefer reference there also to Metteyya, with whom Buddhaghosa, according to the “Buddhaghosuppatti” (p.66, ed. Jas. Gray), was connected in a prophecy.

Visuddhimaggo

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